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PART I

LIFE ON THE BOSPHORUS

ENTERED AT STATIONERS' HALL

1895



THE AUTHOR IN ALBANIAN COSTUME.

Frontispiece.

LIFE ON THE BOSPHORUS

BEING A

THE CITY OF THE SULTAN

AND

TURKEY, PAST AND PRESENT

FROM

CHRONICLES OF THE OTTOMANS

FROM

MAHOMET TO ABDUL HAMID

BY

WILLIAM J. J. SPRY, R.N.

F.R.G.S., F.R.A.S.

Author of "The Cruise of H.M.S. 'Challenger'"



LONDON

T. NELSON AND SONS

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LIFE ON THE BOSPHORUS

DOINGS IN

THE CITY OF THE SULTAN

TURKEY, PAST AND PRESENT

INCLUDING

CHRONICLES OF THE CALIPHS

FROM

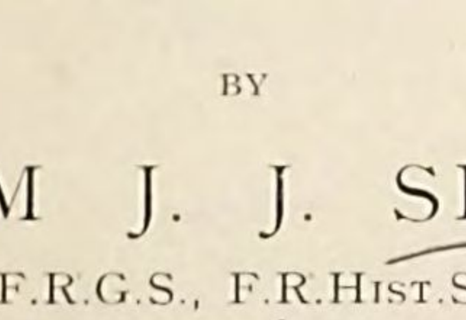
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TO HER EXCELLENCY

THE MARCHIONESS OF DUFFERIN AND AVA

WHO DURING HER OFFICIAL RESIDENCE IN THE CITY OF THE SULTAN SHED OVER
THE EUROPEAN COMMUNITY A CONTINUOUS GLEAM OF SUNSHINE

A VERY QUEEN IN HER OWN HOUSE SHE IMPARTED TO ITS HOSPITALITIES ALL
THE DIGNITIES OF A COURT AND ALL THE CHARM OF INTIMATE SOCIETY

THE WORKS OF CHARITY IN WHICH HER LADYSHIP ALWAYS TOOK AN ACTIVE
AND PROMINENT PART LEAVE ENDURING MEMORIES WHICH WILL EVER
BE A PLEASING REMEMBRANCE TO ALL WHO HAD THE
HONOUR OF HER ACQUAINTANCE

THIS NARRATIVE

WHICH RECORDS MANY OF THE STIRRING EVENTS WHICH OCCURRED DURING HER
SOJOURN IN TURKEY IS BY PERMISSION

Most respectfully Dedicated.

WILLIAM J. J. SPRY.

"Therapia,"
Southsea, 1895.

PREFACE TO PART I

I HAVE attempted in the following pages to give an account of the Turkish Empire of the Past and Present, which, though brief, I trust will not be the less interesting.

I have endeavoured to reduce to the simplest elements what I think may be really curious in the history, manners and customs of the people, and what, perhaps, may be considered worth knowing respecting a country of which so many strange tales have from time to time been circulated.

I cannot flatter myself at having produced any great novelty in these pages, as the materials for the most part are possibly too well known to many of my readers. I have, however, extracted from some of the best European authors matter of an interesting character, and have described scenes which came under my personal observation during my sojourn in the City of the Sultan, as well as narrated some of the tales of travellers and old residents with whom I was brought in contact.

It will be some gratification if I can direct my readers to a nation which of late years has been so prominently brought under their notice by the rapidly occurring series of events and by the pens of so many talented correspondents; yet, perhaps, there are many persons who know but little and think so differently of this great Empire.

I must, therefore, leave my readers to judge how far this task which I have attempted has been fulfilled. I trust, however, this volume will have a place amongst the numerous works on the subject already published, from which much of its contents have been culled.

Fame is not to be expected from my attempt, but it will afford me a certain amount of pleasure if this volume conveys any information to my readers.

WILLIAM J. J. SPRY.

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1 From photographs by Abdullah Frères, Constantinople, Photographers to H.I.M. the Sultan.

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Staatsbibliothek
München

LIFE ON THE BOSPHORUS

CHAPTER I

CONSTANTINOPLE

Its Early History—The Old Seraglio—Imperial Palaces

THE "City of Two Continents" can trace back its birth to six hundred and sixty-seven years B.C.

By four names is the City of the Sultan known, alike to the Christian and the heathen world. Three of these names are used almost indifferently by geographers and historians; the fourth one is but seldom found in books, though long a household word amongst a race conspicuous rather for its numbers than its literature—"Byzantium," after its founder. The story goes that Byzas, in company with a number of his townsmen, sailed away from the little Greek city of Megara about the period of 660 B.C.—as the Delphic oracle had bidden them—to found a new colony on the spot "that is over against the colony of the blind."

The emigrants started. Chance led their vessels from the Greek islands through the Dardanelles and into the Sea of Marmora, which they traversed to its furthest end.

Here, where the Bosphorus commences, they lighted upon the little town of Chalcedon, which some of their fellow-citizens had established seventeen years before. But those emigrants had not, unluckily for themselves, shown the usual discernment of Greek colonists; they had, in fact, been so stupid as "to have seen the better, and yet to have chosen the worst." So they were called, by way of jest, the "blind men," the name, according to Herodotus, being given them by a Persian traveller when he was once on a visit to Byzantium and noted the marvellous advantages of the site.

"The joke," says the historian, "was one of immortal memory,"

and the name stuck ever afterwards to the unfortunate citizens of Chalcedon; so that, when Byzas and his followers arrived on the scene, especially after being warned by the "oracle," they at once took the hint and crossed forthwith from the Asiatic shore, settling on the European side upon a site which could not fail to promise a brilliant future for their city.

It was all that could be desired. The town was not long in thriving, and it grew rapidly in extent and importance. As its advantages became known its population increased, until, by the time of Herodotus, it had become an important city and a powerful factor for peace or war. On the land side the place was easy of defence, and the new settlers were not long before they had constructed walls and fortifications to ensure their safety from the attacks of the barbarous Thracian tribes. In quite early days there was a good trade in corn with the countries bordering on the Euxine, and a fairly-good revenue was raised by the Byzantines out of the dues levied on the corn-ships. Another great source of wealth was their fisheries. Huge shoals of fish used to pour down from the Euxine into the Bosphorus. Riches, in fact, flowed into the city from all sides, and the deep and splendid harbour to the north was known to the ancients, as it is to us, as the "Golden Horn"—the aptest phrase the ancient mind could conceive for wealth and plenty.

Byzantium was indeed, in all respects, a highly-favoured city, and life there must have been eminently enjoyable.

For a long period after its foundation it was quite able to hold its own against all comers, until it began to attract the notice of Persia. A large force was sent under an able general, who won several considerable conquests in the Propontis and the Bosphorus, and among them the cities of Byzantium and Chalcedon fell into his hands. These colonies remained for some time under the power of Persia, till that great Ionian revolt about the period of 463 B.C., which led to the desperate struggle between Greece and Persia, and from which may be said to have dated the fame and grandeur of Greece.

Byzantium joined the revolt, but its people were soon frightened into submission by the Persians, and, finding no hope of safety, the majority of the settlers sailed away northward into the Euxine and formed a new colony on its western shores. Their own fair city, with many others in those parts, was burnt to the ground, and we hear nothing more about it until the contest between the East and the West was decided by the victory of Platæa in 479 B.C.



ENTRANCE TO THE GOLDEN HORN OF TO-DAY.

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The fortunes of the city were now once more identified with those of the Greek world, and troubles and wars followed in quick succession. The chronicles of the city have been written in characters of blood. Historians lose count in adding up the number of its sieges and its captures.

Four-and-twenty times—to take the sober estimate of Von Hammer—has it been besieged; and six times taken by assault.

The old Byzantium was levelled to the ground, and its people were slain or sold for slaves by the legions of Severus, after withstanding a siege lasting over three years, in which they had defended themselves with a brave persistency amid the sufferings which so prolonged a struggle necessarily involved, showing plainly enough that in great emergencies these citizens, who had the character of being mere lovers of ease and comfort, could rise to a high degree of patriotism and loyalty. When the walls were threatened with assault, they drove back the enemy with stone dragged from their public buildings, and even hurled on them statues of bronze, whole and entire. It must, indeed, have been a bad time for those treasures of art in which Byzantium was so rich.

The citizens had clearly made up their minds to spare neither themselves nor their most precious possessions, but to fight on to the dreadful end. At length, from the effects of famine, they were compelled to surrender.

We learn very little of further events for nearly a century, when civil war and confusion again broke out, which lasted for nearly sixteen years. Then it was again besieged, and after a time this famous city, almost ten centuries after its foundation, fell into the hands of Constantine, who was now sole Emperor of the Roman world. A great revolution, which was to have enduring effects, had been accomplished. The fragments of the Empire were again united under one head. With the advent of the year 330 A.D. the entire history of the city was changed. Constantine, being struck with the commercial and strategical advantages of the place, decided to transfer his seat of government from the city on the Tiber to that on the Bosphorus. Two names were suggested for it: "New Rome" and the "City of Constantine;" but the latter survived, and Byzantium became superseded by Constantinople. Here was now founded a new Roman capital where formerly a Greek one had existed. A new order of things was inaugurated which, in many of its features, was to last for more than eleven centuries. The city was cleared of its old ruins, was beautified and greatly

enlarged. New fortifications were commenced, designed to enclose five out of the seven hills of the city. The work was ably designed and well executed, as is plainly attested by existing remains, which can still be traced for several miles from the harbour to the Sea of Marmora.

It was but natural the Emperor should wish that New Rome, in some respects at least, should be like the old city he had left. There must be a forum, a circus, baths and aqueducts. Churches, also, were erected on commanding sites. Still, with all his efforts, it never reached the grandeur of ancient Rome, but grew into a vast collection of buildings of Imperial and artistic magnificence, and soon became well populated.

Its merchants were not long in almost monopolising the commerce of the Eastern world, and its wealth and luxury seem to have become prodigious; the city was plentifully supplied with gold and silver from the regions of Thrace and the Pontus, and its coinage was particularly famous. Perhaps no other city in the world has had such stirring and varied scenes bound up in its history. Civil wars, tumults, riots, and rebellions followed in succession, amid the splendour and pomp of the Imperial establishments during the eleven centuries—from A.D. 330 to A.D. 1453—it was closely allied with the fortunes of the Roman Empire; sharing the greatness of Constantine and his successors as well as the feebleness of Constantine Palæologus, its last Christian sovereign. It had sustained a score of sieges from Persians, Arabs, Russians, and the Crusaders of Count Baldwin, and again when the Janissaries and the victorious army of Mahomet II. pressed in through the gate of St. Romanus to plant the Crescent in place of the Cross on the dome of St. Sophia. From this date, 1453, it ceased to be a Christian city, and the Roman Empire can now only be remembered by its usual traces—walls, ruins, aqueducts, and its Christian churches which have been converted into mosques.

The Turkish Conquest in 1453 was followed by a similar immigration to that which ensued upon the conquest, eleven centuries before, by Constantine. From that date to this the history of Constantinople is a tedious record of palace assassinations and intrigues. Plague, fire and Prætorian revolt have had their full share. Nor can an age, which beheld a few years since the dramatic deposition of a Sultan, and which can recall with no great effort of memory the destruction of the Janissaries, well complain, even in its latter days, that Stamboul has proved unfaithful to its old traditions.

The Old Seraglio

There is not indeed, in all Europe, another corner of the earth whose name alone awakens in the mind so strange a feeling, or creates so much insatiable curiosity as this great historic monument, which sets forth so much concerning the secret chronicles of the Turkish Empire.

From Mahomet II., who laid the foundations, to Abdul Medjid, who abandoned it to inhabit the palace of Dolma-Bagtché, twenty-five Sultans have lived in it.

Here the dynasty planted its foot soon after the Conquest. Within its walls what scenes have been enacted! Here Sultans were born, ascended the throne, were deposed, imprisoned, strangled. Here all conspiracies began and the cry of rebellion was first heard. Again, what dreams of ambition or of love, what wild hopes, what agonies, intrigues, treacheries, despair, have trembled and thrilled around those walls, of which but faint rumour only reached the outer world!

This great straggling palace is built upon the most eastern of the hills of Stamboul, which is washed on the one side by the waters of the Sea of Marmora, and on the other by the mouth of the Bosphorus and the Golden Horn.

Here, before the Conquest, was situated the great Acropolis of Byzantium, and near by was the colossal Palace of the Emperors. Even now we see on all sides remnants of its masonry and an outline of its massive grandeur; half-buried arches, monstrous blocks of marble, and fragments of columns, lying about in the greatest confusion.

It was here where Mahomet the Conquerer, soon after entering the city, desired to be conducted, having heard so much of the grandeur of the palaces of the Greek Emperors; and it is recorded that, on entering its corridors, he repeated the verses of the old Persian poet: "The spider hath spun her web in the Imperial palaces. The owl keepeth watch on the Tower of Erasciab"—in allusion to a palace of the Persian monarchs, concerning which many strange stories are related by Oriental historians. Mahomet was struck with awe at the grandeur of the magnificent abode of the successors of Constantine, whose Empire had now been transferred to new masters and was actually forsaken.

Shortly after this, Mahomet decided to build, on a cleared site, a palace which is now known to us as the "Old Seraglio"; but it

remained for later days, during the reign of the great Solyman, to add considerably to the original design.

The whims of different Sultans and the effects of fire have, from time to time, altered very materially the original design of this once monstrous palace. National progress hereabouts has produced many changes. The railway track passes through its walls; the train rolls quietly on amidst that part of crumbling and picturesque Stamboul, and the shriek of the locomotive pierces now the still gloom of the once mysterious palace gardens.

Before entering the sacred precincts of this Imperial abode, it may be better for my readers that I should take them back a few hundred years, and picture the Seraglio and some of its inmates in the time of Ottoman splendour and greatness.

In the midst of the vivid blue of the sea, the Bosphorus, and the port within the great semi-circle of the white sails of the fleet, rose the green forest of the hill—a forest composed of enormous trees, encircled by walls and towers, and crowned with cannon and sentinels. Upon the highest point extended the vast rectangle of the Seraglio buildings, divided into three great courts, from which arose a multitude of variously-coloured roofs, gilded domes, and white minarets half-concealed in groves and gardens. Such was the aspect of the Imperial abode as seen from above—not so vast, but so divided and sub-divided, and so intricate within, that those who remained in it for a lifetime never got to know it thoroughly.

The principal entrance was, and still is, the "Bab-Umaium," or "August Gate," which opens on the small square behind the Mosque of St. Sophia. The simplicity of its architecture, which resembles the gate of a fortress, gives it but little pretension to so high-sounding a name. Above the entrance may be read, on a marble slab, the inscription placed there by the conqueror:—

Allah preserve eternally the glory of its possessor.
Allah strengthen the edifice.
Allah fortify the foundations.

It was in front of this door the citizens of Stamboul would come of a morning to see what nobles of the State and Court had lost their heads during the night. These heads were suspended from a bracket within two niches that are on either side of the door, or they were exposed in a silver basin resting on a block of marble near by on which was affixed their name, accusation and sentence. In the square before this door were thrown the bodies of those who had been decapitated.

Here, day by day, came crowds of all sorts and conditions of men, awaiting permission to enter the first enclosure of the Seraglio; detachments from distant armies, bringing trophies of victory—arms, banners, and even the heads of conquered commanders. A strong body-guard was always on duty at this entrance. After gaining admission, it led to an oblong court, paved and planted on either side with plane-trees. Another gate was reached, and they entered the first enclosure, or Court of the Janissaries. This great court is still in existence, surrounded by irregular buildings and shaded by groups of large plane-trees (under one of which are still the remains of two small stone blocks on which decapitations took place). Beyond and around here once stood the Hospital, the Public Treasury, the Imperial stables, the barracks, and houses occupied by Court officials. Through this court passed all who were going to the Divan, or to have audience with the Sultan.

A vast multitude continuously passed and re-passed. From morn to eve there was a glitter of magnificently-uniformed officials, amid which shone out the high, white turbans of the Janissaries; the silver head-dresses of the Sultan's body-guards, in golden tunics and jewelled waist-girdles; the servants of the Grand Vizier, with emblematical badges in their hands; and a mingled crowd of archers, lancers and others belonging to the Court. At stated times during the day officials of high rank would attend to receive the commands of their master, each being distinguished by the special colour of his costume. Thus the Grand Vizier was recognised by his pale-green dress, the Grand Ulema, or high priest, wore violet; the Mufti was in white; the Sheiks in light blue. Dark green was the privileged colour of the Commander of the Imperial Staff and the Bearer of the Sacred Standard. The generals of the army wore red boots, the civil officers of the Court wore yellow, while the clergy wore blue.

These and hundreds of others of every rank and condition passed. In all eyes one thought could be read; on all foreheads lay the burden of terror—terror of one man, before whom great and small were but as dust of the earth!

Continuing along this court, the second was entered after passing through a gloomy entrance between two towers, known as the "Gate of Health," which is still in existence. Formerly it was enclosed by two great folding doors in front and two others within, making, when they were shut, a large, dark chamber, where many a one who entered was secretly despatched by the silken cord of the executioner. Below were the cells and passages, leading along dark

corridors to the Divans. It was here where high officials who had fallen into disgrace came to receive their sentences, which were often followed by instant execution. In those days, governors and disgraced viziers or others were summoned to the Seraglio on some pretext or other. They passed, often unsuspiciously, under the gloomy archway and entered the Council Chamber, where they seemingly were favourably received or admonished. Dismissed, they returned by the way they came, and were often never more seen alive. There is now—as I have seen on the occasion of my visits here—under the archway to the left, the little iron door of the prison into which the victims were thrown, often to die a lingering death or to await the opportunity of being sent into exile.

After this gate is passed we are well within the inner court. When in the zenith of its glory it was surrounded by graceful buildings shaded by groups of beautiful plane and cypress trees; around the whole ran a light arcade, supported by slender marble columns, with a projecting roof. To the left, on entering, was the Council Chamber, or Divan, surmounted by a gilded dome, and further along was the Hall of Reception, a very handsome building, the columns, walls, and roof carved, painted, and gilded with light and delicate workmanship.

It was here Solyman received the first envoys from Christian sovereigns; and, later, ambassadors from Charles V., Francis I., and from Hungary, Servia, Poland, and the Republics of Genoa and Venice.

At the bottom of the second court was another huge door—known as the "Gate of Felicity"—leading into the third court. Here were the private apartments of the Padishah. No history can ever record the legends of sorrow and of pleasure, the revelations of secrets of love and crime enacted within its mysterious portals. The solemn entrance into this sanctuary was regarded by the people with the greatest terror. And yet at this very gate the tide of military rebellion rose and threatened the destruction of the Empire. It was near the corner of this great court where the fury of the rebels was boldest and most sanguinary.

Hordes of armed Janissaries and citizens, bearing lighted torches, beat down in the middle of the night the first and second gates, entered this sanctuary, and demanded with threats that certain of the Ministers should be handed over to them to be put to death. Their shouts resounded in the sacred precincts of the private apartments of the Sultan, where, for a time, all was terror and confusion.

Every attempt was resorted to by the grandees of the Court to stay the revolution, but nothing would satisfy the infuriated mob but the lives of the obnoxious viziers. To save his own life the Sultan had to concede their demands, and one by one from the Gate of Felicity staggered the victims—the Grand Vizier, the treasurers, the eunuchs, the favourites, the generals and others—who, on appearing in the midst of those clamouring for their blood, were speedily slain and trodden under foot, before the rebels would listen to reason or disperse. Many similar scenes to this were enacted within those walls during Amuruth III.'s reign, when another alarming rebellion occurred. The Janissaries attacked the place while the Divan was assembled, and demanded the head of Mohammed Pasha, threatening, if their demands were not complied with, to find their way to the Sultan. Amuruth ordered that the victim should be handed over to the soldiers, and he saw his favourite torn to pieces by the infuriated mob. Another insurrection in Amuruth IV.'s reign led to similar results. The mutineers broke into the outer court of the Seraglio and called for the heads of the Grand Vizier Hafiz and other favourites of the Sultan—seventeen in all. Amuruth pleaded with the deputation for the lives of his friends, but without avail. Meanwhile, the rebels had forced their way into the second court of the Seraglio, and were clamouring for the Sultan to hold a Divan among them. Amuruth appeared and did their bidding. He spoke to the mutineers: "What is your wish?" Loudly and insolently they replied, "Give us the seventeen heads! Give those men up to us, that we may tear them in pieces, or it shall fare worse with thee!" They pressed closely upon the Sultan, and were near upon laying hands on his sacred person, when his attendants drew him back and hurried him to the inner court beyond the Gate of Felicity; but only just in time, for the rebels came after them like a raging flood. Fortunately, the gate had been securely barred. The alarm and outcry then became the greater. They shouted aloud, "The seventeen heads, or abdicate!" Amuruth at length sorrowfully gave way, and sent a summons to the Vizier to prepare for death, and also to the others, whose lives had been demanded, to meet their fate. They went forth, and were at once slain by the savages.

The Sultan was much affected by these terrible scenes, and, addressing the rebels, said, "God's will be done; but in His appointed time ye shall meet with vengeance, ye men of blood, who have neither the fear of God before your eyes nor respect for the law of the Prophet." The threat was little heeded at the time by

the mutineers, but it was uttered by one who never threatened in vain.

Passing the Gate of Felicity, we enter a large court surrounded by various buildings. The Throne Hall, the Treasury, the Harem, and others being scattered here and there among groves and gardens. Here were the baths built by Selim II., comprising many halls resplendent in marble and gilding. Here were kiosks round and octagon, with roofs of every shape, and windows of lovely stained glass, where the Sultan would go to listen to the readers of the "Thousand and One Nights." Near by was the chamber in which was stored the sacred relics of the Prophet. His mantle, which then, as now, was solemnly displayed once a year in the presence of the assembled Court. Here, also, was the venerated "Holy Standard," wrapped in its many silken coverings, and only displayed when the Empire was in danger. Everything that was most sacred and precious was stored here for safety. In a retired angle of this great enclosure was the Harem, under the shadow of luxuriant trees, and amid the murmur of fountains and beautifully-laid-out gardens. It was composed of many small white buildings, separated from each other by high walls, the whole enclosed and strictly guarded by armed attendants.

Here lived all those whom His Highness delighted to honour. Here was the great family of the Seraglio. What memories may be recalled! what wondrous scenes have here been enacted! what visions of lovely daughters of the Caucasus and the Archipelago, the mountain, the desert, and the sea! Mussulmans, Christians, Jews and others, won in battle by Pashas, presented by Princes, or stolen by corsairs, pass like shadows under those silvery domes. To get within the gates of the Old Seraglio may almost be said to be a dream of one's life after reading the "Arabian Nights" description of the homes of Caliphs and Sultans.

I was successful, through the assistance of friends at the British Embassy, in getting a *tescarie* from the Porte and one of the Sultan's aides-de-camp to accompany a party of officers from the *Antelope* and *Cockatrice*.

Ten of us, in company with T—— Bey, Colonel and aide-de-camp (in attendance), one fine morning left the *Antelope* in the steam pinnace, and, landing at Seraglio Point, proceeded under the escort of our cicerone through a gateway of very unpretending architecture, guarded only by a few soldiers. The gate passed, we

were met by an official of the palace, who, on seeing the "permit," and learning from our escort we were friends of the "Great Elchi," was courtesy itself.

Round us were ancient white buildings, which contained all the rarest and most valuable treasures of the Empire. First, the Kiosk, closed even to the Faithful, in which the mantle and other relics of Mahomet are preserved; then the Kiosk of Bagdad, lined with Persian porcelain, now of priceless value; then the Imperial Treasury, with grated windows like those of a prison, the iron gates of which will presently be opened to allow us to enter.

Truly well chosen is the site of this stronghold, built, as it were, on two great continents of the world, and dominating Turkey lying at its feet. And how great is the peace, how great the melancholy splendour of its complete isolation, far away from the turmoil of modern life, in the absolute silence of abandonment!

We traverse a sort of garden, wild and uneven, planted with gigantic cypresses and plane-trees. One of these latter, more ancient and rugged than the rest, has, we are told in a whisper, a weird and sinister history. It is known as the "Janissaries' Tree," for it was from its spreading branches that scores of those turbulent soldiers and others were hanged.

A large gateway, flanked by two loopholed towers, and guarded by sentinels, barred our further progress until the *tescarie* was produced; then the gate swung open, and we entered. Within is a large enclosure, where there are still evidences of Oriental magnificence. At one time it was surrounded with graceful buildings, gilded domes and beautiful trees. Now, however, all seems to be in a condition of calm decay, from the effects of age, want of care, and the many fires which have from time to time occurred within its precincts.

Crossing this enclosure we arrived at what was known in days gone by as the "Hall of the Divan." Here we were permitted to enter, and our guide told us the interior is almost exactly in the same state and condition as in those old times when used for the Council of State. It is almost circular in form, and its sides are pierced with numerous trellised windows. There is no furniture, with the exception of the Divan upon which sat the members of the Council. The walls and ceiling are adorned with gilding and arabesque designs, now somewhat faded from age, as, also, are the curtains and carved cornices.

Above the seat of the Grand Vizier our attention was called to

a small latticed window. It was behind this the old Sultans were supposed to assist, unseen, at the sittings of the Council. What terrible scenes have, in days gone by, been enacted within these walls! To be summoned before this tribunal was an event which caused the boldest to tremble, and the innocent to question their consciences. Several times a week the Divan would sit for the despatch of business, the Grand Vizier presiding. In this dimly-lighted chamber the pale rays from above would fall on the white turbans, the grave faces, and the long beards of the richly-attired Pashas who composed the Council. We can, while looking round, almost imagine we hear their whispered consultations, and see the trembling prisoner before his judges awaiting his death-sentence.

We move on to other chambers, very scantily furnished except for a few mirrors and clocks. The walls are prettily coloured, and decorated with sentences from the Koran, said to have been traced by the hand of Mahomet II., who was a clever and exquisite caligraphist.

Next we pass on through the Gate of Felicity, and find ourselves in a large enclosure. Making our way across, we are taken into a pretty kiosk of Arabian architecture approached by steps of marble, where we see traces of all the splendour of ancient Oriental magnificence. The vaulted ceiling decorated with arabesques in gold and colours; the walls hidden by marble and porcelain tiles; the floor covered with Persian rugs and carpets; tall windows, filled with stained glass, shedding rays of coloured light, making the carving, gilding and tracery sparkle in the sunshine.

We next entered the "Throne Room." The greater portion of this apartment was occupied by the throne, in the form of a divan, or couch, with a canopy supported by columns of gilded brass, beautifully inlaid with arabesque designs and studded with a variety of precious stones.

It is difficult to imagine anything richer, more elegant or more truly regal than this throne, made as a seat for the sovereign when the Ottoman Empire was in the height of its glory and grandeur. Facing the throne was a window ornamented with a massive grating of gilded bars. It was outside this barrier that in olden times the foreign ambassadors waited standing, while their humble communications were submitted to the consideration of the mighty Sultan. Leaving this gaily-decorated saloon we find the exterior none the less remarkable; a large projecting roof covers the edifice, and columns of marble sustain the sculptured and decorated

arcades, which are richly ornamented with masses of carved flowers and Oriental designs in the greatest profusion.

Another pavilion of Saracenic architecture is close at hand, which holds the Library. The bronze door leading to this apartment is truly a marvel of interest, from its intricate design and exquisite workmanship. In the interior, arranged on the shelves, we see rare and valuable works by Turkish, Persian and Arabian writers; priceless Arabic manuscripts, Korans, poems, &c., transcribed in beautiful characters by Sultans and distinguished scholars.

From the Library we went to the Imperial Treasury. The Pasha in charge was summoned to open this building for our inspection—a request seldom acceded to. But armed with our authority, and having as our attendant the Sultan's aide-de-camp, the request was complied with. The official arrived, and the gate of the outer court was swung open. The key of the inner door, kept in an embroidered velvet case, was with some ceremony handed to an attendant, who opened the bronze door. This showed us an inner one, curiously secured and sealed with the Imperial cypher. The seal was broken, the door opened, and ten "Giaours" were admitted. Before we were fairly inside, however, civil guards were stationed round the apartment, a few paces apart, to watch us and prevent our handling any of the miscellaneous and beautiful things lying about.

What a marvellous sight met our gaze! No cave of Ali Baba ever contained such riches. For eight centuries matchless precious stones and marvels of art have been hoarded up here. When our eyes, still dazzled with the outside sunshine, became accustomed to the obscurity, the diamonds began to scintillate on every side. A profusion of objects of unknown age and of inestimable value were displayed in endless variety. Here were weapons of every period, from that of Yenghis Khan to that of Mahomet; weapons of silver and weapons of gold, loaded with precious stones; collections of golden cabinets of every size and every style, some covered with rubies, others with diamonds or sapphires; coffee services of silver and gold; flagons and ewers of antique forms and of exquisite beauty; fairy-like tissues; saddles and harness; saddle-cloths embroidered with silver and gold and bordered with flowers in precious stones; great chairs of state, made to sit cross-legged on, some of them one blaze of rubies and pearls, giving them a roseate hue; others, again, covered with emeralds and shining with a green light, like the ripples of sea-water.

Our expectations, no doubt, were great, and our curiosity intense as we were shown round this wondrous storehouse. One of the first things to which our attention was called was a magnificent ivory throne inlaid with gold, studded with rubies, pearls and diamonds, and the seat cushioned with cloth of gold.

In the cabinets are numberless velvet and silk prayer-carpets, embroidered in gold thread and precious stones, and a marvellous collection of arms, comprising sabres in silver scabbards carved in relief, their blue-veined blades covered with Arabic inscriptions in letters of gold; daggers with handles literally covered with diamonds and rubies; spears and old matchlocks, richly-enamelled pistols, the stocks of which are covered with clusters of pearls, coral, and other beautiful gems.

Here, in gold-enamelled bowls, are quantities of loose turquoises, coral, agate, Cornelian topazes and strings of perfect amber beads. In another case we were permitted to admire agate, crystal and jade vases, mounted in gold and enamel; saddles and horse furniture of gold, inlaid with precious stones. But amongst the most curious objects was a large dressing-table, made of tortoiseshell, encrusted with diamonds and rubies, the pillars supporting the mirror and frame of which were a mass of diamonds and rubies, all of large size; even the fringe round the edge of the table-top, three or four inches in depth, was made of hanging strings of those precious stones.

The scores of clocks, some of wondrous form and size, piled up in the cabinets, were full of interest. The Turk has always been a patron of those mechanical contrivances for recording time, telling him with accuracy when the hours for repeating his prayers came round. So in the past it only need be whispered at Court that a clock was in the market which promised to do something unusual, when a ready sale was assured. Many, I noticed, were by famous London makers, but from their appearance it was long, long ago that any of them had been set going.

But all the wealth stored here to-day is as nothing compared to the times of Solyman the Magnificent, when there were riches enough in the Treasury—as the Grand Vizier of that period said—"to build fleets with silver anchors and their rigging of silken cordage."

Perhaps one of the most interesting cabinets to which our attention was called was that in which were displayed effigies of the twenty-five Sultans from Mahomet II. (A.D. 1451) to Mahmoud II. (A.D. 1808), dressed in their original gala costumes. Very gorgeous they looked

in their richly-embroidered robes of silk and cloths of gold and cashmere ; loose trousers of beautifully-embroidered Broussa gauze or silk ; rich sashes incrusted with precious stones, from which hung priceless scimitars with golden scabbards, the hilts literally covered in diamonds ; pistols and daggers of the richest description and workmanship ; the traditional slippers of yellow morocco ; and their head-dresses most marvellous works of art and design ; turbans of the richest materials, with jewelled aigrettes, making a show that would prove a wondrous prize to Madame Tussaud's exhibition in London could the like be reproduced.

Until the beginning of the century, whenever a Sultan died, an effigy, as large as life and dressed in the monarch's robes of state, would be brought to the Treasury, wearing wonderful weapons in its sash, and on its head a grand turban, with a magnificent aigrette of jewels. Here it would be deposited, covered with all this wealth, which was lost for any other purpose. Slowly this solemn, richly-dressed group has increased in numbers, the new figures arriving one by one to take their places in this long line of ancient Sultans who have silently waited for them for hundreds of years. They touch shoulders now, all these phantoms of those who reigned at wide intervals of each other, brought together by death, in the same dreary non-existence.

And this extraordinary luxury, sprinkled with the dust of ages, is most melancholy to contemplate. Of fabulous magnificence, these figures, in their lofty turbans, guarded so zealously behind double iron doors, have seen years, reigns and centuries pass, and revolutions rise and fall, in the same immobility, the same silence, scarcely lighted even in the daytime behind the ancient grated windows, and in total obscurity as soon as the sun has set. Each one bears its name—now an empty sound, but once illustrious and terrible—"Amurath the Conqueror," "Solyman the Magnificent," "Mahomet," "Mahmoud the Reformer," and so on, throughout the group.

In another quarter of this building is seen the cabinet in which, we are informed, is stored those relics of the Prophet, so holy to the Mussulman's mind that the eye of the "Giaour" has never been permitted to gaze on them. These relics are seven in number, five of which are said to be here. First, the Sacred Standard. Tradition says this venerable piece of "green stuff" was at one time the curtain of Ayesha's tent (Mahomet's favourite wife). Others record that it was formerly a turban-winder of one of the Prophet's enemies, whom he converted. But the more modern version of its origin is

that Mahomet, while at Mecca, after one of his heavenly visitations, gazing out upon a vast prospect of fields, said, "Nature is green, and green shall be my emblem, for it is everlasting and universal." In course of time, however, it lost that innocent significance, and amid his visions the great dreamer saw the green flag floating as a sign that all true believers should take up arms and march against the Infidel. Upon this ensign are inscribed the words which are supposed to have been written by the Prophet while at Mecca, namely, "All who draw the sword will be rewarded with temporal advantages; every drop of blood shed, every peril and hardship endured by them, will be registered on high as more meritorious than either fasting or praying. If they fall in battle their sins will at once be blotted out, and they will be transported to Paradise, there to revel in eternal pleasures in the arms of 'black-eyed houris.'" Then follow the terrible and all-significant words, the fearful "battle cry" against God and man: "Then may no man give or expect mercy!"

There is a tradition that this sacred banner has never been captured in battle. Anyhow, during the 1,200 years of its supposed existence, it has had a most eventful career. After passing through the hands of various dynasties, it has been deposited from time to time in all the strongholds of Islam, has been handed down in safety to the present time, and is still regarded with as much superstition and veneration as in the past.

The desire of Mahomet, however, was that his successors should never unfurl the Standard unless it was considered the Empire was in peril, as in 1826, when Mahmoud unfurled, in person, the Sacred Standard and called on all true believers to rally round their Padishah.[1] This was at the time of the Rebellion of the Janissaries. The excitement of the people was then raised to a pitch of enthusiasm, and the result was the complete defeat of the rebels. Now it is said to be carefully wrapped up in many folds of silk, where all well-wishers of humanity sincerely trust it will ever remain.

Another relic is the Sacred Mantle, which, it is recorded, was a

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1 While the war was in progress between Turkey and Russia, in 1877, the world was several times startled by the announcement that the "Flag of the Prophet was about to be unfurled in the streets of Stamboul." Such an event, had it happened, would have proclaimed a crusade in which all true Mussulmans, amounting to one hundred and twenty millions of the human race, scattered about in Arabia, Syria, Asia Minor, Persia and Egypt, would have been compelled to take an active part. The raising of the Green Standard is a call which none may disobey without, as the Koran lays down, sacrificing all hope of Paradise.

present to the Prophet from the Archangel Gabriel, and was woven in heaven; naturally, it is held by the Faithful in the highest veneration.

Then there is some hair from Mahomet's beard, and a tooth from his venerable jaw which, with three others, was driven from his mouth by a blow from a battle-axe during the terrible battle of Beder. Two of these four teeth have been lost; of the others, one is preserved here and one is in the mausoleum of Mahomet II.

The fifth relic is the impression of a foot upon a square fragment of calcareous stone. It is said to be that of the Prophet, indented on an occasion when he was assisting the masons to raise a heavy stone during the building of the Kaabah at Mecca.

I have seen, in the booksellers' shops in Stamboul, drawings of this stone and impression traced in gold outline and surmounted with inscriptions in Arabic.

We were not, however, permitted to see any of these venerable relics. The keys of the cabinet in which they are hidden are kept and zealously guarded by the Treasurer of the Household. This cabinet is only opened on the special occasion of the Khirkai Cherif,[1] in the presence of the Sultan and the Ministers of State.

We were now supposed to have seen all the contents, so once more we pass the portals of this interesting building. The inner door is closed and secured with much ceremony, a lighted taper and sealing-wax is produced and the entrance once more sealed; the outer door is then closed and duly locked, and the keys are replaced in their velvet receptacle and handed to the Pasha in charge. The attendants fall in, we hand round the backsheesh, and are conducted to the Sultan's new kiosk, where coffee, sweets and cigarettes are served. Then, bidding our courteous Pasha adieu, we pass the various gates by which we had entered and once more feel we are in the outer world again.

Before embarking we pass round to the ancient church of St. Irene, founded by Constantine, but now converted into a museum and armoury. Here are stored guns, swords and pistols of modern make, all arranged with military precision; but it was the old collection of ancient historic arms and armour which attracted our attention. Here are scimitars which belonged to the Sultans; a sabre said to have been the favourite weapon of Mahomet II., having a short, straight blade of Damascus steel inscribed with Arabic

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1 See page 83—"Relics of the Prophet."

characters in gold tracery; an enamelled armlet of Tamerlane; and an old, battered, cross-handled sword, said to have been wielded by the renowned Scanderbeg. Arms of the defeated and keys of conquered cities lie side by side in glass cases. Here we see one of the bronze heads of the triple serpents in the Hippodrome, broken off, so history relates, by a swinging blow from a battle-axe wielded by Mahomet II. Numerous fragments of sculpture of great antiquity lie about—heads and trunks of statues, and bas-reliefs. We see two or three porphyry sarcophagi, covered with Greek characters and crosses, which may at one time have contained the remains of former Greek Emperors and Empresses; but now, deprived of their covers, they have become reservoirs for the rain of heaven, and serve as baths for the birds of the air, who hover joyously about them.

Beneath the vestibule are collected the kettles and kettle-drums of the once-powerful Janissaries—those kettles which, when things went wrong with these famous troops, were turned upside down by them as the sign of rebellion. Few Sultans could brave this ominous "turning of the kettle"; but Mahmoud II. taught them a lesson which was never forgotten, and no more kettles were turned. Here are a few specimens of ancient halberts, fascines, spears, daggers and old cannon, recalling the Turkish mode of warfare before the reforms of Mahmoud—useful reforms, doubtless, but calamitous from a picturesque point of view.

Imperial Palaces—Dolma-Bagtché.

When passing and re-passing the many Imperial palaces which line the shores of the Bosphorus, I had often wished for the privilege of visiting the interior of one of these stately edifices; but in Turkey, perhaps, there are more difficulties to be overcome in getting such permission than is the case in any other part of Europe.

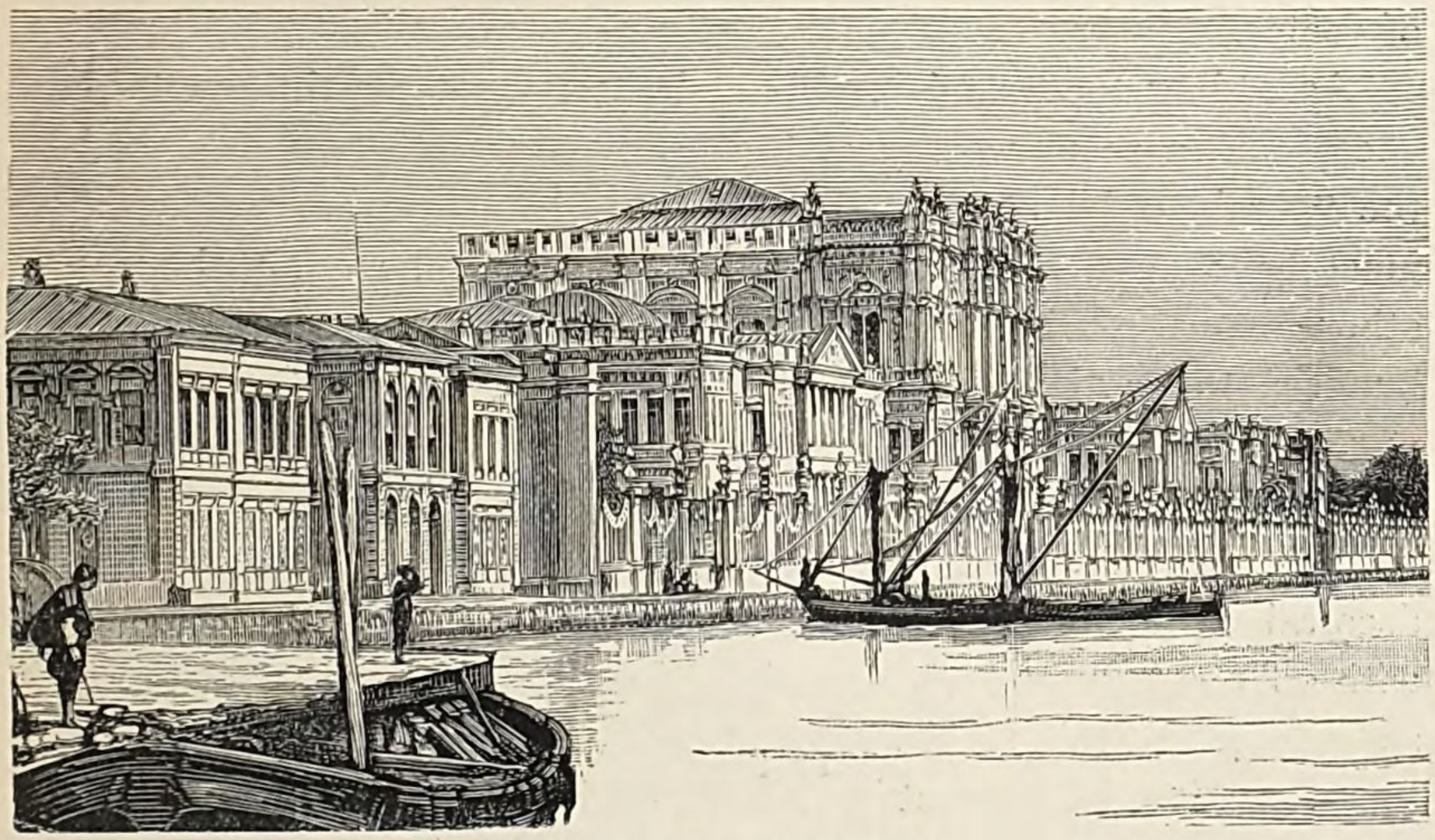
At length, however, I was successful. One day a letter came from the Hon. C. Hardinge, Secretary to the British Embassy, informing me he had obtained an answer from the Palace, granting my request, and that one of the Sultan's aides-de-camp would be at Dolma-Bagtché on the following day, at five o'clock, Turkish time—*i.e.*, 11.30 a.m.—to escort our party over the Palace, &c.

A party of ten officers from the *Antelope* and the *Cockatrice* landed at the appointed time on the marble terrace which runs along the whole length of the building facing the Bosphorus. At the guard-house we found Colonel T——, the aide-de-camp, waiting our arrival. Passing to the square we were conducted through

a highly-ornamental gate of gilded bronze, and were invited to enter a small ante-room while our presence was being made known to the official in charge. We thus have an opportunity of learning something of the history of this Imperial home of the Sultans.

The present building was begun during the reign of Abdul Medjid, on the site of a wooden structure which had been erected in Mahmoud's time. This Sultan—and likewise his successor, Abdul Aziz—spent incalculable sums on its erection and decoration.

The façade, which is nearly half a mile in extent along the shore, can be seen from a considerable distance, shining beautifully white



PALACE OF DOLMA-BAGTCHÉ

in contrast to the blue of the sea and the dark-green foliage of the hill-side.

This enormous structure is built of marble, with rows of Doric and Ionic columns and cornices of exquisite design; windows framed in festoons of flowers and leaves; arches of delicate tracery; doorways of beautiful form; balconies, parapets and wreathed pilasters, with the intermediate spaces crowded with sculptured masses of foliage of fantastic elegance. It is a scene of beauty, look where one will.

My reverie on the beautiful exterior is cut short by the arrival of the attendant who, full of courtesy, bids us enter. We are escorted to a small apartment, where coffee is served in cups having stands thickly encrusted with large diamonds; cigarettes, also, are handed round, and when we are sufficiently rested our conductor leads

us through suites of rooms, furnished in the most luxuriant style, and having curtains of gold-embroidered brocade. On gilded brackets are mirrors, clocks, vases and lamps; the delicate tints of the walls and the gilding and rich colouring of the cornices and ceilings making quite a fairy-like scene.

To those who have visited European palaces there seems so much wanting here, for no pictures adorn the walls and there is a total absence of books and the thousand-and-one pretty things such as one sees in the home of Our Gracious Majesty the Queen, at Windsor and Osborne.

We pass through beautifully carved and decorated doors of maple and cedar, which open out into long corridors and suites of rooms.

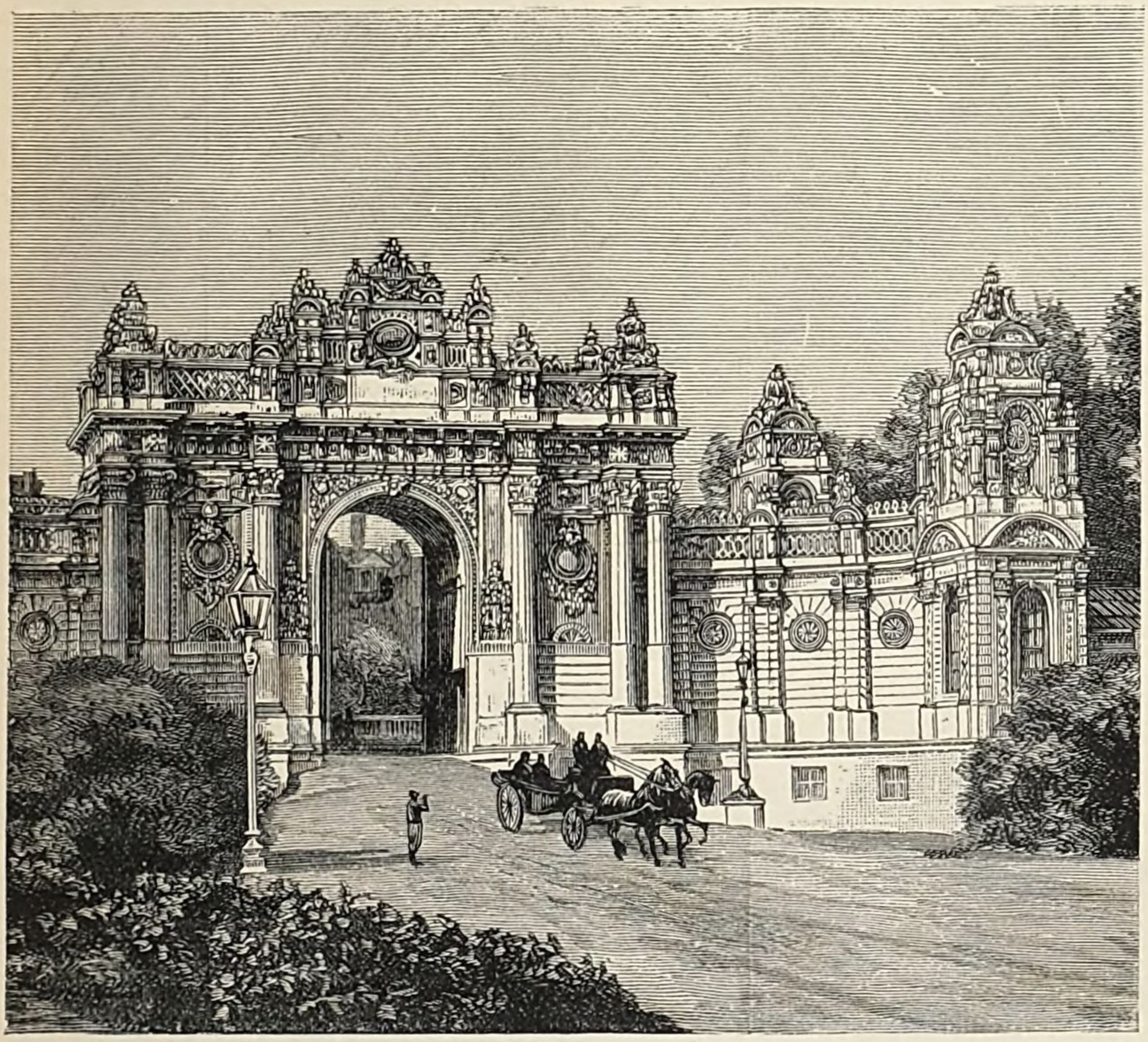
Ascending the grand marble staircase, we enter the great Audience Hall, a room worthy of the loveliest architecture described in the "Arabian Nights." What fertility of imagination the architect must have possessed who decorated this chamber and the many other rooms of this great building—there were more than three hundred to be dealt with, and all, by the caprice of the Sultan, were ordered to be of different design! In some we see the Arabian style of architecture adopted, with its undulating lines, its tracery, its frescoed ceilings and "bee-hive" niches; in others, Saracenic decorations are carried out. The combination of colours, enriched with gold and silver devices, make these decorations truly of Oriental splendour. In this Grand Hall of the Throne the first meeting of the representative Parliament was held, which was a most impressive ceremony from what I could gather concerning it—the beauty of the hall and the picturesque intermingling of European and Oriental costumes making a most magnificent scene.

In rooms branching from here we see Parisian cabinets of marquetry; others are inlaid with gold and pearl, tortoiseshell, and lapis-lazuli; certainly the most beautiful I have ever seen. There were chairs in some of the apartments, handsomely carved and gilt; the divans were covered with the richest cashmere and brocade; hanging curtains of the same rich materials; and clocks, vases and cabinets, of beautiful form and design—truly works of art.

In the Sultan's private apartments the window-hangings were of the richest gold brocade. Divans covered with Damascus silk embroidered in gold thread; chairs, cabinets, clocks, and beautiful vases, made up a scene of fairy magnificence.

What a panorama is seen from those windows overlooking the

coast of Asia! Scutari, with the great white building used as a hospital in the days of the Crimean War; the great screen of dark cypresses marking the vast field of the dead; the landing-place crowded with vessels; the vari-coloured yalis and konaks, and the white mosques and tapering minarets. The Bosphorus, too, is spread out at our feet, its rapid stream covered in all directions by war-ships, foreign steam vessels, caiques, steam launches, and boats of all sizes



ENTRANCE GATE OF THE DOLMA-BAGTCHÉ PALACE.

and forms; flocks of birds are skimming over the waters, and the whole is a scene of beauty rarely to be met with.

We are next conducted to what is, perhaps, the gem of the whole structure — the Sultan's Bath. It is constructed in the Moorish style of veined Egyptian alabaster, with colonnades and pillars and graceful overhanging capitals of the same beautiful material, carved and traced with an infinitude of lovely designs beyond the reach of description. Words fail to describe the excess of luxury everywhere displayed. The chamber is lighted from a

dome of coloured glass, the rays from which brighten up the polished floor and make it shine like silver—all the fittings of this magnificent chamber are made of that metal, producing an impression long to be remembered.

From here we pass along corridors illuminated from above, shedding soft light along our path; then there are others, whose small domes of crimson glass give rosy tints, making the floors and surroundings blaze with their rich colours.

The Harem, joined to the Sultan's private apartments by a long passage, is barred by a very handsome door—"The Door of Felicity"—through which no profane foot of male may pass while the "beauties" are in residence. Just now this portion is tenantless; but there was a time, during Abdul Aziz's reign, when it was crowded with beautiful houris from Circassia, Georgia, and other favoured places.

It is said that when Sultan Abdul Aziz was deposed, as many as fifty or sixty boat-loads of these ladies were carried off to the Old Seraglio for safety, where, after remaining awhile, they were either married or otherwise provided for. From the threshold of this "abode of bliss" we take our survey. We see the windows, so easily recognised by their wooden gratings, which permit those behind them of seeing the outer world without themselves being seen—like the ladies who once lived here, the Harem wears a veil to screen it from vulgar eyes. The floors are covered with rich carpets, and the divans round some of the apartments are covered with handsome brocade. As bedsteads are not generally used by the Turks, mattresses are nightly spread on the floors and are removed in the morning, being stowed away in the cupboards which are built in the walls.

As these quarters have not been occupied for some time we see none of the beautiful cashmeres, or striped chintzes, or Damascus silks, which, no doubt, were freely used for coverings of divans and pillows, or the many lovely things which, doubtless, are in profusion when the ladies are in residence.

We were permitted just to peep within the Lady Superintendent's[1] sumptuously-furnished room at one end of the corridor. The doors of the Sultana Valide's suite of rooms were locked, so

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1 The Lady Superintendent's duties are to superintend all expenditure in the Harem, to keep the accounts, and entertain such visitors whom the Sultana may not feel disposed to receive—this was the position occupied by Shahrazade in Sultan Murad's Harem. (*See* page 156.)

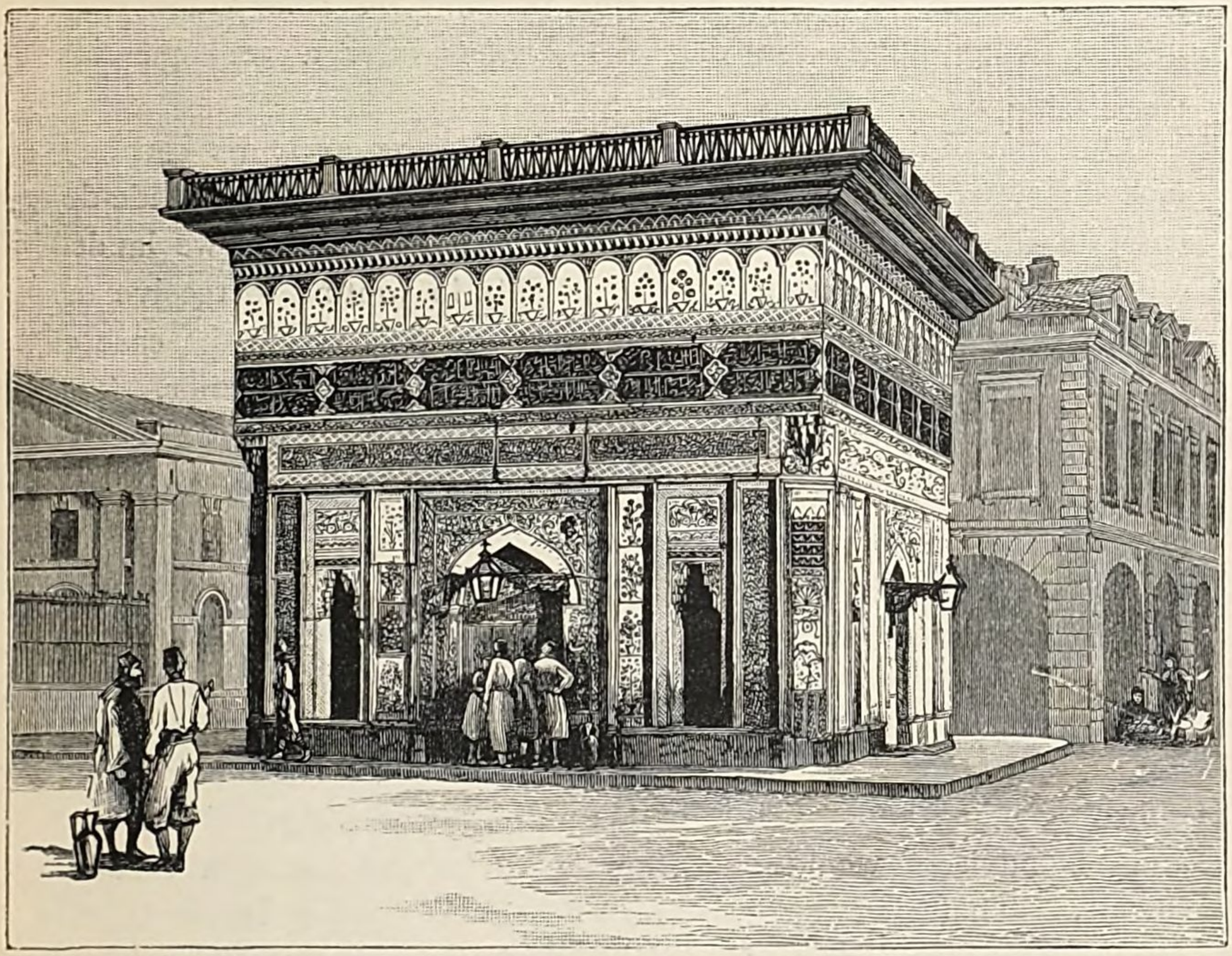


IN THE IMPERIAL HAREM—THE SULTAN'S FAVOURITE.

To face page 22.

we saw nothing of her apartments; however, we were informed they were remarkable for beautifully-painted ceilings. All the fittings were of crystal and silver; mirrors and consoles of elegant design—in fact, everything was of truly Oriental magnificence. The expense of keeping up this Harem establishment—for drugs, clothing, jewels, cosmetics, &c., for the ladies—averaged over two million pounds sterling per annum; while another half-a-million was annually required for food for the inmates and their attendants.

Retracing our way we reach the Fine Art Gallery. Here, under a glass-roofed corridor, are many hundreds of paintings, mostly by



THE FOUNTAIN OF TOPHANÉ.

German and French artists, consisting principally of battle scenes by land and sea in which the Ottoman arms are represented as achieving the greatest successes. There are several large paintings of ships, many pretty landscapes, but only a very few of the human form. On the whole it was a fairly good collection.

It is idle to attempt a description of the other apartments; suffice it to say that room after room and floor after floor was alike magnificent; and as each new scene was enjoyed, we saw others which were still more beautiful, and so on until it was time to stop.

We wander forth into the garden and grounds which are tastefully laid out with various kinds of flowering plants and shrubs. High enclosures surround the Palace, the beauties of which may be imagined by the wealth of the various foliage that towers above the walls and the luxuriant richness of the overhanging virginia creepers. Trees and plants seem to rejoice in the bright sunshine; everywhere water sparkles and falls in little cascades, and completes a scene without a rival.

We bid adieu to the attendants, hand round the backsheesh, which they accept with much gratitude, pass through the great gateway, cross the square, and embark from the colonnaded steps in the steam cutter, reaching the *Antelope* after a very pleasing experience.

Our visit to the Tcheragan Palace was also an event we had long looked forward to; and, under the guidance of our courteous aide-de-camp, and armed also with an authority from the Porte, we landed one fine morning and found the attendants in waiting to receive us.

On entering the large reception room we were, as in the case of our visit to Dolma-Bagtché, escorted over the vast interior. The rooms and apartments beautifully furnished and all of a costly description. The eye is dazzled by the gilt decoration, gold and silver brocades, splendid mirrors and chandeliers, and carved and inlaid furniture are seen in every room. It was to Tcheragan that Abdul Aziz was removed shortly after his deposition, and where, in one of the rooms, he is supposed to have committed that mysterious act of self-destruction for which, later on, Midhat Pasha and several distinguished statesmen were tried and found guilty of aiding and assisting in his murder—for the present Sultan and his advisers would not allow it to be considered a case of suicide. That it was a case of self-destruction there is no doubt. This was affirmed on the testimony of Dr. Dickson, of the British Embassy, and Dr. Milligen, the medical attendant on the ladies of the Harem, who, immediately after death, made a minute examination. The body presented no traces of violence with the exception of cuts on both arms, partly severing the arteries, by which the Sultan had bled to death.

The cause of death was confirmed from the statement of one of the ladies of the Harem who was watching His Majesty through the glazed panel of the door separating the Sultan's apartments from those of the Harem.

In her evidence before the Court of Enquiry she stated she saw

the Sultan standing before a mirror, apparently occupied with his toilet and trimming his short, thick beard with a pair of scissors. After awhile she left her post of observation, but returned within an hour, and being unable to hear any sound from the interior, she cautiously approached the door and saw a sight which sent her shrieking with terror to her companions in the adjoining chamber. They crowded round the door, which gave way to their pressure, and the horror-stricken women found themselves in the presence of what was but a short time before their lord and master.[1]

Stretched upon the divan with the pallor of death upon his face, with eyes closed as if in a peaceful sleep, with one arm bared and loosely hanging at his side, covered in blood which had trickled from a small wound, lay the man who but a short while ago held the destiny of the Empire in his hands. Grasped by the fingers of one of these hands were the scissors with which he had been trimming his beard. Amid the weeping, wailing, distraught throng, one woman alone remained calm and self-controlled—the dead man's mother. With an imperious gesture, she ordered them all from the room, and then discovered the cause of her son's death.

On the other arm, hidden by the reclining body, was also a small incision, as if made by the point of the scissors, almost severing the artery. From these little outlets the weary life of the man had ebbed away. Attendants were at once summoned, the principal officers of State were informed, and several of the medical men of the city were invited to examine the body, and so ascertain the cause of the death of the late Sultan. Some twenty responded to the call, and, after a very careful examination, the unanimous opinion was that it was a case of self-destruction.

A few hours later the body was removed to one of the old disused guard-houses; and there, on a coarse mattress and guarded by a single Turkish soldier, lay all that was mortal of the late Abdul Aziz—a man who a short time before was ruler of one of the greatest Empires, and supreme head of the Mohammedan faith.

We take a glance round some of the apartments comprising the Harem. The floors are covered with fine matting and the walls are distempered in delicate colours. Handsome curtains, divans covered with brocade of beautiful texture and design being everywhere displayed. Such was the home of the hundreds of handsome "houris" in the happy days of the late Sultan.

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1 Princess Annie de Lusignan, in "Twelve Years of the Reign of Sultan Abdul Hamid."

The bath-room was perfectly lovely in shape and design, being of white marble, carved and traced with an infinitude of designs.

The Great Hall, where His Majesty holds receptions and officiates at the religious ceremony on the departure of the pilgrims for Mecca, is well worthy of careful inspection, with its fine black and white marble columns supporting elaborately-designed cornices. These religious ceremonies are very imposing affairs—I once had the honour of being present at one of them—in which all



THE GROUNDS OF YILDIZ KIOSK.

the dignitaries of State and the ministers of the religious hierarchy take part.

The gardens are full of flowers, and are somewhat extensive. It is as long ago as A.D. 1720, during the reign of Achmet III., that we first hear of these pleasure-grounds. In those days the site of the present building was occupied by a small yali and garden belonging to Ibraham Pasha. Amongst other diversions this Pasha devoted much time to the cultivation of tulips, for

which he displayed a great fondness, and, not content with exhibiting his extensive tulip-beds to his Imperial master by day, he thought of an idea to set off their beauty by night and to afford the Sultan a fresh diversion.

On this occasion the Pasha had his parterres illuminated with thousands of little wax tapers attached to the stems of the plants, or fixed with wires to the ground. Astonished at the beauty of the scene, and the novel purpose to which they were employed, the Sultan was so delighted with the exhibition that he directed it to be called "Lala Tcheraganny"—*i.e.*, "The Feast of Illuminated Tulips," and from that time forth the Pasha's villa bore the name of "Tcheragan Yallessy"—"The Illuminated Villa." The gardens and building after Ibraham's death fell into neglect and decay; but the spot retained its name, and eventually the appropriate appellation was transferred to the present Palace, which was commenced in 1836, during the reign of Mahmoud II., and was finished a short time previous to his death.

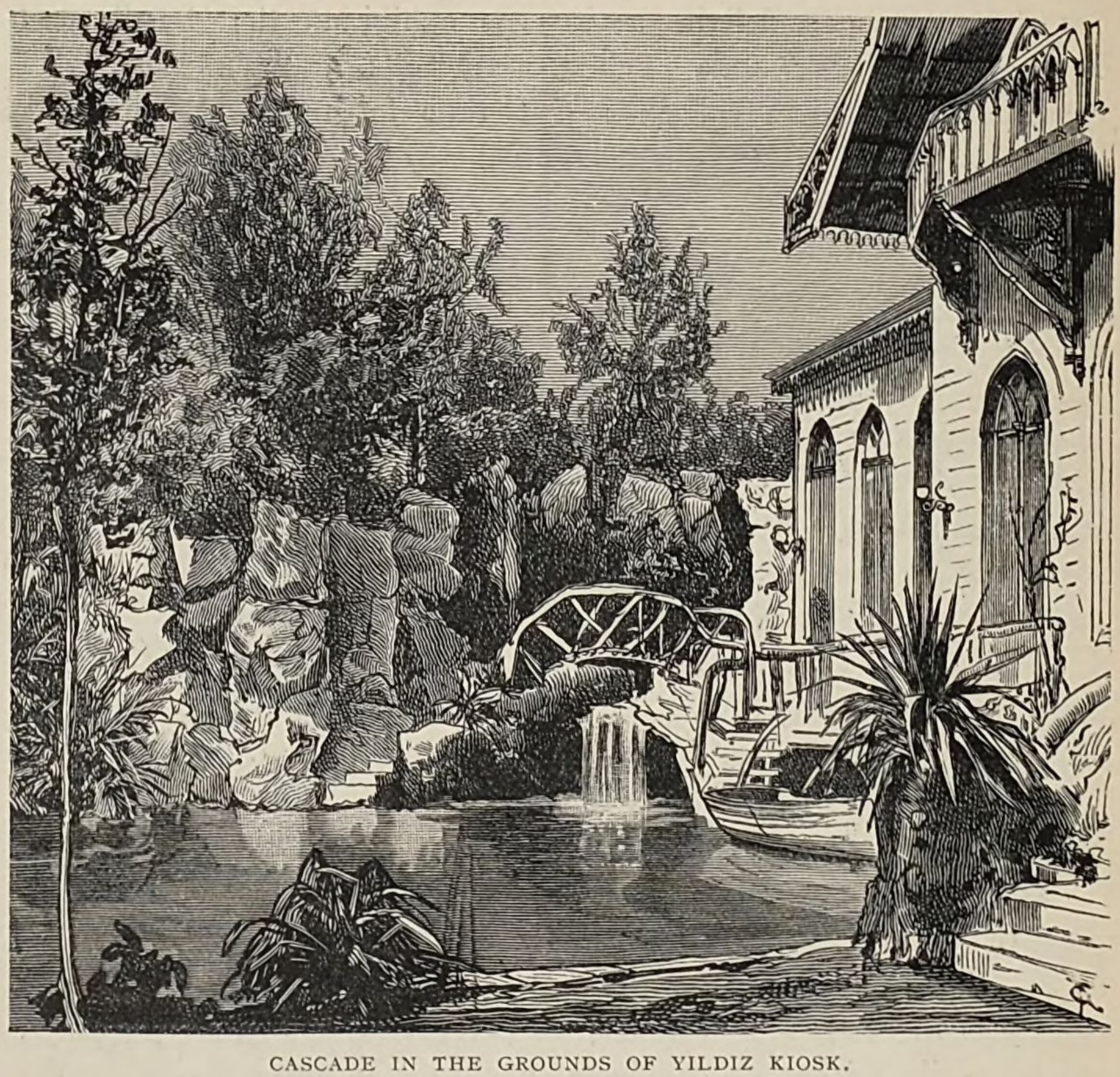
It forms one of the most striking and beautiful objects on the Bosphorean shore, and fixes attention even amongst the numerous picturesque scenes that bewilder the eye on every side. It is admirable for its light and varied elegance and its external outline and ornaments; nothing hereabouts surpasses its beauty.

The mass of buildings occupy a frontage along the shore of more than a quarter of a mile, and are divided into a Selamlik, a Divan or Grand Hall of Receptions, and the Harem. At the back is an extensive garden, flanked with a prettily-decorated pavilion, connecting the Harem with the Sultan's private apartments.

To this must be added the surrounding buildings, occupied by the principal officers of the household, the kitchens, stables, and barracks; in short, almost a small town in population. When royalty is in occupation some 2,000 persons, including body-guards, are fed daily within its precincts, exclusive of those living in the immediate enclosure of the Harem.

At Ortakeui is Yildiz Kiosk, a pretty white stone building, completed during the reign of Abdul Medjid, and where, during his lifetime, resided his mother, the Sultana Valide, who was his confidante and counsellor. Like all the palaces, it is surrounded with high walls, trees and extensive grounds, and is charmingly situated on the top of a hill, from which a commanding view is obtained seemingly almost too beautiful for description. Over the sun-lit waters of the Bosphorus, with its graceful curves and vine-clad

hills, are seen ruined castles, old fortresses, shining marble palaces, gilded domes, tapering minarets, mosques, villas, terraces, colonnades, walls draped with the blue westeria and virginia creeper—all warm and glowing in the bright sunshine. Such is the situation of the present home of the Sultan, who, in preference to the many splendid palaces along the shore, prefers this comparatively small building for quietude—and he is rarely seen outside the gates.



CASCADE IN THE GROUNDS OF YILDIZ KIOSK.

It was here he received Lord Dufferin; and occasionally we hear of his entertaining officials at dinner-parties. I was informed by one who had the honour of attending this official function with the Ambassador, that it was a very pleasing and entertaining affair. Imperial carriages were sent for the guests, who, on arrival, were saluted by a guard of honour, while a military band played our National Anthem. His Excellency, who was accompanied by his Secretary, Military Attaché, and Oriental Secretary, was received by Munir Bey, Master of Ceremonies, at

the entrance, and conducted to the ante-room, where coffee and cigarettes were handed round.

Among the invited guests were Osman Pasha, Minister of War; Server Pasha, President of the Council; the Minister of Marine; our genial Englishman, Hobart Pasha, and many others. The room, as it gradually filled, became a gorgeous scene; the embroidered hangings and cushions, the gilding and colouring of the walls, and the splendid uniforms with dazzling jewelled decorations making the air appear as though scintillating with light.

At a given signal the Ambassador and the distinguished company proceeded to the Reception Hall, where His Majesty awaited their arrival. Each guest passed singly, bowing three times as he approached the Sultan, who said a few pleasing words to each as they went by into the dining-room, where they remained standing by their chairs till the Sultan came in and took his seat at the head of the table, with the Ambassador on his right and the First Secretary on his left. Facing the Sultan, at the opposite end of the table, sat the two young Princes. The other guests, according to rank and precedence, were placed in their respective seats by the Master of Ceremonies.

The following was the menu on this occasion:—

Potage Royal.
Petits Pâtés.
Poisson à la Turque
Agneau à la broche.
Pâté chaud à la Madras.
Homards en belle-vue.
Artichauts.
Punch Imperial.
Poules rôtis.
Pilau.
Abricots à la Trocal.
Taouk-gheukau.
Glaces.

The Sultan is a very moderate man, eating sparingly, and drinking only water. Wine was provided for the guests.

Dinner over, the Sultan withdrew, and after a short time desired the presence of the ambassadorial party with him in the conservatory, where cigarettes and tea were served; and, no doubt, many topics of interest to the nation were discussed by the party before separating.

One lovely afternoon, with Captain the Hon. W. Hylton-Jolliffe, we step into a caique (one of the most delightful of conveyances) at Therapia, and proceed down the Bosphorus. As we paddle along,

look where we will, the views are most beautiful. The Asiatic shore is charmingly wooded and undulating, with little valleys running up into the high mountainous hills, which are literally lined with kiosks, yalis, and palaces of the Pashas and Ministers of State, some being painted in pale green or yellow, and having Oriental colonnades. One of the handsomest is, perhaps, the Imperial Kiosk, or Palace of Beylerbey. Here, on the handsome marble terrace, we land, produce our permit, and are at once taken charge of by the attendant and escorted over the beautiful building.

From the hall, with its fine black and white marble columns supporting a grand cornice bright with gold and colour, we proceed through several of the large rooms, all more or less sumptuously furnished, ceilings highly decorated, and a few pictures of ships and scenes on the walls.

It is a building worthy of the use for which it has for some time been selected, it being the palace usually offered for the use of distinguished visitors.

On the occasion of the visit of the Emperor and Empress of the French it was occupied by them during their stay in the capital. The apartments allotted to the Empress were most extravagantly fitted up; the Sultan, Abdul Aziz, being most careful that every attention should be shown to his illustrious guests. A story went the rounds during this visit, that on the occasion of the Empress Eugénie visiting the Sultan's mother she kissed the old lady on leaving. The Sultana was furious at such a liberty, and remarked she had never been so insulted in her life. She retired to her bed at once; doctors were sent for; she was bled, and took several baths to purify herself from the pollution of the "Giaour." The Court Astrologer was consulted, and he, by some incantations, promised to remove the effect likely to occur from the "evil eye," which the old lady feared would be the result of the Empress's embrace.

At a later date—in 1878—these apartments were occupied for a short time by the Grand Duke Nicholas, after the war, and from whence he paid his official visit to the Sultan at Dolma-Bagtché. After a short time the Sultan made the return visit of ceremony to the Grand Duke.

From the Selamlik we go through the apartments of the Harem. Here we notice pretty cabinets and some beautiful chandeliers, candelabras, vases, clocks and a few divans; round the walls, which are whitewashed instead of being painted, are hung curtains,

as in the Selamlik. Descending the stairway, we are in the Hall of the Fountain, a very attractive, cool and most enjoyable resort on a warm summer afternoon.

Built by Sultan Abdul Medjid—who, as well as his successor, lavished large sums on its decoration and furniture—it is, perhaps, one of the handsomest of the Imperial kiosks on the Asiatic shore. The lawns, fountains and trees, the beautiful vale below known as the Sultan's Valley, bordered by the rivulet called the Stream of Heavenly Waters, unite to form one of the most lovely scenes on the Bosphorus.

We wander over the vast pleasure-grounds. All are laid out with artistic care, adding much beauty to the panorama of hill, valley and plain spreading out in all directions. All the hill-sides are well wooded. We get glimpses of orchards and vineyards, the trees and vines weighed down with their burden of ripe fruit. The slopes are laid out in terraces, whose perpendicular sides are clothed with the contrasted shades of sombre ivy-leaf and the bright foliage of the westeria and virginia creeper, carrying our thoughts back to descriptions of the hanging gardens of Babylon.

Nature and art have done much to make this a delightful spot. With lakes, cascades, flower-gardens, aviaries full of rare birds, great cages in which are confined lions, tigers, and other wild animals, it is a place worthy of a visit and one long to be remembered.

CHAPTER II

Religion, &c.

Mosques and their Builders — The Selamlik — The Sultan going to Prayers — Dancing and Howling Dervishes — Departure of the Pilgrims for Mecca—Mustapha's Narrative of his Visit to the Holy Cities.

St. Sophia.

What a wondrous history this building possesses! Begun in the twentieth year of Constantine's reign (A.D. 325) as the city cathedral, and dedicated to the Eternal Wisdom, it has had from those times such a chequered career that a short narrative may not prove uninteresting.

Its foundations were laid on the present site in the year 325, and in a comparatively short time it was completed and publicly opened for Divine service. Additions were frequently made to the structure up to the year 404, when, unfortunately, it was destroyed by fire. It laid in ruins for ten years, after which Theodosius II. had it rebuilt; but this building had but a comparatively short existence, for in a great revolt which occurred in the city (January, 532), it was again destroyed by fire. Six years later, during the reign of Justinian, the present building was begun on a grander and more imposing scale, and with infinitely more splendour than either of its predecessors.

Everything that could be obtained to add magnificence to this building was procured; the most talented architect known was engaged to superintend its construction. The walls and arches were built of brick, but the splendour and variety of the marble columns surpassed all that had ever been brought together before. Amongst them were eight porphyry columns which Aurelius had taken from the Temple of the Sun at Baalbec; eight of green granite taken from the temple at Ephesus, and others that had been carried off from Troas, Cyzicus, Athens and the Cyclades. In fact, all the temples of the old religion contributed to the glory of the Church of Divine Wisdom; and thus this grand edifice is supported on the columns of Isis and Osiris, on the pillars from the Temple of the Sun and Moon at Heliopolis and Ephesus; from that of Pallas, at Athens; from Phœbus, at Delos; and from

Cybele, at Cyzicus. The work of completion went on, and after its dedication it became, during the reign of Justinian, the scene of the greatest and most solemn transactions of State.

Tradition and history unite in pronouncing this building, from the time of its commencement to the date when it was converted into a Mohammedan mosque, to be the most remarkable temple of the Byzantine capital and of the whole Empire that had ever been constructed.

The superstitions and legends connected with its building are varied and numerous.

The plan of the building was said to have been communicated to the Emperor by an angel in a dream. The angel, later on, appeared to a young boy who had been left in charge of the workmen's tools during their absence, and directed him to summon the workmen immediately, so as to hasten the completion of the building.

The boy, not recognising the heavenly visitor, refused to obey these orders; whereupon the angel swore by the Word of God that he would not depart until the boy returned, and that, in the meantime, he would watch over the building. The boy on hearing this became frightened, and went away and caused what he had seen and heard to be communicated to the Emperor.

The Emperor then sent for the boy, and, after hearing what he had to say, was convinced that it really was a message from heaven. In order, therefore, that the angel might keep his word as guardian of the temple, he sent the boy away, laden with presents, to pass the remainder of his life in the Cyclades, and resolved, according to the word of the angel, to dedicate the building to the "Word of God"—*i.e.*, "The Divine Wisdom." The building was completed as far as the dome, when it was discovered that the funds were exhausted, and there was not sufficient cash in the Treasury to complete the edifice.

The angel then appeared for the third time, and leading the mules belonging to the Treasury into a subterranean vault, miraculously loaded them with bags containing 3,000 pounds weight of gold, which was brought to the Emperor, who immediately recognised the wonderful assistance of the angel in this unexpected supply.

Thus, according to tradition, did an angel give the plans, the name, and the money, for the completion of this grand temple of the Middle Ages.

The altar was a work of art more costly than if of gold, for it was composed of every known variety of precious material, em-

bedded together with gold and silver and encrusted with the finest and most costly gems. Above the altar rose the tabernacle, in the form of a tower, on which rested a golden cupola ornamented with golden lilies, and between which was a cross of gold weighing seventy-five pounds, adorned with precious stones.

The seats of the priests, together with the throne of the Patriarch, which formed a semi-circle around the altar, were of silver-gilt.

The altar was hidden from the eyes of the people by a carved screen, through which were three doors leading to the sanctuary; the walls of this screen were ornamented with gilded pictures of the saints.

In the chancel stood the reading-desk, or pulpit, surmounted by a golden canopy. A miraculous silver-gilt cross stood in the depository of the holy vessels. This cross, which was exactly of the same size as Our Saviour's, was said to cure the sick and heal all manner of diseases. The sacred vessels destined for the twelve great festivals of the year, such as cups, goblets, dishes and salvers, were all of the purest gold.

There were twenty-four colossal volumes of the Evangelists, each of which, with its golden covers, weighed many hundreds of pounds. The candelabras for the high altar, the pulpit, the galleries and vestibules, weighed three hundred tons of the purest gold.

The principal door was of silver-gilt, and at three of the entrances the doors were veneered with planks said to have been taken from Noah's Ark. The holy font was in form like the celebrated Samaritan fountain, and the four trumpets, held by figures of angels above it, were said to be the same which were blown when the walls of Jericho were destroyed.

The flooring consisted of variegated marble, whose waving lines imitated the advance of the sea; so that from the four corners of the temple the apparently waving marble flood rolled onwards into the vestibules, like the four rivers of Paradise.

The collection and preparation of the materials occupied more than seven years, while another eight were required for the completion, making a total of fifteen years before the building was ready for dedication. When all was finished, the Emperor Justinian, on Christmas Eve, A.D. 548, accompanied by the Patriarch Eutychius, entered the sacred building and advanced to the pulpit, where, with outstretched arms, he prostrated himself and exclaimed, "God be praised, Who hath esteemed me worthy to complete such a work to Thy honour and glory! Solomon, I have surpassed thee!"

The building we now see in Stamboul is much about the same as

Justinian left it 1,400 years ago; but many of the details of the interior are, of course, much altered; nor do we see any of the vast treasure of gold and other precious materials that existed in those days. All this was carried off by the conqueror Mahomet II., in 1453, some nine hundred years afterwards.

We have no difficulty, through our Ambassador, in obtaining permission to visit this sacred edifice. Let us endeavour to examine the changes that have taken place.

We make up a party and, crossing to Stamboul, arrive at one of the most ancient and important buildings in the capital—this Mosque of St. Sophia—now presenting but an ill-assorted mass of misshapen construction. The original plan has disappeared, for the many additions which have from time to time been made have quite obliterated its primitive outlines and rendered it almost impossible to retrace them.

Between the buttresses, erected during the reign of Amuruth III. to support the walls shaken by repeated earthquakes, are now crowded tombs, shops, baths and stalls. Above this miscellaneous gathering rise four heavy minarets. They have not the graceful slenderness of those of the other principal mosques, and the cupola seems to rest somewhat heavily on the unadorned stonework, producing disappointment at first, but this impression disappears when we enter the sacred edifice.

Continuing our way through a narrow thoroughfare lined with sycamores and tombs, whose gilded and painted stonework gleams vaguely through their gratings, we reach the entrance to the mosque and stop in front of a gate of bronze. Here a fine, grey-bearded old attendant demands our *tescarie*, and we are permitted to enter. We exchange our boots for slippers, and, under the guidance of our dragoman, find ourselves within the vestibule.

At first one is struck with amazement at the dimensions and colossal proportions of the building. Some of the columns before mentioned had been brought from still more ancient temples to enrich this church and to add to its beauty; those from the Temple of Diana of the Ephesians were still black from the torch of Erostratus, and the pillars from the Temple of the Sun at Palmyra were still faintly showing traces of the gilded emblem of their original worship.

From the ruins of Pergamos were taken two enormous alabaster urns, which at one time were supposed to hold the consecrated waters for Christian baptism. Thus, more than a thousand years

have elapsed since they were so placed. We now see them rising gigantically from the mat-covered pavement, the dome of the cupola hanging overhead like the arch of the sky. The galleries from which the four sacred streams pour forth their waters, in mosaic, extend round the sides of the building. Walking through its length we halt in front of the "Mihrab," or niche, which indicates the direction of Mecca. Above this hangs one of the four carpets formerly used in prayer by Mahomet. Immense green discs, given by different Sultans, are attached to the walls, and are inscribed with verses from the Koran, written in enormous golden characters. Near the Mihrab, at the top of a very steep little stairway flanked by balustrades of marble, and under a curious little conical roof, between two green standards of Mahomet II., is the pulpit, where the preacher stands to read the Koran. It is said that on these occasions he always carries a drawn sabre in one hand and the book of the law in the other, indicating that the mosque was acquired by conquest; but I never saw this myself. Opposite the pulpit is the tribune of the Sultan, closed with a gilded lattice.

We now mount by a spiral staircase having a very slight inclination—or, rather, it is not a staircase at all, since there are no steps, but only a broad ascending way. Thus the galleries are reached. It is from this part, leaning over the balustrade, that we see the immensity of the building, and from whence we can really take in its grandeur.

The first feeling of wonder and amazement over, one's mind naturally turns to the past, and in imagination we picture the scene of the 29th May, 1453, when, at the moment the Turks broke into the church, a Greek bishop was saying mass. We see the golden altar, behind which rises the gigantic figure of Wisdom; the great paintings of apostles and saints; the cross, glittering with gold and colours, and the polished marble pavement. The scene suddenly changes. Thousands of the inhabitants crowd within its nave, for the news has reached the city that the Turks have passed the walls. The frightened people believe the Conqueror will not dare to profane the sanctity of the church, and, therefore, they consider they are safe within its sacred precincts. But on comes the triumphant army of Mahomet II., driving before them the advanced guard of the Greeks, and spreading fire and carnage as they rush on towards St. Sophia. When the church is reached it is only a matter of a very short time. The doors soon give way, and the savage horde, full of fury and ready for any violence, are

in the building. The sanctuary is pillaged, the statues are overthrown, everything of beauty is smashed to atoms, and the pavement runs with the blood of the slain, the women and children being destined to slavery; then, amid the shrieks of pain and the shouts of savage triumph, the blare of trumpets sound and all is suddenly quiet, for upon the threshold of the great portal appears the Sultan on horseback, surrounded by a brilliant staff of generals. He rides into the midst of the crowd, and, springing from his horse, prostrates himself in humble adoration; then in a loud shout he proclaims the triumph of Islam: "La ilah ila Allah"—(There is no god but God, and Mahomet is His Prophet).

While we are here in the galleries we see the faithful believers on their knees, with their foreheads on the pavement; others stand erect, with their hands outstretched; some are sitting cross-legged, listening to the Imaum, who is seated before a lectern and is reading passages of the Koran to them. All this leaves an impression on our minds which words cannot express nor time efface.

Our dragoman is anxious to show us more of the wonders. So, following him, we are first directed to a blurred kind of mark on one of the pilasters. This, we are told, is the mark left by Mahomet II. when he entered as a conqueror, and who impressed the bloody imprint of his right hand as if to seal his victory. Continuing on our way, we see the "Cold Window," the "Resplendent Stone," the "Sweating Column," and the block of marble brought from Bethlehem, on which it is said, was laid as soon as born, Jesus, the Son of Mary. I was anxious to see the door, the wood of which they say was taken from the remains of the Ark built by Noah; and it was pointed out to me. We next walked through the side aisles, where are stored boxes and packages of all kinds, for people when going on journeys send their belongings here for safety. Heaps of dust accumulate, and the spider, so cherished amongst the Turks for having thrown his web across the mouth of the cave in which the Prophet was concealed, weaves his thread peaceably about the packages and the locks which no one takes the trouble to interfere with. As we were leaving this interesting place and were passing what seemed like a walled-up door, Andrew Camel, our interpreter, was anxious to relate a remarkable legend, which has a peculiar interest after what we have just seen and heard.

"When the gates of St. Sophia gave way beneath the pressure of the barbarian hordes which stormed the city, a Greek bishop was before the altar performing mass. At the sight of the

invaders, the priest paused in his sacred office, took up the sacramental vessels, and retired towards one of the side aisles with a calm and deliberate step.

"The soldiers brandished their swords, as if to slaughter the priest, when he suddenly disappeared through a wall which opened to receive him and then immediately closed again. The infuriated soldiers at once tried to break through the wall, but without the slightest success."

Those who have a strong imagination say that now, occasionally, are heard faint notes of psalmody through the thickness of the wall—we failed to hear them, however. They say it is the saintly father who still lives, and who repeats in his miraculous sleep portions of his interrupted liturgy; but the wall will open on that day when St. Sophia shall again be restored to Christian worship, and the Greek bishop will then issue forth from his long retreat, dressed in his pontificial robes, chalice in hand, and, mounting the steps of the high altar, will resume the mass at the exact place where he left off over five hundred years ago.

We are in the vestibule again, and our dragoman relates still further narratives and legends connected with the interesting building we have just visited; one of these legends describes how the dome of St. Sophia was rebuilt and strengthened.

"At the birth of the world's glory, Mahomet (on whom be the peace and blessing of the Lord), one half of the eastern part of the dome was destroyed, and, although seven attempts had been made from time to time to repair and strengthen the same, it would not remain firm, but invariably fell to pieces.

"At length, under the form of a hermit, the Prophet Elias appeared to one of the monks, and thus accosted him:

"'Know that a prophet, named Mahomet, has lately appeared at Mecca. He alone can ensure the restoration of the dome. Without the aid of saliva from his mouth the material will not adhere together. But if this be mixed with water from the Well of Zem-Zem and with sand from Mecca, then will the cement remain firm and solid.' So saying, the apparition vanished.

"Now the monk well knew this to be the Prophet Elias. So, after consultation and great preparations, some three hundred monks started for Damascus, from whence they continued their journey to Mecca; and, after repeated enquiries, they discovered Mahomet's uncle, to whom they disclosed their wishes. Abou Taleb, the uncle, being well disposed towards the travellers, sent for Mahomet, and,

filling a cup with ink and dipping therein the fingers of the right hand of Mahomet, spoke unto him thus: 'Stamp thou thy sign-manual upon this gazelle-skin, to certify that thy people shall never exact capitation tax from monks and religious men, who shall thereby be exempted from paying tribute.'

"At the moment, however, that His Holiness was about to dip his right-hand fingers into the ink, one of the monks, seizing the same, immersed and completely blackened that glorious hand. Upon this, His Holiness, inflamed with just wrath, exclaimed:

"'It shall come to pass, by virtue of this hand of mine, that my people shall conquer, subject, and govern all of yours'—and so saying, he dashed his blessed palm upon the parchment.

"The impression being clearly traced at full-length, the 'Tughra' used to this day by the race of Othman as their sign-manual is but the imprint of that resplendent hand, whose rule is acknowledged by the whole Empire of Islam.

"Another monk then stepped forward and, doing homage, said, 'Oh, Mahomet! the dome of our temple, called St. Sophia, at Constantinople, has been grievously shattered. Seven times have we vainly endeavoured to repair the damage, but the materials we have hitherto used crumble like loose sand. Now, if thou wilt but grant us some saliva from thy sainted lips, we will mix it with cement, and then of a surety it will adhere firmly.'

"Foreseeing, no doubt, that the temple would in due time become the property of his descendants, Mahomet forthwith consented, and having discharged some saliva from his blessed mouth into a little box he presented it to the monks.

"Rejoicing exceedingly thereat, the monks set forth on their return journey; and, loading seventy camels with water from the Well of Zem-Zem and seventy others with sand from Mecca, they returned to Stamboul, where they mixed their ingredients, including the holy saliva, and succeeded in making so strong a cement that there was no further difficulty in carrying out the repairs to the dome, which have lasted even to the present day."

While on the subject of traditions and anecdotes connected with the builders of these sacred edifices, let me refer to three or four others, as illustrative of the manners and customs of those olden days.

There is one relating to the Mosque of Mahomet II., which, although of vast dimensions and proudly situated, is inferior in height and majesty to that of St. Sophia. This circumstance is said to have grievously wounded the vanity of the founder, whose

ambition was to raise a monument which should eclipse all others in the capital.

Although the narrative I am about to relate may serve as a record of the ungovernable fury of a disappointed Sultan, it offers a striking proof of his desire to conform with deference to the laws of his country. It is also interesting, as illustrating the manner and style of administering the law in those times.

"Mahomet II., who was a very wrathful monarch, on the completion of the mosque he had ordered to be built, sent for the chief architect, and thus addressed him:

"'Why hast thou failed to build my mosque as lofty as that of St. Sophia? Why hast thou cut down my pillars, each of which was of great value, and made it so low?'

"To this the architect replied: 'O Padishah, we have many earthquakes in Stamboul. I cut three yards from off your columns lest your mosque should suffer damage; thus it is lower than St. Sophia.'

"'Slave!' exclaimed the Padishah, in a voice of fury, 'thy excuse is more offensive than thy crime'; and, so saying, he savagely chopped off both the architect's hands at the wrist.

"A few days afterwards, the architect presented himself before one of the Judges of Stamboul and, holding up his miserable stumps, laid complaint against the Sultan and demanded judgment according to law. After the Judge had heard the complaint, he despatched his deputy to the Father of the Conquest and summoned him before his solemn Court; to which the Sultan replied: 'Let the holy law take its course'; and putting on his mantle, he thrust his iron-headed mace into his girdle, and straightway proceeded to the Court and submitted himself to the Judge.

"After giving the salaam, the Monarch advanced towards the seat of honour; but the Judge, holding up his hand, waved him back, saying, 'Sit not down, O my Padishah; take thy stand by thine adversary's side, and plead with him.'

"The architect was now called on to speak, which he did thus:

"'My Lord Judge, I was an accomplished architect, master of my profession. The Padishah complained that I had built his mosque too low, and cut down his columns. Thereupon he chopped off my two hands, and thus deprived me of all means of gaining a livelihood, and of providing for my wife and children. Let the holy law take its course.'

"His Excellency the Judge now addressed the Conqueror: 'Didst thou, my Lord, cut off this man's hands?'

"To this the Sultan replied: 'This man cut down my valuable and priceless columns, and thus deprived my mosque of splendour. Thereupon did I cut off his hands. Let the holy law take its course.'

"To this His Excellency the Judge replied: 'My Lord, splendour often breeds misfortune; the lowness of thy mosque is no hinderance to devotion. Even were all the stones of thy building jewels, still would they be merely as dirt in God's sight. By unlawfully cutting off this man's hands thou hast been guilty of oppression. He can no longer gain his livelihood; the duty of providing for his wife and children devolves by law on thee. What answerest thou?'

"The Sultan sternly replied: 'It is as it is. Let the law decide.'

"Thereupon the Judge answered: 'The law decides that, should the architect persist in his suit, thy hands must likewise be cut off. 'He that infringes the law, by the same shall he suffer.'

"To this the Sultan replied: 'We will assign him a sufficient pension from the Treasury.'

"But the Judge, interposing, exclaimed: 'No! we must not wrong the public treasury. The fault is thine. Thy Imperial pocket must alone suffer. This is the decree.'

"Upon this decision the Sultan replied: 'Be it so. I will give him twenty golden pieces daily, and may this be lawful and according to justice.'

"The architect being satisfied, the matter was thereupon settled, and each being supplied with a copy of the decree was relieved from further litigation.

"His Excellency the Judge then arose, and did homage to the Sultan, who thus addressed him: 'Hearken, O Mollah! if thou hadst commenced proceedings by saying, 'This is our Padishah: we must show him honour and favour—see! with this mace would I have pounded thy bones.' Whereupon, the Sultan raised his mantle and disclosed the head of his redoubtable iron mace.

"To this the Judge replied, nothing daunted: 'If, in lieu of acknowledging the supremacy of the law, thou hadst proved contumacious—look! I would have commanded this dragon to enforce its behests'; and, so saying, he raised the edge of the carpet and showed a great dragon, which, springing up, scattered fire from its mouth. But the Judge, exclaiming 'Down!' quickly covered and restrained the monster.

"Thus did Sultan Mahomet II. adjust and respect the law and terminate the suit with his servant."

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The Six Cakes Mosque is built on a site in the vicinity of the Mosque of Mahomet II., and was erected by the chief baker to that Sultan.

This worthy had obtained the honourable privilege of presenting the Conqueror with six hot cakes every afternoon for his dinner, and as a result he secured for himself the monopoly of all the meal ground in the horse-mills of the city; this he retailed at an advanced price to the trade, thereby speedily realising a fortune.

After many years of this, his conscience troubled him when he reflected that his amassed wealth had been acquired at the expense of the poor, who, by his actions, had to pay more dearly for their bread; and loud and long had been the murmurings of the people. At length he determined to stifle his qualms of conscience and silence the complaints of his customers by building a mosque. Being, however, as vain as he was avaricious, he determined to distinguish the edifice from all others by giving to it the name he enjoyed at Court.

Whether after a time he regretted his pious intentions or became negligent of his courtly duties is not recorded. However, the Imperial "Six-Cake Man" had scarcely completed the building of his mosque ere he fell into disfavour at Court, lost his privilege, and very shortly afterwards his life.

The price of bread in the city had risen considerably, and this increase was attributed to his avarice. A riot was the result. The people, aided by a crowd of undisciplined soldiers, broke into his mills and bakehouses, and having first nailed his ears to the door-post, they plundered his store and then smothered him in a trough of his own dough.

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Mosque of the Three Heads.—This mosque derives its name from a barber who came from Angora to seek a fortune in the capital during the reign of Sultan Amurath III. He commenced business as a poor lad, but his activity, politeness and skill were so remarkable, that he soon rose to eminence, and his little shop was crowded with customers from morning to night.

Instead, however, of imitating the example of the trade in general in large cities, Hadji Hamid pursued a contrary course. Finding that he could shave three heads while others could only dispose

of one, he reduced his charges accordingly, saying that as Allah had blessed him with extraordinary ability, this was not intended wholly for his own benefit, but for that of his customers in general.

In fact, Hadji Hamid considered himself, in some measure, an inspired personage, entrusted with a divine mission to propagate and expedite outward cleanliness—an important point in Moslem faith, as typical of inward purity.

This disinterested conduct of the barber soon attracted the Prophet's blessing and favour. Customers became more abundant, if possible, than before. His razors and lather were never idle, save during the performance of his ablutions and five daily prayers. Thus, in due time, he amassed a considerable fortune.

The Sultan, hearing of this through the medium of the Imperial chaplain (one of the barber's best customers), offered him the confidential and honourable appointment of Barber Bashy.

This offer from his Imperial master could not be refused; but in order to give a further proof of his disinterestedness and piety, he resolved to devote his entire savings to the service of the Almighty, and to build a mosque to the honour and glory of his Maker. In course of time the building was completed and dedicated to the Most High. Unlike the proud baker, Hadji Hamid did not think of designating the edifice by any allusion to the Imperial office he held at Court, but in commemoration of the industry by which his wealth had been amassed, he directed his foundation to be named the "Mosque of the Three Heads," and ordered that all the revenues derived from it should be charged in perpetuity for the maintenance of seven superannuated barbers.

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The Sun and Moon Mosque.—Often have I visited this pretty little edifice, and on one of these visits I heard how it came to have the curious appellation of "Sun and Moon."

It was founded by the Sultana Sun and Moon, daughter of Solyman the Great. This edifice stands near the Adrianople Gate, and is conspicuous from all parts of the city—distinguished from the many others by its elevated position and by the height and beauty of its single and graceful minaret.

It is neither the Sultana's illustrious name nor the prominent situation of the edifice, but the means by which the Princess raised the funds for the building that our attention is directed to. According to tradition, the Princess was enabled to build

this mosque, and another at Scutari, from the sale of the jewels that adorned *one* of her slippers. Sultanas and rich ladies, we learn, even now lavish large sums of money upon the jewel-covered slippers which they wear in the Harem; but we can hardly imagine that this extravagance could be carried to such length as to provide sufficient funds to build a mosque.

The facts are these. Sultans were accustomed in those days to make over the revenues of one or more islands in the Archipelago for the exclusive benefit of their daughters on marriage. These annuities were termed "slipper money" in Harem language, just as we call our ladies' allowances "pin money." Thus the Princess, who devoted one-half her revenue to this pious purpose, had the credit of leaving a monument behind her by the sacrifice of one slipper.

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I may refer to another, which was, on its completion, known as the "Suppose I have eaten it" Mosque. This building was begun during the reign of Sultan Achmet I., by a rich Effendi named Shems-ud-dum; and its singular designation resulted from the following device employed by the founder to economise the money for its construction.

Shems-ud-dum was a public official attached to the Court, was wealthy, and renowned for his epicurean propensities and his convivial parties. Being at length seized with the ambition to hand his name down to posterity, and so to immortalise himself, he thought nothing could be better than to build a mosque. But after consulting with the architect and builder and finding that he could not effect this laudable intent and continue his extravagances and luxurious mode of living, he decided upon the plan of sacrificing his stomach. Having arrived at this decision, he summoned his steward to his presence, and informed him he intended giving an entertainment to a large number of guests on that day, and directed that the choicest of viands should be prepared. "But," added the master, "first make out the bill of fare and let me know the cost." The steward withdrew, consulted with the cook and purveyor, made out the bill of fare and cost, and returned to his master's presence. Thereupon the latter took the roll of paper, read it with sparkling eyes and watering lips, and then exclaimed, "Excellent! excellent! A more delicate repast could not be imagined. Add a dish of golden pilaff, and it will be complete." Then, drawing forth his embroidered money-bag

from his bosom, and counting out the required sum, he added, "Here, my soul! take the coin and drop it through the slot in the top of that iron chest of which my friend Mollah Mustapha Effendi has the key.

The steward did as he was commanded, and then, placing himself in respectful attitude, waited further orders. "What are you waiting there for, my son?" asked the Effendi, quietly fingering his rosary.—"Time advances; the purveyor must hasten to the market and we have no money," replied the steward.—"Nor I either, this day," answered the Effendi.—"Shall I apply to the Mollah Mustapha for the key of the iron chest, or buy on credit?" enquired the steward.—"God forbid!" ejaculated his master.—"How, then, can we obey and prepare for dinner?" asked the other.—"That difficulty is soon solved," replied the reformed gourmand. "Inshallah! I will postpone the feast until to-morrow, and, in the meantime, I will suppose I have eaten it!"

Thereupon the Effendi dismissed his astonished steward, who, being less devout than his master, repented that he had not taken his percentage of the money on its passage to the strong box. This omission he took care to make good on the following morning, when the same formalities were gone through, and which were repeated day by day during many years.

At length the strong box was filled with the money thus economised, and a pupil of the great architect, Sinan, was employed to design and build the mosque, which in due time was completed, and thus the worthy Effendi's vow was fulfilled.

Tradition says, however, that shortly after its dedication the Effendi evinced the most palpable backsliding, and died of apoplexy, brought on by his excessive indulgence in melon dolmas at a festival given in his honour.

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Numerous traditions and legends are connected with the principal mosques scattered over the city; many of which, however, notwithstanding the care taken by the founders to ensure their being provided with sufficient funds for their maintenance, bear ruinous evidences of neglect. Some have been partially destroyed by fire, or other causes, and have never been rebuilt or repaired; some have become total ruins, whilst others appear to have been abandoned to gradual neglect and degradation.

It is, indeed, a national crime that these interesting records

of the great days of Ottoman splendour should be thus abandoned to the destructive inroads of time. Surely the revenues of the Church may in part be devoted to the restoration, protection and care of these grand old monuments of the past. Nor can the Mohammedan world be so indifferent, or have lost those reverential feelings regarding the last resting-places of their renowned countrymen, the founders.

With my companion Mustapha, after leaving St. Sophia, we find ourselves in front of the beautiful fountain built by Sultan Achmet III., near the principal gateway of the Old Seraglio. Although built some hundred and fifty years ago, the fountain retains all its charm of form and colour, the exquisite harmony of the rich arabesques that adorn the upper part, and the inimitable tracery of the gilt metal work beneath.

The Imperial founder composed the inscription, which has been thus translated:

"This Fountain reveals to thee its age in these lines by Sultan Achmet; open the source of this pure and tranquil water in the name of the Almighty, drink of the everlasting fountain, and give a prayer for the soul of Sultan Achmet."

We enter the principal gateway, and pass along the road leading to the Seraglio. There is always so much of historical interest to be seen: the old grey battlemented towers, draped with festoons of creepers springing from the clefts of the rugged stonework.

There are eight entrance-gates to the grounds surrounding this old palace and its vast gardens, and we follow the road that skirts the great walls. It has been abandoned as a royal residence since the time of Mahomet II.—after the destruction of the Janissaries—and is supposed now to be used only as a retreat for the widows of former Sultans, and of aged domestics and dependents of the Imperial Harem.

As described before, it is occasionally used on the great festivals of Bairam, and the day of veneration of the Holy Mantle of the Prophet, which, together with the sacred banner and other relics, is preserved in the palace.

We reach a pretty little kiosk, and, while admiring its beauty, a friend of Mustapha reminds him that this is the three hundred and fiftieth anniversary of a very wonderful and beautiful pageant which took place on this historical spot. We take a seat near, and Mustapha at once commences his narrative.

"It was in 1634; the Sultan, Amurath IV., was about to start for the siege of Bagdad. The Sacred Banner had been taken from its repository, and the trades and guilds of the capital had been summoned to accompany it in procession to the place of departure. The establishment of these guilds, or companies, dates back to the earliest days of the Caliphate, every profession, art, trade or calling being enrolled in one of these corporations, and each company or craft being under the direction of a chief, elected by the body and recognised by the State.

"Every guild acknowledges a patron saint. The traditions upon which their tutelary protection is claimed are founded for the most part upon events supposed to have taken place in the lives of these



MOSQUE OF SULTAN BAJAZET, STAMBOUL.

personages of Old Testament history. Thus, Adam is the patron of tailors; Eve, of bath-women; Noah, of shipwrights, and so on throughout a long list.

"On the occasion of the great procession each trade carried curious and richly-ornamented emblems and specimens of their craft, they themselves being dressed in holiday attire; the many thousands who were marshalled and who passed before the Sultan on that memorable occasion must have produced a most remarkable and striking effect. The trades and guilds exist now, as then; but we never hear of any such processions and shows as in the past."

We leave our point of observation and retrace our way through the principal gate and along by the mosque; we take the tram-car, and later, cross the bridge and find ourselves in Galata.

The Mosque of Sultan Achmet.

Provided with a *tescarie* from the Embassy, we make up a large party for a visit to the famous Mosque of Sultan Achmet, and on presenting ourselves at the entrance find no difficulty in gaining admittance. This mosque is situated on a part of the Hippodrome, and is the only one in the whole Ottoman Empire which has six minarets. While it was being built this gave rise to a fierce debate between the Sultan and the guardian of the Holy Mosque at Mecca, who pointed out that the Sultan was about to commit an act of sacrilege, for no other mosque should presume to rival in splendour or design the holy one at Mecca, which possessed the same number of minarets proposed to give to this one. The work was suspended for some time, and the mosque was in danger of never being completed. At last, however, the Sultan hit upon an ingenious plan by which he might satisfy the Imaum of Mecca. He gave instructions that a seventh minaret should be added to the Holy Mosque at Mecca, and then proceeded to the completion of his own magnificent work in accordance with its original design.

On entering the building, one is impressed straightway by four enormous fluted columns, one hundred and eight feet in circumference, which support the massive weight of the principal dome. These pillars, with carved capitals, have an appearance of wonderful majesty, endurance and power.

Verses of the Koran encircle these columns and also the cupolas and domes, and running along the cornices are Arabic characters in gold and colours giving quite a richness of ornamental design.

Key-stones of black and white marble alternately adorn the summits of the arches. The Mihrab, which indicates the direction of Mecca, is richly decorated and contains the sacred volume. To the right is the pulpit, a masterpiece of work and art, of hewn stone (according to the pattern of the one at Mecca), raised upon pillars, over which is the Crescent. It was from this pulpit that the decree was promulgated which put an end to the tyranny of the Janissaries. This mosque is rich in curiosities of all kinds, many of which the profane eyes of Giaours are not permitted to see. We were told at one time the Standard of the Prophet was preserved here, but now it is kept in the Treasury of the Seraglio.

Its founder, Sultan Achmet I., one of the most pious and well-beloved Princes of the Empire, richly endowed this, his favourite work, and his example was followed by numbers of the nobility. Our



TOMB OF SOLYMAN THE MAGNIFICENT.

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attention is called to the Korans of every form and size, and in most beautiful writing, which lie about on cushions and finely-decorated stands, inlaid with tortoiseshell and pearl. On the wall, near the Mihrab, is suspended a large, richly-embroidered piece of tapestry, which, we are told, at one time formed the covering of the Kaabah at Mecca.

We pass out by the bronze door and find ourselves in the spacious and solemn court, surrounded by columns having capitals of white and black marble. In the midst of this court rises a richly-ornamented fountain, the water from which is used by the Faithful for their religious ablutions.

Looking upwards, we see the lofty dome rising majestically in the midst of several smaller ones, and surrounded by six heaven-piercing, superb minarets, each encircled by its graceful gallery, from which the muezzin, at the appointed hours, calls the Faithful to prayer.

Near the mosque is the tomb of Achmet himself, the glorious Padishah who sleeps in the funeral chapel in his coffin, which is covered with costly material, embroidered in golden characters, having at its head his turban with its jewelled aigrette—all in a style of richness peculiarly Oriental and imposing. At the foot are two large candlesticks, in which are tapers of suitable size. Thirty lesser coffins surround him, all more or less richly decorated; these contain the remains of his favourite wives and children, who keep him company in death as in life.

Mosque of Solyman the Magnificent.

Solyman, on the occasion of the death of his best-beloved son, decided to build and endow a mosque to his memory.

The result is one of the most beautiful monuments of Osmanli architecture in the capital, built by the greatest of Sultans in a style of splendour worthy of his reign, under the direction of Sinan, the most talented architect of the age.

It was begun in 1550, and occupied five years in building. It stands on an elevated part of the city, and the large open space in front not only permits a grand view of the building itself and its several courts, but commands a splendid panorama of the whole extent of the Golden Horn.

In instructing his architect, the Sultan desired that no expense should be spared in making it one of the grandest temples of the age. Sinan seems to have laid his plans somewhat upon

the lines of the Mosque of St. Sophia; but in harmony of detail Solyman's mosque far surpasses it in the regularity and perfection of its individual parts. The Sultan's wish was fully attained, and, as a result, we have to-day a masterpiece of Saracenic architecture in our midst.

The dome is supported by four massive columns of artistic design, and the screen under the lateral arches of the dome by four monolithic columns (the largest in Stamboul) with capitals of white marble. The pulpit and praying-place of the Sultan are of white marble, ornamented with very fine sculpture. Some beautiful stained-glass windows light up the interior—two of which were brought from Persia (after one of the successful wars) by the founder.

One afternoon, in company with several friends and our interpreter, and having the necessary *tescarie*, we reach Stamboul, proceed through several narrow and winding streets, and enter the vast court of the mosque. The impression of its towering plane-trees and noble area, and of the strange but grand building, fills us all with admiration and wonder.

We pass into an inner court enclosed by a kind of romanesque wall, where we see a sacred marble fountain of light and airy architecture; the portico facing this being sustained by some of those splendid and gigantic columns of porphyry and jasper, the spoils of the churches of Asia Minor. Large quantities of material used in the construction of this mosque came from the ruins of the Church of St. Euphemia at Chalcedonia. I think the most beautiful spires that ever were built are the Turkish minarets. In all cases they are of white marble, or are painted that colour; their galleries are fantastically carved and they rise to the height of the highest steeples in Europe. These slender and pointed fingers of devotion seem to enter the very sky; and when we remember the number of mosques scattered over the city, there must be at least a thousand minarets pointing heavenwards. From this some idea may be formed of the magnificence of this seven-hilled capital of the East.

We walk round the graceful interior, and admire its lightness and beauty. As it was built for a mosque it has none of the contradictions which meet the eye in St. Sophia. Before leaving it we visit the tomb where reposes the great Solyman, the founder of this lasting monument; and beside him lies his wife, the celebrated Roxalana, in a coffin covered with beauti-



THE SELAMLIK.—THE SULTAN GOING TO PRAYERS.

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fully-embroidered cashmeres. Not far from this sacred edifice, we were informed, is a sarcophagus of porphyry containing all that remains of Constantine the Great, the founder of the city.

The Selamlik.

It is Friday—the Mohammedan Sabbath—and one of the sights to see is the Sultan going to the mosque to prayer. The time is noon; the mosque selected is that known as the Medjidie, situated near the garden entrance to the Summer Palace (Yildiz Kiosk). The intervening roadway is lined with troops, and the space immediately in front of the mosque is, in addition, occupied by a strong guard of honour, a military band, a body of trumpeters, and a great number of officers.

Through the courtesy of Izzet Bey, one of the Sultan's aides-de-camp, I am enabled to secure a good place on the steps of the little guard-house near the garden gates, and from this point I have an excellent view of the whole scene. Behind the space occupied by the troops is a dense, patient, and good-humoured crowd of citizens. It is usually a long wait, for His Majesty rarely arrives until some time after the hour named. At last a hush of expectation falls on the vast multitude as the procession approaches. The Sultan appears on horseback, in the midst of a compact body-guard of high State officials, in their brilliant uniforms, all of whom are on foot. The distance from the gate to the mosque is about one hundred yards, and in less than five minutes from its first appearance the procession comes to a halt before the mosque. The troops present arms, the trumpets sound, the band plays, and we unbelievers uncover our heads.

The Sultan dismounts and hurriedly ascends the carpeted steps leading to the mosque. When at the top he turns round, and for a second or two faces his troops and the people. He raises his hands to his face, as if blessing or saluting them. There is a rapturous shout from the great assembly in response, and he is gone!

We have not long to wait for the return of His Majesty, for the time occupied in devotion with him is very uncertain; he is just as capricious in his prayers as in most other things. On the conclusion of the service the bugle sounds, the troops fall-in and the Sultan again appears. Before descending the steps he once more salutes his troops and the people. Then, mounting his superb white Arab charger, whose saddle-cloth and trappings blaze

with gold and diamonds, he proceeds slowly, looking neither to the right nor left, and seemingly taking no notice of the saluting and cheering of his people. The crowd of Pashas, in their brilliant uniforms, their breasts sparkling with decorations, follow as they came. Passing the gates, which are immediately closed, they march on to the Palace, the Sultan disappears, and all is over for another week.

Dancing Dervishes.

We made up a party one Friday to visit the Dancing Dervishes, at their pretty little white marble mosque at Pera. It is enclosed within a courtyard, having a small cemetery shaded with cypresses, and a fountain enclosed in a handsome edifice, defended by gilt gratings from the street in which it stands. We passed in by the gateway, went along a clean, gravelled path, and came to the building. On entering we saw a very pretty octagonal interior, with a gallery running round three of its sides. Taking up a good position on a raised and matted platform, divided from the body of the hall by a balustrade which runs round the building, we obtained an excellent view of the ceremonial service.

We were not long waiting, for the brethren soon entered, and after certain prostrations and prayers in front of the Mihrab, they took up their places on the floor within the paling. Their dress is somewhat peculiar. A high, drab, felt cap, without a rim—like a large flower-pot or sugar-loaf—protects the head, and a long, loose cloak of brown or grey colour, reaching quite to their heels, bound at the waist by a girdle, completes their costume. The last to enter was the chief of the sect, a small, grave-looking old man with a long beard, distinguished in his dress only by the addition of a green band to his cap—the indication that he had made the pilgrimage to Mecca.

The devotions began by the invocation to the Deity, after which the Sheik proceeded to the front of the Mihrab, and, with hands uplifted, offered with much devotion and earnestness the prayer to the Founder of their Order for Divine protection.

The members of the brotherhood, after sitting awhile in Quaker-like meditation, rise one by one, and march round the enclosure to the accompaniment of monotonous music from reed-pipes and flutes, played by invisible musicians in some part of the gallery. As each one reaches the chief, he stops and kisses his hand, and is kissed in return.



DANCING DERVISHES AT THEIR DEVOTIONS.

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Then, suddenly, at a given signal, they all throw off their cloaks, and appear dressed in linen jackets with tight sleeves, and full-plaited white petticoats reaching to their heels.

They now begin whirling round and round, using the left foot as a pivot, while they push themselves round with the right, with arms upraised and extended outwards, the palm of the right hand turned up, and the left turned towards the ground; their eyes closed and their heads reclining, they continue spinning round for half-an-hour or more without ceasing, their dresses floating out like large extinguishers; they keep time with the orchestra, and regulate their speed to that of the music.

When tired of spinning, they once more march round, passing their chief and bowing as before; then, seating themselves in a circle, they resume their cloaks, while the brethren in the orchestra chant hymns of praise in honour of the Prophet. After another walk round, they suddenly start off and continue their twirling for another half-an-hour, by which time most of them show signs of having had enough of it, looking pale and tired. This whirling, I should imagine, is far more difficult of accomplishment than it looks, and must require years of practice before they become proficient.

The dancing over, they resume their seats on the matted floor and join in the concluding prayers of the day, asking for Divine protection for the Sultan and their country before they retire.

These ceremonies are very harmonious and interesting. The varied colours of their dresses, the wonderful way they go on twirling, the exactness and rapidity of their movements, and their skill in keeping clear of each other and maintaining their places with the regularity of machines, combine to make up a most peculiar sight.

The Howling Dervishes.

Wandering round Scutari, one afternoon, I quite unexpectedly came across the Teke, or Mosque, of the Howling Dervishes, and it being one of their holy days permission was readily granted on payment of a few piastres to enter.

It is quite an unpretentious building, situated on the outskirts of Scutari, not far from the great cemetery.

Its interior presents a long room, or hall, with a gallery running round three sides, the space beneath being divided from the floor of the central part by a balustrade; this portion is devoted to visitors. On the occasion of my visit I occupied a seat in the gallery,

from whence a better view of the ceremonial is obtained. At one end of the hall is seen a recess ; it is the Mihrab. Here, on a stand, is a copy of the Koran. Above this is an inscription in large gold characters, which I afterwards learn is the name of the founder of this sect—Ahmed Rufai. Around the walls hang implements of torture of most forbidding appearance, daggers and spears, axes, knives, and many other curious weapons ; and on the front of the gallery are suspended tambourines, cymbals, and other musical instruments, which, from their dusty and discoloured appearance, have evidently not been used for some considerable time.

The congregation of the Faithful are quickly arriving and taking up their places in the central part of the building. They are not all dressed as dervishes ; many are in ordinary attire, and some are in naval and military uniform.

The service began soon after my arrival. The chief having taken up his position in front of the Mihrab, and each of the arrivals having saluted him, the service commences with a low chant, the worshippers kneeling the while and going through the several positions required by their ritual. When the prayers are finished, one of the attendants folds up all the rugs and prayer-carpets, leaving the central space clear. The whole of the devotees are now standing around, forming a semicircle. An elderly dervish, with rather a powerful voice, and who is seated on the floor, leads off a chant, accompanied by a performer on a small native violin. They all now begin to shout in chorus together, "Allah! Allah! Hou! Hou!" with other words accompanying each cry. Then they all join hands and sway together, shoulder to shoulder, now sideways, now forwards, now backwards. The cry, or shout, at first is subdued, but it soon increases in force and energy ; their movements are quicker, they become heated, perspiration streams from them. An attendant goes round the circle with linen caps for such as cast off their felt head-coverings or fezzes. Then they begin to throw off their garments, for the exercise is becoming fast and furious. Many by this time are stripped to the waist, not stopping for a moment from their swaying, and shouting "Allah, ilah! Allah, ilah, Allah!" and an exclamation, all in unison, which sounded in my ears very like "I feel very ill, O Lord! I feel very ill, O Lord!" with a strong emphasis on the last word. This goes on without intermission for nearly an hour, the leader of the ceremonies keeping up the excitement by shouting, clapping his hands, and exclaiming, "Go on! go on! keep it going," &c., till



A DANCING DERVISH.

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at length, fairly worn out by excitement and exertion, one after another falls out of the ranks, and there is then a pause for a time.

The chief again takes up a position in front of the Mihrab, and begins the ceremony of healing the sick and blessing the children. The sick and the lame are placed by an attendant, in turn, flat on the floor, face downwards, the Sheik standing for a second or two on each patient. Strange to say, although the pressure must be considerable on the tender forms of the little children, I heard no cries or murmurs. The patients rise beaming with satisfaction, but the lame, when they begin to move, still limp, and the fever of the sick child still burns in its eyes. They all go away hopeful, however, after this simple performance of the dervish Sheik—and, surely, after all, there is a good deal in faith.

At its conclusion, bottles containing water and dishes with food (perhaps for those who were sick) were brought and were blessed by the Sheik, who seemed to repeat a short prayer and to blow over each. They were then handed back to their owners, supposed to be endowed with healing virtue.

The devotees, being rested by this time, are again ready to commence.

They join hands once more, and, shoulder to shoulder, in almost a compact mass, begin again swaying from side to side and shouting as with one voice, "Allah! Allah! Hou! Hou!" the leader doing his best to work them up to a high state of excitement and frenzy. He shouts, and they, all in chorus and in harsh and hoarse voices, cry "Allah! Allah!" but it is extremely difficult to make out the cry, or what they are shouting. Perspiration streams from them, forming quite a dampness on the floor, as they now in double-quick time sway from side to side in one compact mass of humanity, groaning, and fiercely repeating their cry of "Allah! Allah! Hou! Hou!" Some fall out in convulsions, their limbs contorted and their faces deadly pale. Attendants quickly remove them to a recess, where they are attended to by the chief, who, by blowing on them, soon restores them to consciousness.

At last the ceremonies are over, having lasted for more than two hours. I felt most interested, and, as I walked along the cool highway, could not help reflecting on the devotion and strange fanaticism I had just witnessed.

The Departure of the Pilgrims, &c., for Mecca.

I was informed it would be a risky experiment if I attempted

visiting Scutari to be present at the assembling and departure of the pilgrims who were about to start for the Holy City. But I was not to be deterred, and, what is more, my wife accompanied me. We found out afterwards that perhaps there is much truth in the old adage, "Fools rush in where angels fear to tread," for, seemingly, we were the only two "unbelievers" amongst the vast crowd of fanatics gathered in the square of Scutari. However, "All's well that ends well." It is the 12th day of the month of Reghib. We were at Scutari in good time, and making friends with a shopkeeper in the principal street, got shelter and were enabled to watch the great assembly. It is one of the most interesting ceremonies that can come under the notice of a traveller, being an event regarded with peculiar veneration by all the Moslem inhabitants of the capital. It was instituted some three hundred years ago by Sultan Selim I., but since then its extent and gorgeousness have been, year after year, greatly on the decline, till now only a very few of the respectable and well-to-do Mohammedans take part in the journey; or if they do, it is by easy routes where steam vessels, carriages and other conveyances may be brought into requisition, instead of the long, weary three months' wandering through the intervening distance between the capital and the Holy City of Mecca.

We can well understand that when this was first instituted by Selim it attracted large numbers of devotees, and how, since the death of the Prophet, the city of his birth has additional veneration in the mind of the true believer. Even in our own day, is there not a tendency by the members of most religious persuasions to attach peculiar interest to certain spots supposed to possess special sanctity? I remember reading in the papers not long since that eight thousand Christians started off by the Orleans Railway to the Shrine of the Virgin at Lourdes. We may, therefore, with a certain amount of leniency, look on at the followers of Mahomet responding to the appeal of their leaders, "Rise up, and go to the Holy City of Mecca." This, however, requires but little persuasion to those who are able to take the journey; for, perhaps, amongst no other people is this sentiment more strongly developed than with those professing the Mohammedan faith.

With every pious Mussulman a visit to the holy cities of Mecca and Medina is the dream of a lifetime. From his early youth it is the one object of his ambition; and to gratify it he will put by, year by year, every piastre which he may be able to scrape

together, not absolutely required for the wants of himself and family. Nor is this surprising. He is taught by his religion[1] that by visiting the places sacred to the memory of the great Prophet he will expiate his past sins, and will do much to secure his eventual entry into Paradise. Not only are the spiritual prospects of the true believer improved by a pilgrimage, but he also gains much in the opinions of his fellow-men. Such being amongst the celestial and terrestrial benefits derived from a pilgrimage, the Mohammedan, in order to obtain them, will cheerfully submit to every privation and hardship; so that when the "Pilgrim season" sets in, they continue day after day to assemble, and at length take their departure, amid scenes of great excitement, from all the great centres of the Mussulman world—not by tens, but by hundreds of thousands—their great anxiety being to time their arrival at the Holy City for the Feast of Courban Bairam.

These thoughts flit through my mind as I gaze at the thronging multitude surging through the narrow street. There is great excitement as the guns, saluting from Tophana, announce that the sacred camels are being ferried across the Bosphorus. Flags are flying from every available point; a guard of infantry lines the road where the procession will pass. Up and down this road, and on either side, the excited throng passes to and fro continually, pressing against the thin line of soldiers keeping order. Here and there are to be seen groups of sunburnt, grim-visaged Bedouins in strange garbs, dim with hereditary dirt, offering a welcome relief to the blaze of gorgeous colours elsewhere.

Every door, every window, is lined with eager human faces as the procession comes in sight. We have a capital position from which to view the whole scene, and down the narrow track preserved by the soldiery for the passage of the procession we watch the long row of camels proceeding leisurely along in single file, the two sacred ones being the bearers of His Majesty's special gifts. Here come the seven sacred mules, richly dressed in red and green silk coverings; next is one of the Palace functionaries on horseback—the bearer of the Sultan's autograph letter to the Sheref of Mecca. This letter is enclosed in a green silk covering, edged with gold fringe, which he holds out at arm's length on passing. Military bands follow; a company of cavalry come prancing along; then an old dervish, bearing a green silk banner; now an excited crowd of ragamuffins (I suppose I ought to call them pilgrims),

1 Koran, chapter ii.

hurrying on in confused groups, with long staves in their hands, and shouting, "Allah! Allah! Hou! Hou!" To these succeed many officials in Court uniform, more mules, camels and horses, and a still longer contingent of pilgrims, more ragged and dirty than their predecessors, bring up the rear. All these varieties are mingled together in one mass of excited, confused humanity, on foot, on horse, on camel and on mule; pouring along the hot, dusty road like an overflowing stream of varied colour that breaks up into a thousand tints the reflected rays of a golden sun.

On reaching the plains on the outskirts of Scutari, a halt is made for the night, and most of the gorgeous trappings are removed and stowed away until the pilgrims near the end of their long journey. We here take leave of them, wishing them God-speed on their pious and laborious errand.

On the whole, I can well imagine the fate of this brilliant *cortège*, which has just passed along in review, to be a very uncertain one. Doubtless, a large proportion of this pious multitude will never see Constantinople again.

It can be imagined that such a scene as this must be even far more imposing and picturesque in appearance as it moves slowly across the desert, being composed of such varied races as will join in from the many villages it will pass through, in the strangest of costumes, from the turbanned and fezzed Turk to the swarthy Bedouins, in their striped bournouses, who act as guards to the sacred camels bearing the Mahmel[1]—the emblem of royalty—and the sacred covering for the Kaabah, which is provided and sent every year by the Sultan at his own expense.

The city of Mecca is held so sacred that it is death to any infidel to set foot within its holy precincts. Some few Europeans have, however, succeeded in visiting the holy shrine, disguised as pilgrims—notably Captain Sir R. F. Burton and J. F. Keane[2]—who have given us graphic and detailed descriptions of all they saw.

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1 From enquiries which I have since made, the Mahmel is a wooden frame with a pyramidal top, borne upon a camel, and covered with black brocade, richly embroidered with inscriptions in gold. It owes its origin to one of the Queens of Egypt, who, having once made the pilgrimage in a covered litter, sent an empty one every succeeding year to perform the duty for her. The custom is retained, seemingly, to the present day.

2 Burton, R. F., "Narrative of a Pilgrimage to Mecca and Medina." Keane, J. F., "Six Months in Mecca," "My Journey to Medina," &c.

The Holy City, which is the pilgrim's hope, is the capital of the Hejaz—that is, of the hilly region on the west coast of the Arabian peninsula,—the birth-place of Mahomet and the scenes of his early struggles. It contains the Kaabah, or Cube, a square building some thirty feet high, which, as the Koran[1] tells us, was the first house built for mankind to worship in. It has been known for ages, and from Moslem legends we learn that it was originally constructed by Adam while he dwelt in Paradise, and in later days was restored by Abraham—the identical stone upon which he stood while conducting his building operations being shown to the Faithful at the present day.

The celebrated black stone that the pilgrims venerate to such an extent, and which is such a great attraction, was also, according to tradition, brought from Paradise. (This on the observation of European visitors, has been found to be an aërolite.) For ages before Mahomet's time the Kaabah was highly venerated and known as the "Most Mighty," and, as such, was a central object of worship amongst the Arabs; and the Prophet, with all his reforms and iconoclasm, was unable to divert pilgrimage from it or to abolish any of the ritual connected with this annual visit; so, to suit himself to the circumstances, the twenty-second chapter of the Koran was revealed to him, in which this pilgrimage is commanded. So it is hardly to be wondered at, even in the present age, that the Faithful should flock in such numbers to the city which has retained its reputation for sanctity through so many generations.

The pilgrims on their return bring relics to those of their friends who have been unable to undertake the journey, as well as dust from the tomb of the Prophet at Medina and water from the holy well of Zem-Zem, at Mecca, both of which are credited with medical as well as spiritual virtues. The well of Zem-Zem used to be affirmed the self-same spring which was miraculously pointed out by the angel to Hagar when she fled with her son Ishmael from Abraham's house.

Modern science, however, in its pitiless destruction of ancient poetical beliefs, has not even left Hagar's Well alone, and seeks to prove that Hagar was never near this spring. However, the pilgrims will not have their faith shaken in its miraculous properties, although it has been proved that its waters, instead of being a blessing, are a curse; for, being impregnated with noxious

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1 Koran, chapter xxii.

matter, their use has produced dysentery and cholera, and thousands fall victims to this prolific source of zymotic diseases.

A scene such as this is not easily forgotten. What one sees here that is so different to any other religious ceremony in Europe is the deep infection of the enthusiasm of a whole city agitated by intense religious emotion—the fervent earnestness of the people.

Mustapha's Narrative of his Pilgrimage to Medina and Mecca —What he saw and what he did in the Holy Cities.

Spending a day in Stamboul, I had been, most of the forenoon, threading the vaulted passages of the Great Bazaar, which were cool and pleasant compared with the glaring sunshine without.

I could never weary in wandering for hours through those dimly-lighted labyrinths. There is always a flavour of antiquity about all one sees; the variety of colour, the chattering and noise, the strange people one jostles against, making it truly the most Oriental place in this great city.

Eventually I found myself at the little shop of "Far-away Moses." Here I made a halt, and after a gossip with the proprietor, a cup of coffee and a cigarette, we proceeded to business. Moses reached from the shelves many packages of lovely things for my inspection; and at last, with many expressions of joy, he produced the very article I wanted, and began launching into its praise. Now commenced the bargaining, which is usually a protracted affair, and is rarely concluded on the first, second or third visit. I had been long enough in the East to form an opinion of the value of such articles. So, after Moses impressing on me that the embroidery was real gold, and took many months to work—in a whisper, for fear any passer-by should hear—he offered me a table-cover for £15. I at once offered him £4. Naturally, he put on a very injured expression, and began folding it up, as if his temper had been ruffled by my audacity; but I knew with whom I was dealing. Moses was obdurate at first, so I went away for a further walk, and passing again, later on, Moses called me into his sanctum, and, with tears and lamentations—all pretence—let me have the table-cover and some beautiful Persian embroidery at my own price.

It was while here I met my friend Mustapha, who was delighted to see me. He had been, since last we met, on a pilgrimage to the Holy Cities; had only a few days since reached Stamboul, and was full of his adventures, and what he had seen and done in Medina and Mecca.



OUR COMPANIONS EN ROUTE TO MECCA.

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Naturally, I was anxious to hear of his doings. We therefore adjourned to a neighbouring café, and for two or three hours I was interested in listening to his narrative, which I shall now try to relate in his own words.

"My uncle, as you know, resides at Beyrout. His son and other friends were going on a pilgrimage, and it was at his earnest desire, and with means provided by him, that I was enabled to undertake the journey with them.

"Leaving Constantinople by one of the Levant coasting vessels, Beyrout was reached. It was a lovely morning when we anchored in the bay. I was much charmed with the scene presented from the deck of the vessel. The town seems to begin at the water's edge. Washed by the blue Mediterranean tide, it straggles along a fair line of coast, and crawls up part of the lower hill ; the houses of all sorts and conditions dotted about completes a picturesque scene. My uncle was soon on board to welcome me, and arrangements were at once made for my landing. His carriage was in waiting and we at once drove to his lovely konak in the suburbs. All the members of his family were there to give me a hearty welcome, and I was to remain as his guest during my stay.

"This gave me opportunities of seeing the surroundings, for it was my first visit to Beyrout. The houses are, for the most part, handsome structures ; the places of business indicate that a flourishing trade is carried on, for the city contains, I believe, some 60,000 or 70,000 inhabitants. It is backed and flanked on its right by the splendid range of the Lebanons, upon whose steep sides are dotted many little villages, all looking very pretty in the bright sunshine.

"The yellow sand beyond the town, and the dark-green forests which surround it afford lovely, cool walks, contrasting so prettily with the cobalt-coloured bay and the turquoise skies. I quite enjoyed my stay there.

"Seats were secured for our party in the 'diligence,' which leaves for Damascus so as to reach there in time for the great assembly, prior to the departure of the Hadji.

"We were a pleasant, cheery party on the coach, which started at an early hour ; for the journey, although only sixty miles, would occupy some fourteen hours. There were several stoppages *en route*. We had borne all day the heat of the Syrian sun and the glare of the dusty highway, when it was announced we had reached the last halting-place on the road before the final run to Damascus.

Now we wind through the green orchards and shady paths of Damar, over the old and picturesque track which has been worn by the traffic of centuries, across the rocky ridge of Gebel Kassin, to the northern gates of Damascus.

"We continue on, and next traverse the narrow glen where the Barada leaps and foams on her short, bright course, and ascend slowly along the back of a barren range of hills, whose limestone rocks were still glowing with the brightness of the day's fierce sunshine. We struggle up the steep slope of the Anti-Lebanon, and at last are landed on the crest of the hill to reap the reward of our day's exertions.

"There at our feet lies Damascus, the 'Fourth Holiest City of Islam,' the 'Eye of the East,' the 'Emerald of the Desert,' the 'Crown of the Cities of the Earth'—to borrow one or two of the epithets lavished by Arab poets on the capital of Syria. Its stately domes and graceful minarets are still flushed with the rays of the setting sun, and the square towers of the imposing citadel seem to be mounting guard over the sea of terraced houses and winding streets, from whence the soft evening breeze wafts towards us the distant hum and muffled din of human life. All around the wall-girt city the olive, the walnut, the apricot, and a hundred other trees blend together their various tints and shades into one harmony of cool and grateful green, interwoven with golden threads of countless streams. Beyond, the desert, vast and yellow, stretches far away to where, in the south-east, the blue hills of the Hauran stand out in faint relief against the deeper purple of the sky. Nearly opposite to us, on the south-west, Hermon rears—like a giant above the rest of the Anti-Lebanon—the height of his broad shoulders and snowy head. His mighty shadow strides swiftly across the town and over the sandy waste; a white mist overspreads the plain, and the desert begins to grow cold and grey.

"After our short halt, and while enjoying the lovely scene spread out before us, it is time to hurry on; for the short twilight of our Eastern clime was fast fading away when we reached the gates of the city and our journey was over. Arrangements had been made for our party to remain with friends, at whose house we were hospitably entertained during our sojourn in the city.

"As we ramble through the town on the following morning, we see, from the excitement of the people, that it is no ordinary day in the Moslem calendar. It is the eve of the departure of the Hadji to Mecca. What a variety of visitors are, like myself, preparing

for this great event, in this the most ancient city in the world! It is older than many ruins; yet it does not now, I am informed, possess one single memorial of the past. Not a column, not a trophy, not even an arch records its warlike fortunes. Temples have been raised here to unknown gods, and to revealed divinity: but all have been swept away. Not the trace of a palace, a prison, public bath, or hall of justice, can be discovered in this wonderful city, where everything has been destroyed, and nothing has decayed.

"It had municipal rights, we learn, when God conversed with the prophet Abraham. Since then, the kings of great monarchies have swept over it, and the Greek and the Roman, the Tartar, the Arab and the Turk, have passed through its walls; yet it still exists, and continues to flourish in full wealth and enjoyment.

"There is not a form of government which Damascus has not experienced, except the representative; and not a creed which it has not acknowledged, except the Protestant. After all these vicissitudes, it is happy and contented under the rule of Islam.

"The whole town is alive with bustle and confusion; the narrow streets are crowded with excited groups, if possible more motley and picturesque than are usually met with. In the hot, sunny market-place, I was much amused at the bartering going on. Here horses of all breeds, from the shaggy pony born in the steppes of Central Asia to the more stately Arabians, are being exchanged for fleet dromedaries and weight-carrying camels; while the minor fry of beasts of burden, such as mules and asses, are standing by for auction, unperturbed by the clatter of tongues from all parts of the East.

"We see, under the cool and shady bazaars, groups of Persians and others crowding round a stall of Manchester goods, anxious to become the purchasers of some of the white cotton fabrics, and haggling and bargaining with the dealers to get their requirements at a considerably reduced price; for each good pilgrim must gird about his loins a garb of unsullied whiteness on entering the Holy City. Once more in the roadway, a troop of half-naked, begging dervishes jostle against us in passing, their tattered, squalid garments marking their extreme poverty, their whole stock of baggage consisting of a long staff, a water-bottle, and a small wooden bowl for collecting alms. Without any further preparations they intend taking the long and wearying journey over the desert.

"We hear the muezzin calling to prayer, so make our way to the Grand Mosque—passing the gates upon whose bronze portals

still remain the emblems of Christianity, having survived so many centuries, and reminding us that it was once a church, dedicated to St. John. These gates have been thrown wide open, and in its spacious, sun-bathed court we enter and join our faithful brethren in the services.

"I was carried away by the enthusiasm of my brother pilgrims; for there are thousands gathered here to-day from all parts of the East, who, by one common, spirit-stirring thought, are receiving that fiery baptism of our holy religion which springs from the fervid contact of kindred or common emotions, as spark meeting spark leaps into flame.

"The same spirit which animates the multitude to-day seems to stir the zeal and enthusiasm of all present—as it has so frequently done in times past—while we intently listen to the words of the preacher, discoursing on the precepts and promises contained in our Holy Volume[1] on the duty of performing the pilgrimage with fervour and zeal. On the conclusion of the address the Imaum commits to the care of the *Emir el Hadji*, or Prince of the Pilgrimage, the Sacred Standard. It was a most impressive spectacle, for now, as the vast assembly is dismissed with prayer on their errand of piety and faith, under the protection of our sacred banner, a mighty muffled cry breaks forth from a thousand throats: 'Allah, Allah! God is great!' The guns of the citadel boom forth a salute, a military band bursts forth with its stirring sounds, and, preceded by a detachment of troops, who clear a narrow track for the *cortège* through the excited multitude, the Standard, of green velvet embroidered with quotations from the Koran, is borne aloft between the Emir and the Muhafiz of the Pilgrimage to the military Serai, where it remains in readiness for the morrow's final ceremony.

"It was now time to return to our quarters, where we learn that all preparations have been completed for our start the next day. After the evening meal and prayer I sauntered out alone for a quiet reflection, feeling rather sad and full of thought at the great responsibility I was entering on.

"It was a lovely moonlight evening; not a single breath disturbed the surroundings. I feel assured no one could visit here without being struck with the singular beauty of the whole scene; and I shall not easily forget the feelings of regret with which my mind dwelt on the thought that I was bidding it and those kind, hospitable

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1 Koran, chap. ii., 22, &c.



EN ROUTE TO MECCA—THE PASSAGE OF THE SACRED STANDARD.

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friends a long, long farewell. As I leant over the balcony, filled with all those nameless feelings which such a time is accustomed to call forth, I felt, notwithstanding all the temptation of promised adventure and reward, the full bitterness of the price one has to pay for its excitements. And so my thoughts wandered back to that time—perhaps it was just such an evening as this—when our Holy Prophet, so we are told, halted on the height overlooking the city with a small band of faithful followers. Then, as those sunburnt children of the dreary desert first set eyes upon a scene which presented to them the realisation of their fairest dreams, their feelings burst forth in loud cries of victory: 'God is great! God is merciful! This is the Paradise He has destined for His believers.' But the founder of our religion knew how premature it would be to engage in a rash struggle with the mighty Byzantine Empire which then held possession of Damascus as a trusty outpost of the West. 'Verily, this is an earthly paradise,' was his ready reply, 'but let us beware, lest by entering it we forfeit the heavenly one'; and, turning his back on the city, he rode away from that which was soon to become the glorious capital of Islam.

"The morrow broke forth with all the wonted splendour of an Oriental climate, to which the glory of a wealthy city in festival array can add but little. The scene, as I looked from the verandah, was one hardly to be surpassed in brilliancy of colouring or variety of contrasts. After partaking of the morning meal and bidding our kind friends farewell, we start off and cross almost the whole length of the city, from our residence to the barracks in the Meidan quarter, where there seems quite an absence of life in the usually crowded thoroughfares. The bazaar is closed and the streets are deserted, save here and there where others, like ourselves, are hurrying on to the scene of the day's pageant.

"At length, on reaching the great square in front of the Serai—the starting point of the procession—we find attendants in waiting with the camels and mules and all our belongings necessary for the long journey across the desert.

"Never shall I forget the scene here presented. The square is lined with a mass of many-coloured humanity, which stretches along some three or four miles on either side of the broad and winding road that leads to the Bawal Allah, or Gate of God, through which, later on, the great procession is to pass out of the city.

"While we are awaiting the signal for starting, up and down the road, on either side, the excited throng presses to and fro,

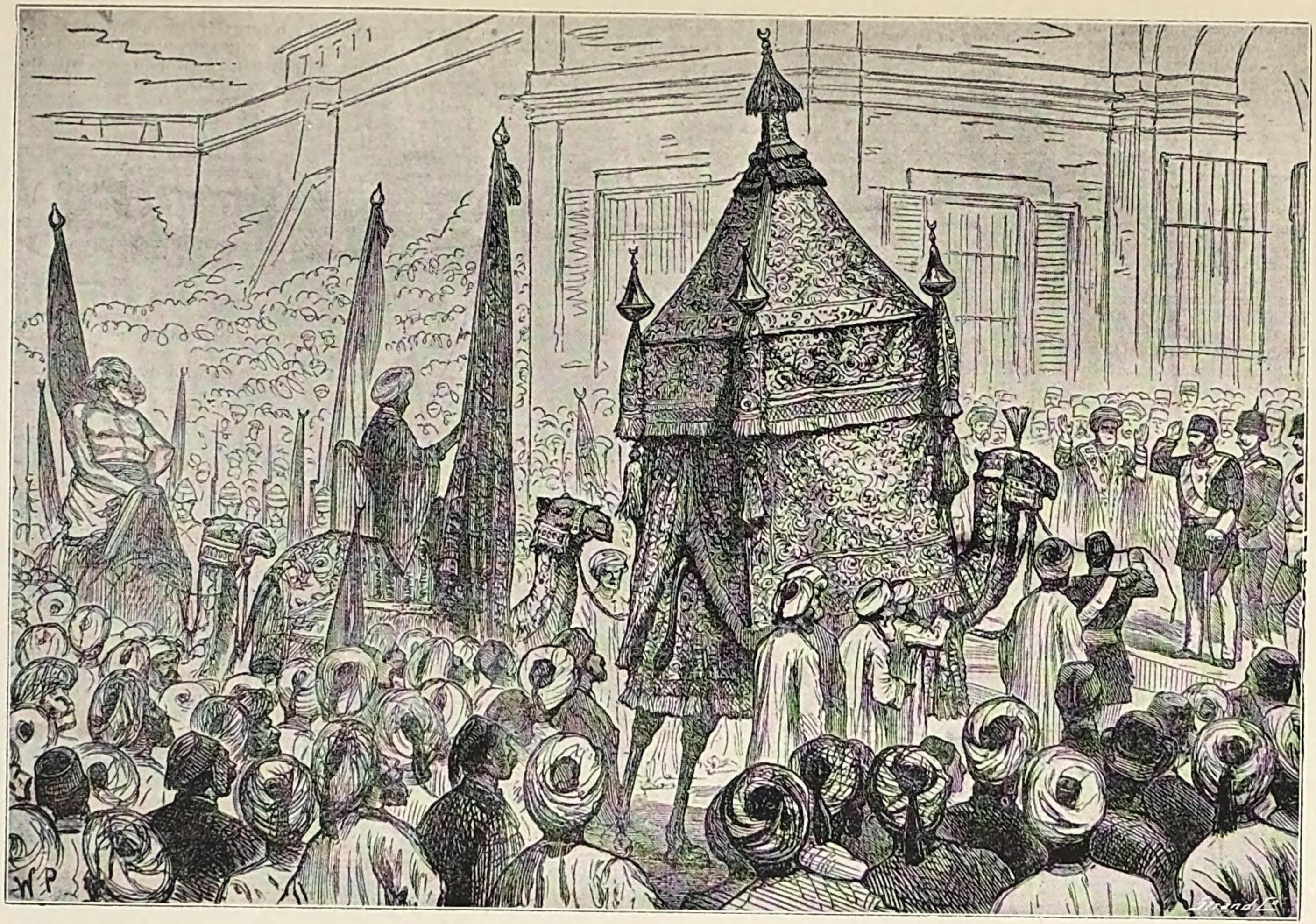
like waves of colour continually splashing up and breaking against the thin, dark line of soldiers keeping order.

"Here and there are seen groups of sun-burnt Bedouins in strange, fragmentary garb, dim with hereditary dirt, offering a welcome relief from the blaze of the many-coloured, gaudy costumes of the crowd, or the dazzling whiteness of long rows of women muffled up in veils and feridjees.

"Every door and every window is lined with eager human faces, while along the terraced roofs of the houses, bright with every conceivable tint, rows of spectators are squatting in patient expectation of the events that are to come.

"Amongst all this excitement and enthusiasm some signs of progress are at last apparent down the narrow track preserved more or less successfully by the soldiery. A line of camels proceed in single file; some laden with merchandise for barter in the Holy City or with provisions and requirements for the long journey. Others bearing a pair of gaily-coloured panniers, or litters, slung across their backs, in which ladies are conveyed in seclusion behind closely-drawn curtains. Next come a party of Bedouins, with long matchlocks and barbed lances, mounted on restive steeds fresh from the desert; military officers in full-dress uniform, and dromedaries with showy trappings. Next come a party of Druses, with snow-white turbans, and women in long veils and garments sitting cross-legged on mules; great crowds follow, all mingled together in a mass of excited, confused humanity, on foot, on horseback, on camels, on mules, pouring along the winding streets like an ever-flowing stream of gorgeous colour that breaks up into a thousand tints the rays of a golden sun.

"Spacious tents had been erected on the Meidan, in which the distinguished officials of the city await the arrival of the Emir el Hadji. At length a suppressed sough of gratified expectation runs through the crowd as the most important part of the procession is seen advancing. A company of infantry, a military band, and a party of dervishes; then the Emir and the Muhafiz el Hadji, with the Sacred Standard borne aloft between them, surrounded by a crowd of divines and learned men; following, and led by two descendants of the Prophet, appears the central feature of the *cortège*, the 'Mahmel,' a camel richly caparisoned and adorned with shells, bearing a kind of tower-shaped litter, the green velvet hangings of which are embroidered with sacred verses. The procession halts awhile in front of the tents, the officials come



THE PROCESSION STARTING FOR MECCA.

To face page 66.

forth and greet the Emir and wish us all 'God-speed and a safe return.' The chief Mufti recites a short prayer and addresses those present—as well as I could hear and remember—as follows:

"'The Holy City, to which you are bound is, as all good Moslems are aware, the centre of the earth. This day should, therefore, revive in everyone of you either the memory of a duty performed, or the aspiration towards the future accomplishment of it. Pilgrimage is the central pillar of the five which sustain our faith; and since our Holy Prophet first made his journey to the sacred place known as the "Pilgrimage of Farewell," every year for the past twelve centuries hundreds of thousands of believers have visited Mecca to perform, after the example set them by the Prophet of God, the act which God is pleased and gratified with. After you have made the seven circuits round the holy Kaabah—which are typical of the seven circuits to be made hereafter round the throne of the Almighty—may you all return in safety to enjoy those blessings and favours which are prepared and are a certain reward for faithful believers.'

"A scene such as this is not easily forgotten. The pomp of the religious procession, the brilliance of its surroundings, and the fervour of the assembly is such, that with all I have ever heard or read of religious and military spectacles in Continental Europe, it has no equal. I feel assured that nowhere else can be seen the deep infectious enthusiasm of a whole city, agitated by such intense religious emotion and fervent earnestness as that which is manifested by the people on this occasion.

"The citadel guns announce the ceremonies to be completed. We now take final leave of our friends, and, mounting the camels, fall in to our places, and follow in the line of procession. After passing through the gate of the city we canter slowly along for some three miles, passing an old cemetery between groves of olive trees and copses of shrivelled underwood, across pools of marshy land, past two or three ruinous villages, which, I am told on inquiry, have been deserted by the late residents for fear of Kurdish brigands or Circassian refugees, until finally we reach our first halting place, El Kadam.

"The next day, we started in sections, and wound our way to the Hauran, where tents were pitched on a great plain near a village named Megharib. Here we await the coming of the great army and the real departure of the enormous caravan, which is daily increasing in numbers from all quarters, until at last it is estimated we number many thousands.

"We were detained three days at Megharib, awaiting the arrival of the great company who were to be our daily companions for the weeks and months we should be traversing the thousand and more miles separating us from the Holy Cities; our assembly, as far as I could learn, being recruited from all quarters of the far East and the southern parts of the Mohammedan world.

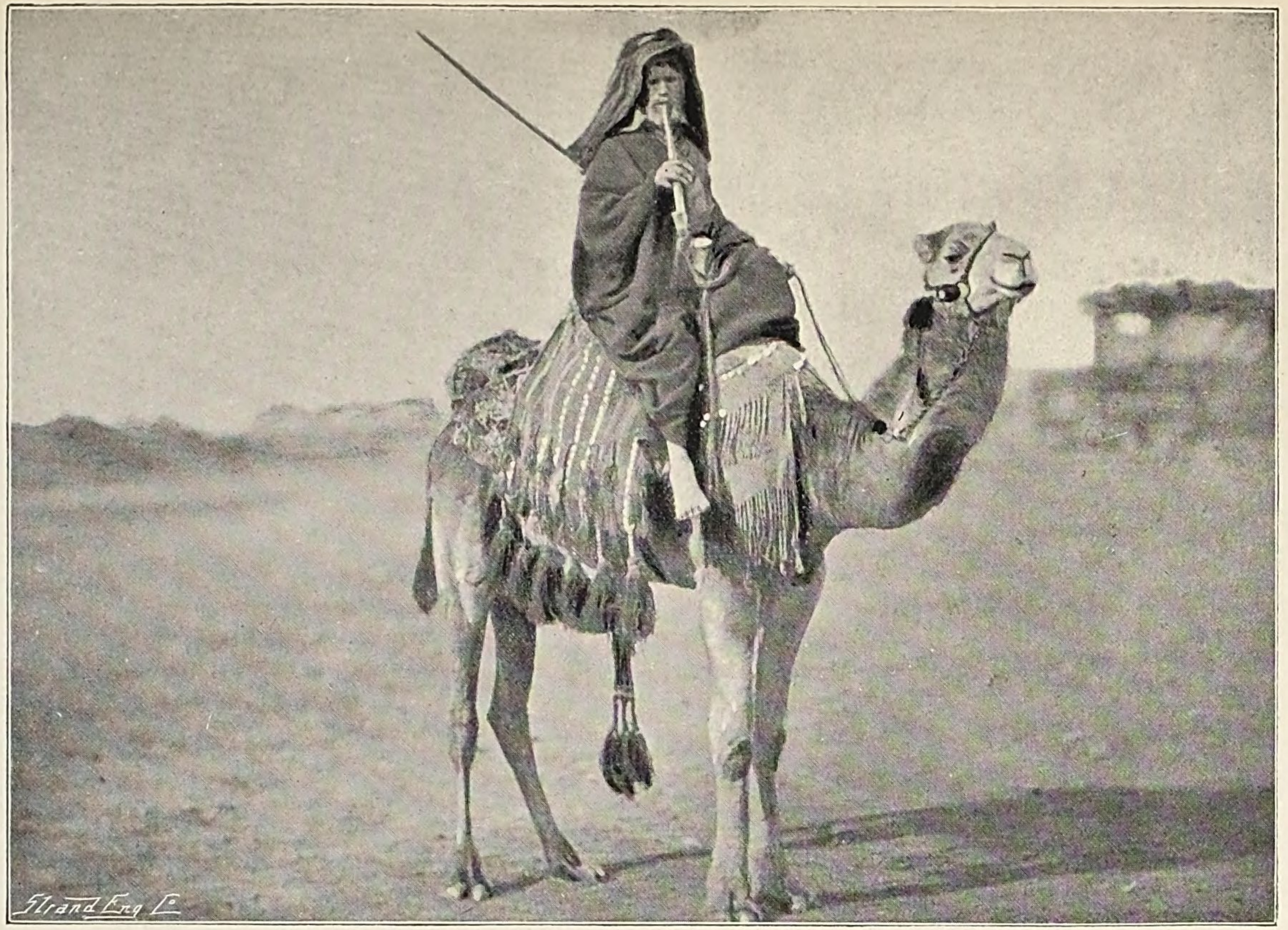
"While here in camp the time had been principally occupied in packing all superfluous things not immediately required on the journey, shaking down into our places, and learning the daily routine required for the long journey before us. Several false starts were made before all was considered ready. I despair of being able to attempt a description of our setting-out. The scene on every side being one not very easily forgotten. All was noise and excitement; the babel of tongues was alarming; the chaos of tents, camels, and men scattered over the plain seemed endless. At last, however, it was got into some sort of order, and we were fairly started.

"Camel-riding I found at first very trying; the wobbling gait and continuous jolting of the beast made me feel very sick and miserable, so that after the first hour or two I was glad to get off and walk for a change.

"As the evening advanced there was a halt, and tents were pitched. After prayers and the evening meal all was made as comfortable as possible for the night. At first we found it very chilly after the extreme heat of the day; but at last we got so used to these extremes that but little notice was taken of them.

"Soon after sunrise the camp was again in motion. Nothing more picturesque can be conceived than the appearance of a Hadji caravan moving slowly over the desert, composed as it is of members of all races clad in the quaintest of costumes, from the turbanned Turk to the Turkoman with his conical sheepskin cap, and attended by an escort of swarthy Bedouins with their striped bournouses, ancient firelocks, and quivering spears.

"The country in which we found ourselves soon after starting resembled virtually the whole area through which we passed. Great sandy plains stretched as far as the eye could see. Now and then there were some little irregular rocky formations with scanty vegetation, but, as a rule, these were only met with near the wells. These wells seemed to be mere pits, having loose stone walls about three or four feet high built round about them, and in some cases, I believe, were from twenty to thirty feet in depth, having



EN ROUTE TO MECCA—CAMEL RIDING.

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a number of stone troughs placed near for the cattle to drink from, the water being raised by means of leather buckets. On reaching these waterways there was usually a lively scene, much noise, and much quarrelling. Opportunities were always taken to fill every available vessel with a full supply until the next halt. The camels and other beasts would also take in a good stock.

"After a rest, and the meal being over, the procession moved on again—and so one day would follow another over the loose, yellow sand which the surface of the land consists of. Sometimes we would come across patches of coarse, brown grass, or a little camp of Bedouins with their scanty belongings—a few camels, and numerous women and children who would swarm round us for backsheesh.

"The sufferings of those accompanying us on foot were in some cases very great. Many could hardly crawl along with their bruised and bleeding feet, and they would at last drop out of the ranks to die by the roadside.

"We had on many occasions fierce sand-storms. These visitations were fearful for the time; the wind howling and roaring, torrents of dust and sand sweeping over the great desert, and the air thickly laden with the fine dust set in whirling motion by the fierce wind. These storms sometimes lasted several hours, and often did considerable damage; but we weathered them all without any serious mishap. Not so with many others, who not only lost their camels and belongings, but their lives. For a long time after one of these storms we would present a most miserable and dust-stained appearance, the grit and sand permeating everything belonging to us; but when it had passed the sky would again become blue and cloudless, and the sun would shine as bright and powerful as though nothing unusual had happened.

"One morning, after many weary weeks, we were rejoiced to learn the city of Medina was near at hand. Our party thereupon decided to make a few days' stay in this city; the rest of the great caravan continuing its journey to Mecca.

"For days previously our imaginations had been worked up to a pitch of excitement as we drew near to the Holy City; and now our hopes and anticipations were soon to be realised.

"One morning, soon after sunrise, as we reached a somewhat hilly country, we saw spread out before us on a great level plain laying at the foot of a rocky ridge, the outline of the City of the Blessed Medina. When fully in view, the prayers and thanks-

givings of the whole assembly were offered up to God for safely bringing us through all dangers and perils, and so far favouring us that we had reached this hallowed spot in safety.

"I can only compare my first sight of Medina to that of Constantinople when sailing in on a fine day from the Sea of Marmora. Its long range of grey-tinted walls, its domes and minarets, the morning sun lighting up its gilded pinnacles, the bright foliage and green surroundings—it was like a glimpse of Paradise to us weary and worn pilgrims, coming in from the monotonous, sandy desert.

"The caravan now went on its way towards Mecca, while some fifty or more of the party decided to remain here a few days before continuing their journey; but nearly a couple of hours passed before we reached the walls.

"We halted outside the city gates on a large plain; a camp was formed, and the camels and beasts were unloaded to give them rest before we resumed our journey.

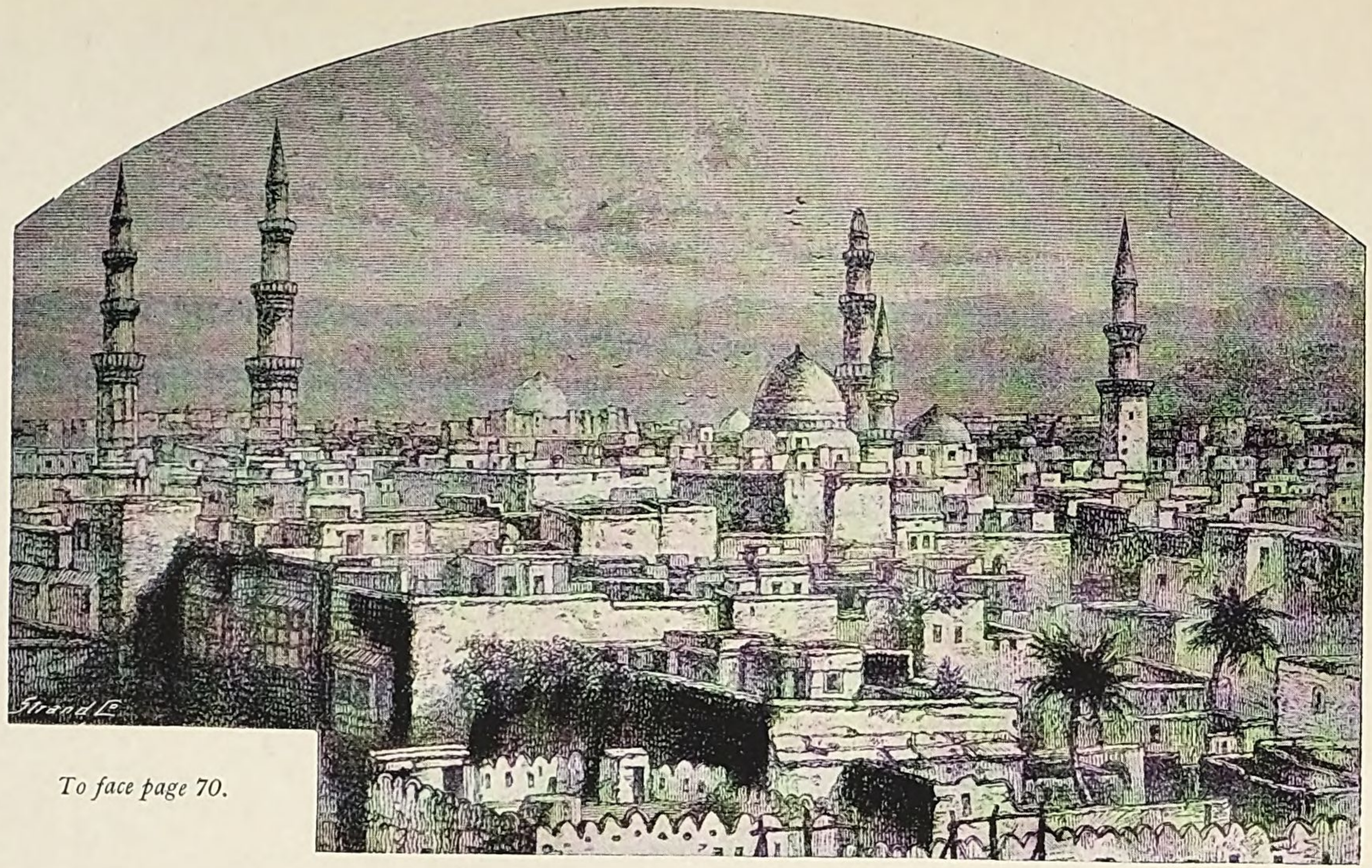
"We now entered the city on foot. The streets we passed through seemed clean and in fairly-good condition. I had letters of introduction from my uncle to several of the chief men of the city, and our first business was to find their residences. The first upon whom we called was from home. We were, however, more fortunate on reaching the house of Omar Ben Amer, near the centre of the city, who received us with that politeness and hospitality which his people know so well how to show to strangers when it pleases them.

"Here we made our home during our sojourn in this Holy City. What a treat it was to be again within so comfortable a habitation: the rooms cool and pleasant, the gardens prettily laid out, avenues of date-palms, a large pond full of deliciously-cool water, and splashing fountains, made up a scene most enjoyable to us.

"After a rest, the first task was to attend our religious duties in the Haram.[1] Its interior was much the same as our mosques in Constantinople. The colonnades were lofty and wide, and roofed with small cupolas. The central part of the building being supported by many slender columns, from which spring rows of blue-coloured domes, giving the whole a light and pleasing appearance. The marble flooring was covered for the most part

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1 Mustapha, in nearly all cases, when speaking of their house of prayer, termed it the "Haram," instead of the more familiar "Mosque."—AUTHOR.



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THE CITY OF AL-MEDINA.

with rich matting, and the pulpit and most of the interior was prettily coloured in a light-grey tint.

"When the service was over we returned to our quarters and spent a most enjoyable time with our kind host, who was full of conversation about the beauties of Medina and the surrounding country.

"After a good night's rest we again attended prayers, and later, with Omar and some friends of the family, we visited the Tomb of our Holy Prophet. It is situated near the south-eastern corner of the Haram, a large rectangular building, and measures, I should think, about twenty feet by thirty feet. On the roof, immediately over the tomb, is a large oval-shaped dome. The building seems entirely enclosed, no door being anywhere visible; but on the south side there is a large space of open fretwork of bronze, in which are three round openings about four or five inches in diameter, through which, after a little patience in looking through —to get our sight used to the dim light—could be seen what appeared to be a series of red curtains or screens,[1] stretched along a wall, as if covering small doorways. Words cannot express the joy and happiness I felt at this moment. I was well repaid for all I had endured in reaching here by being permitted to gaze on this most hallowed spot.

"On returning home with Omar our conversation was entirely devoted to our hallowed Prophet. Amongst the party was a very talented Mollah, who, in the course of his remarks, related, as well as I can remember, the following narrative, which at the time made a deep impression on my mind:

"'It was, as you all will remember, in the tenth year of the residence of the beloved Founder of our religion in this city, when he had reached the age of sixty-three, that he was summoned from us to take his eternal rest. He had fought the good fight and led his followers to victory. He had been hale and vigorous up to the time of his last illness, which was but of a couple of weeks' duration. So that his death was most unexpected.

"'It was the hour of early-morning prayer; the Faithful were assembled in the court of the Great Mosque, adjoining the chamber of Ayesha, the beloved wife of our Prophet, who had tenderly nursed him through his illness—when, with but little warning, he

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1 Omar informed me these screens are said to bear the names of those whose remains are interred in the vaulted chamber—Mahomet, Abu Bekr, and Omar, the first three Caliphs, and Fatima, Mahomet's daughter-in-law.

breathed his last[1] in the presence of those whom he dearly loved. A grave was prepared in the apartment of his wife where he had died, and here his remains were laid at rest; over which, some years later, was constructed the building we have to-day visited; the sight of which, I hope, will never be forgotten, for it is one that thousands of his followers would give half they are possessed of to participate in.'

"The remaining few days of our stay were principally devoted to exploring the city, which, I should say, was amongst the most flourishing and populous in the Hejaz. It is fortified with a strong wall loopholed for musketry, and at short intervals are small semi-circular towers, and a fortress which flies the Ottoman flag. The streets are clean and the houses are in good condition; its suburbs are well watered and produce an endless variety of fruits and vegetables.

"Occasional visits, during our stay, had been made to the camp. Orders were at last issued to be ready to start. I was very sorry when the time came to say good-bye to our kind and hospitable friends who had done so much to make our stay in their midst a pleasant one; but we had to move on, for a long distance had to be traversed before the end of our journey. Mecca is two hundred and forty-eight miles North-by-West, but the roundabout way our caravan takes very considerably increases this distance.

"We all started in good spirits after the week's rest. By this time I had got so accustomed to camel riding that I thought it quite agreeable. So we jogged along, talking about the scenes and doings of the past few days, and frequently falling in with little caravans wending their varied ways over the great sandy plains. When night came on we would halt, and on the approach of day would again resume our march. In this manner several weeks went by; but at last Mecca was reported in sight, and how thankful we all were that we had reached the place that was to be our haven of rest for the coming few weeks. And what a scene was here presented to our view! Crowds of all sorts and conditions of men were wending their ways to and from the Holy City.

"It is the proper thing to enter Mecca on foot and in white garments; so all dismounted from their camels and mules, and the procession was speedily passing along rather wide roads, between

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1 8th June, A.D. 632 (13th Rabi, eleventh year of the Hegira).



OMAR BEN AMER.

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lofty, well-built houses, with narrow streets branching to the left and right. At last we arrived at our destination near the Great Mosque. Omar Ben Amer, before our leaving Medina, had given me letters of introduction to his brother, who we found, and with whom we agreed to stay while in the Holy City.

"He had a fine large house, and we were soon comfortably settled after our long and wearying journey. We all lived the ordinary every-day life of pilgrims waiting for the termination of the Ramazan fast, and daily attended service in the Great Mosque, which, at this season, is rather a long and trying ordeal.

"At length the end of the fast came, and the Bairam festival, lasting three days, made up for the privations we had so rigorously been subjected to. It seemed to bring out the whole of the vast population of the city; and the worship in the great square where the Kaabah is situated was attended by vast multitudes.

"It was to me a most imposing spectacle. Thousands had assembled from all parts of the Mohammedan world and were intent on the sacred service, listening attentively to the words of the Imaum, and praising God and our Holy Prophet as if with one voice: 'Allah! Allah! God is great!' Then, amidst these stirring emotions, simultaneously bowing in prostration before the great Kaabah, and, again rising, shouting in stentorian voices, which resound above all else, the triumph of Islam: 'La ilah ila Allah!' —There is no god but God, and Mahomet is His Prophet.

"Throughout the day crowds sit about or promenade under the shade until the call to prayer, when again all join in the special services suitable to the occasion. After sunset, when the interior of the mosque is lighted with its thousands of lamps, the beauty of the architectural details stand out in bold relief.

"The words of the preacher are listened to by the vast multitude. When the last prayer is over, and the Imaum sends forth the cry, 'Allah, Akbar!' then, as if the pent-up feelings of the vast assembly are let loose, a shout intoned by thousands of voices—the breath of their very souls—echoes throughout the length and breadth of the building; it is as though the whole temple was on fire with that spirit of enthusiasm which has always led to victory. As this great crowd passes out from the heated atmosphere, charged with such stirring emotions, into the cool, night air, there seems no abatement in their excited feelings as they move on through the great thoroughfares singing the praises of Islam. I can nowhere remember seeing aught so solemn and impressive as this.

"Being desirous of seeing all of interest during our stay, a party was made up to visit the Jebel Kubays, a hill about a quarter-of-a-mile from the centre of the city. Reaching the height, we were enabled to have one of the best and most comprehensive views of the city, which lay spread out in a hollow beneath us, about a couple of miles in length and perhaps half that in width, surrounded by steep hills up whose sides climb the houses in most irregular order, while the whole valley is crammed with buildings of all sorts and conditions, many of considerable height and of varied architectural design. In the centre of this mass of masonry stands out conspicuously the great square of the Haram enclosing the Kaabah.

"This great, dark mass is a most prominent object amidst the minarets, cupolas, and domes surrounding it. The beautiful mosque is close by, with its tapering minarets; and its design is of such exquisite form, that I know of no other structure to compare with it.

"From our standpoint we see, stretching far away in the distance, the rocky hills and the yellow sand of the desert. In another direction there is a beautiful wilderness, where chesnut, walnut, fig, mulberry, and olive trees are flourishing in sheltered spots, without care or cultivation. Here and there are seen grey ruins amongst the foliage, half buried in bramble-bush and creepers, in a grove of gnarled and venerable cypresses. Before we descend, a murmur of voices draws us to the door of the little mosque, and we see, seated on the ground, the old Imaum, reading in a grave and sonorous voice to a group of the 'Faithful' who are crouching in a half-circle before him and are listening with rapt attention; but we move on, not caring to disturb them.

"The evening shadows were lengthening over the city when we reached our destination. The long walk, the balmy air of the hills, and a general disposition to be pleased with all we had seen finished an agreeable day's outing.

"On another occasion, with the assistance of a friend of the 'High Sheref'—the hereditary head of the civil and religious authority of Mecca—I had the opportunity of visiting the Haram, and of seeing and having explained most of the sacred and historical places in the city.

"This vast building occupies a large quadrangular space almost in the centre of the city, and is a most conspicuous object, with its deep cloisters and its great roof supported by hundreds of columns. It is supposed to reveal, in its outline and general plan, the

arrangement dictated by the Almighty to King Solomon, when he was directed to build a temple to the Most High. It is entered from the street by doorways of various forms and sizes; the largest on the west being known as the 'Gate of Abraham.' After admiring the outside we enter. The view afforded on looking through the labyrinth of cloisters, or aisles, has a wondrously beautiful effect. The roof consists of rows of arches supported by pillars, from which spring longitudinals, which divide the ceiling into a series of small domes. From the crown of each arch lamps are suspended, which, when lighted, must impart a grand appearance to the interior.

"We next visited the Holy Well of Zem-Zem. A building has been erected over this natural spring, roofed by a large dome. Here the Faithful assemble in great numbers both for ablution and drinking purposes in the vast, open, marble-paved area.

"We were next shown the Sacred Stone, on which is left the imprint of the Prophet Abraham's foot, who used it as a platform while engaged in building the Kaabah; and quite near, I was informed — although I had no opportunity of going — is the place shown as where Abraham prepared to offer up his son Isaac. They say the thicket in which the ram was caught and the altar of sacrifice are still to be seen.

"But the most stirring event was our visit to the Kaabah. In the great square this vast mass, covered with the 'Kiswah,'[1] or Sacred Carpet, stands out unique from amongst the surroundings. It is a plain, unornamental oblong of massive masonry, thirty-eight

1 The "Kiswah," or Sacred Carpet, was a feature of Mecca worship long before the epoch of Islam. The habitation of the Deity was veiled in the earliest ages, and was said in this case to have been the work of the Children of Israel settled in Mecca. The pagan Arabs never removed the covering; but, when worn and tattered, put on the new one over the old. Mahomet ordered the building to be covered with a new linen cloth. Gradually the ritual was changed, and its colour was changed three times during the year, the discarded covering being torn to shreds and divided as precious relics amongst the Pilgrims. The providing of the "Kiswah" came gradually to be looked upon as the duty and prerogative of the Khalifat, and to signify the suzerainty of the Hejaz. Then it passed from the Abassides in Bagdad to Egypt and Yemen, its colours being changed from white to red, and then to green; till, on the establishment of the Ottoman supremacy, the Sultan assumed the duty of providing it, and ordered it to be black, which has been the colour ever since, except during the conquest of the Wahabees, who restored the red. The Holy Carpet, as it is generally called by Europeans, is now manufactured at Khurunfish, near Cairo, by a family who claim the hereditary prerogative of supplying it. When ready it is carried in solemn procession to Cairo to the Mosque El Hasanayer, where the pieces are sewn together and lined, after which it takes a prominent place in the procession previous to setting out on its way to Mecca.

feet by thirty square, and forty feet high, covered with a heavy black cloth of a fabric of mixed silk and cotton, which has a richly-embroidered band—worked in bullion, about thirty inches in depth—encircling it, about ten feet from the top, with our profession of faith wrought in gold characters, the remainder being covered with beautiful embroidery.

"Having on previous occasions gone through the prescribed formula of performing the 'Tawaf'—that is, walking seven times round the Kaabah, and repeating at every few paces the special prayers, which vary during each of the seven rounds, all appealing, however, for mercy now and at the last day, and at their conclusion kissing the 'Stone'—we now walk leisurely round the marble pavement. There are three openings in the covering which our attendant moves aside as we approach. First our attention is called to a large door of white metal which opens into the interior, but we are not permitted to enter, it being reserved only for those of extreme devotion. I learnt later that it was a dark chamber, there being no opening except by the door. The walls and ceiling of this dimly-lighted apartment are covered with richly-embroidered red cloth or silk hangings, the flat roof being supported by a number of pillars, from which are suspended a few lighted lamps. A short distance further, we reach the 'Stone.'[1] This is placed in a corner of the Kaabah, built deep into the wall, is about twelve inches square, and is bordered with a massive silver rim. The millions of kisses lavished upon it for some thousands of years seem to have slightly worn its surface.

"Next our attention is called to one of the corner-stones of the building, a large oblong block of granite, very much polished by the 'touching' it receives at the hands of the thousands performing the 'Tawaf.'

"I am informed we have now seen all of interest in the city; and as the ceremonies are now drawing to a close, we begin making our preparations for the homeward journey. We had decided to return by way of Jeddah, which is only some sixty-five miles from Mecca.

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1 Burton, the most competent judge of any of the few European travellers who have seen it, seems satisfied it is an aërolite, which appears to be a most likely conclusion. Thus we may account for the extraordinary veneration and renown in which it was held for centuries before the coming of Mahomet. This unusually large meteoric stone seen, perhaps, to fall from the atmosphere, would at once be assumed by those who witnessed it to be a divinely-sent emblem, and would, as such, be held sacred and worshipped as having been sent from Heaven.

"The visitors had daily been leaving in large numbers. One morning the camels and mules were brought to the door and loaded with our belongings, and in a few hours everything was in readiness for our departure.

"My feelings as we left the Holy City behind us were such as cannot easily be defined. I had taken part in a great religious ceremony which thousands of my countrymen would give all they possessed to participate in. All, so far, had gone well with us, and now we were homeward bound.

"We pass out of the city with our small caravan and begin the toilsome journey over a rough road and through rocky defiles. Our first halting place was Haddah, twenty-five miles on our journey. Here we remained two or three days for rest and supplies before setting out for our last march over the desert. On the third morning after leaving, the white walls of Jeddah, the sea beyond, and a number of vessels of all sorts and sizes were seen in the distance. Later in the day we reached the city, secured quarters at one of the many hotels, and at once arranged to dispose of our camels and other articles no longer required. There was no difficulty in finding purchasers; and after a while we secured berths on board one of the large steam vessels flying the English flag, which would be leaving the port in a few days for Alexandria.

"The voyage was uninteresting, and the four days we were steaming through the Red Sea before Suez was reached went by pleasantly. There were many hundreds of deck passengers on board. Few things, perhaps, are more picturesque than to see on the deck of a steamer a group of these swarthy Arabs, each party squatting in the place appropriated, wrapped in their white bournouses, and seeming sublimely indifferent to all that is going on around them.

"As the setting sun begins to send its last rays over the scene, these sons of the desert are seen to rise, stand erect, face as nearly as possible the Holy City, repeat their prayers, and after kneeling, join in the confession of faith. Their devotions ended, each unfolds his blanket and subsides into slumber. The captain informs me they pay from two to four pounds for their passage; they find their own food, except water; and that, as a rule, they make quiet and contented passengers.

"We only remain long enough at Suez to get *pratique*, then on through the Canal to Port Said and Alexandria. I remained a week in Cairo with friends, and it was only a few days since I reached Constantinople, a true believer and a 'Hadji.'"

CHAPTER III

Ceremonies, &c.

Giving Audience to an Ambassador—The Reception and Presentation—The Khirkai Cherif—Relics of the Prophet—Fast of the Ramazan—Feast of the Bairam—Installation of the Chief Eunuch.

The Earl of Dufferin, H.M. Ambassador and Plenipotentiary, has been received in audience and, with his suite, presented to the "Great and Mighty Sultan, the Shadow of God upon Earth"; the man who is described as the "Mighty Emperor, the Source of Justice, the King of Kings, the Caliph of the Holy Cities, the Centre of Victory, the Sultan, Son of Sultans of all Power, the Origin of Happiness"; and also adorned with the title of "Emperor of the Two Earths and of the Two Seas," &c., &c.[1]

I had long desired the opportunity of getting within the doors of Yildiz Kiosk, where the Sultan almost continuously resides, and had often gazed at the outside and thought of the stories of the "Arabian Nights" and of the "Lives of the Caliphs," but, beyond that, could hardly guess what its inner life at the present day was like.

The opportunity came at last, when the Earl of Dufferin was to present his credentials as Ambassador to the Sublime Porte, and I was permitted to take part in the ceremony on that occasion as a member of his suite.

The Ambassador was residing at his summer residence at Therapia at the time. On the morning of this particular day, His Excellency, accompanied by a large and distinguished suite, embarked on board H.M. despatch vessel *Antelope*, and steamed down the Bosphorus, passing the pretty villages along its banks, where tree and foliage, mosque and minaret, lend a picturesque feature to the scene.

As we approach Rumili Hissar, one of the prettiest parts of

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1 It was thus—in the preamble to old Firmins, when in the zenith of their power—the ruling Sovereigns of the Ottoman Empire were described.



HER MAJESTY'S DESPATCH VESSEL "ANTELOPE."

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the Bosphorus—and also its narrowest, for the shore, jutting out, meets a similar projection not more than half-a-mile in width from the Asiatic side, and Europe and Asia are here at their narrowest approach — the current scampers along at a great pace, as if happy to get out of the way. From here we get many beautiful bits of scenery, the green foliage from behind enveloping the old ruins in a charming manner.

Further on we pass Imperial palaces and harems, grand konaks of the Ministers, yalis of wealthy Greeks and Armenians, bright gardens all aglow with orange and lemon trees, and hundreds of varied plants and flowers all adding to the pleasure of the scene.

More villages, more palaces, harems, mosques and minarets. The dark cypresses telling us of cemeteries where are seen numberless turbanned headstones. Valleys stretch back into the hills, and every summit and height is crowned by a fairy kiosk. As we near the city, we pass great ironclads flying Turkish colours, yet with a look about them which tells of shipyards on the Thames or Clyde; numbers of stately passenger steamers, of Lloyd's, the Messageries, and other companies, and bluff corn-ships waiting to be off to Odessa or the Danube, lying side by side with Greek feluccas, Italian brigs, and Turkish coasting craft; while, like dragon-flies, the caique of the Moslem waterman and the steam-launch of the rich Effendi flit here and there over the water.

We take up moorings off the Dolma-Bagtché Palace, and all those who are to take part in the ceremony land on the long flight of marble steps which descend from the colonnade to the sea. In the guard-house we are received by the Master of Ceremonies, the Grand Chamberlain, and other officials, and are at once conducted to the Imperial state carriages.

The Earl of Dufferin, in his ambassadorial dress and wearing the green riband of a Knight of St. Patrick, besides other orders and decorations, was seated with the Grand Chamberlain in an open landau drawn by four horses, preceded by mounted kavasses and outriders. Eight similar carriages were provided for his suite. When all was ready the *cortège* drove off, passing along some of the principal streets, and through the new road to the palace. This thoroughfare presented a charming spectacle. It is admirably planned, and rises gently on the slope of a verdant hill, dotted with trees, and on this occasion large numbers of men, women, and children had gathered here to see our procession pass along.

It was a pretty sight, on these grassy embankments under the shade of the trees, to see the bright and harmonious colours of the feridjees, or striped mantles, of red and yellow, violet and white, or blue and grey, worn by the women. Their head-dresses and yashmaks were very picturesque, and were varied by the red fezzes of the men and boys, who stood about in groups.

For some time past Yildiz has been the favourite residence of His Majesty; and, perhaps, it would be difficult to find a prettier and more secluded retreat than this palace affords.

It is built in the Italian style, of white stone, and is surrounded with the loveliest of gardens. Being situated on the top of a hill, it affords a magnificent view of the Bosphorus and the Asiatic shore, and on the other side it overlooks Stamboul and Pera.

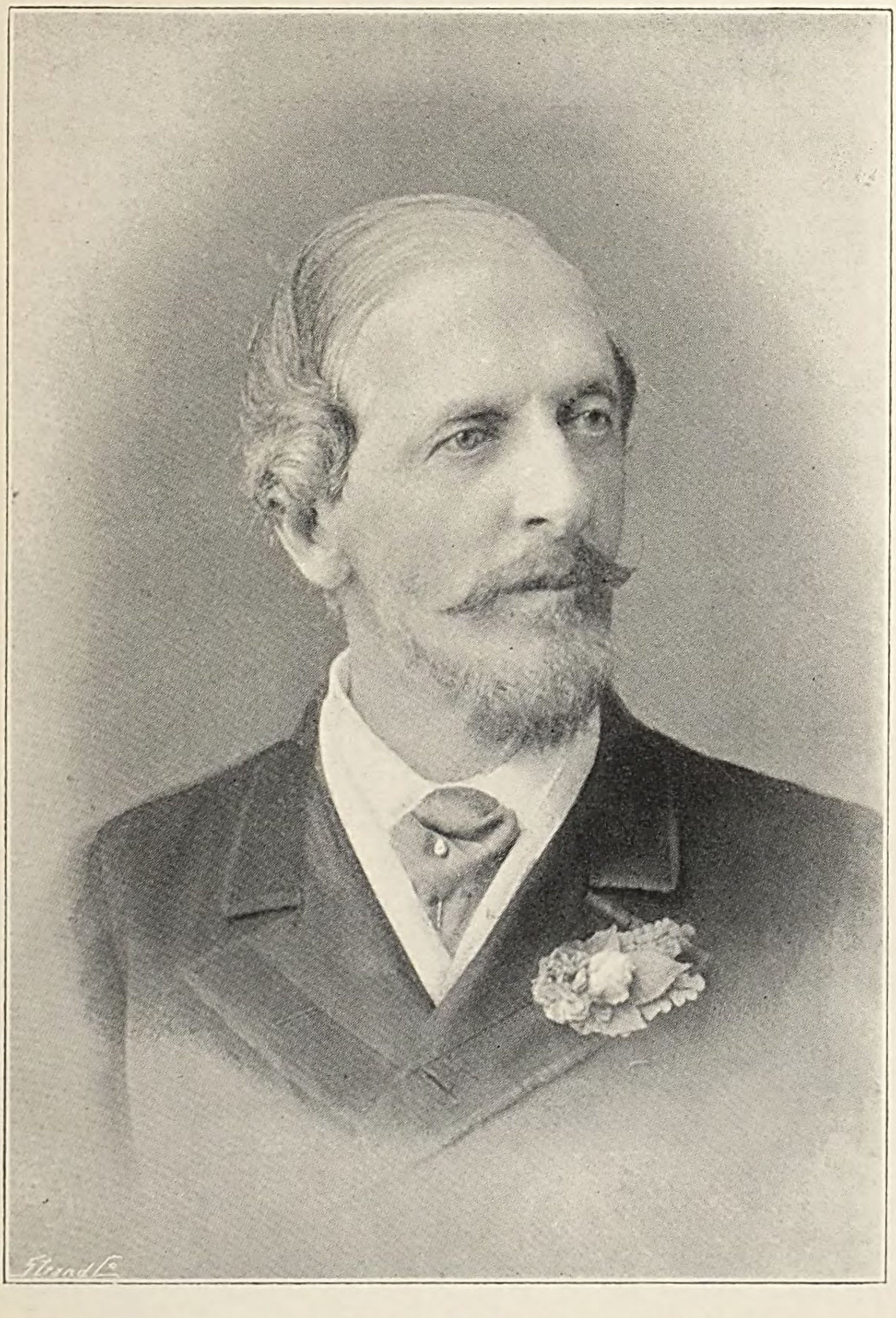
On approaching the palace we heard a military band playing our National Anthem, while a guard of honour of the household troops was drawn up at "attention" to receive His Excellency. After a general salute, the great iron gates opened, we passed into the grounds, entered the palace, and found ourselves in a large vestibule. Here we were received by Munir Bey, Grand Master of Ceremonies, who, with His Excellency Lord Dufferin, led the way, all following up a broad stairway, beautifully carpeted. I noticed on the walls some large oil paintings, many of which were battle-scenes; and many clocks and vases of great beauty were on brackets and pedestals about the landings.

On reaching the Audience Chamber the suite takes up its position, and His Excellency then advances and is at once introduced by Munir Bey, Grand Master of Ceremonies, to His Imperial Majesty. The Sultan is standing at the other end of the chamber, and is surrounded by Assym Pasha, Minister of Foreign Affairs, and a large attendance of his ministers in gorgeous uniforms and decorations. The introduction is most cordial, and His Excellency Earl Dufferin then addresses His Majesty as follows, speaking clearly and distinctly in French:—

"Her Majesty the Queen and Empress, my august Sovereign, has deigned to appoint me her Ambassador-Extraordinary and Plenipotentiary to your Imperial Majesty, her friend and ally.

"I have the distinguished honour of placing in the hands of your Imperial Majesty the letters which accredit me in that capacity to your Majesty's Court.

"Having already visited the Ottoman Empire, it is with feelings



HIS EXCELLENCY THE EARL OF DUFFERIN, H.B. MAJESTY'S
AMBASSADOR TO THE PORTE.

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of deep satisfaction that I again find myself in the capital of your Imperial Majesty as the representative of a Power which sincerely desires the happiness of your Majesty's reign and the well-being and prosperity of your Majesty's people.

"The sentiments of harmony which inspire the relations between Turkey and Great Britain exist as they have done in the past. I venture to assure your Imperial Majesty that I shall spare no effort to bind more and more closely the ties of friendship which so happily unite the two countries."

On its conclusion it was translated to His Majesty by Assym Pasha, and at the same time Lord Dufferin handed his letter of appointment to the Sultan, who at once responded through Assym Pasha:

"His Majesty esteems himself happy in the nomination of your Excellency as Ambassador-Extraordinary and Plenipotentiary of Her Majesty the Queen of Great Britain and Empress of India.

"His Majesty participates in the feeling of satisfaction which your Excellency experiences in coming to Constantinople for the second time.

"His Majesty will do all in his power to strengthen the bonds of ancient amity which so happily unite the two countries."

While this part of the ceremony was proceeding, I had an opportunity to study the surroundings.

In appearance His Majesty—who, I believe, is about forty years of age—is rather above the medium height, broad across the chest, wears both beard and moustache, and has a grave face, with keen, restless and ever-watching eyes. He speaks clearly and distinctly, without any such gestures as most Orientals indulge in; and was attired in the costume of Military Commander-in-Chief—official dress—with the green sash and decorations of the Imperial orders of the Osmanieh and Medjidie.

I could not help noticing that as Lord Dufferin proceeded with his remarks and reached the paragraph in which he announced, "He would spare no effort to bind more and more closely the ties of friendship which so happily united the two countries," a pleasing smile flitted across the Sultan's features; his eyes sparkled and lighted up the otherwise sad and weary expression to which, it is recorded, he was a stranger before he became Sultan. In attendance on him, as before remarked, was Assym Pasha, a thin, antiquated Turk of the old school, the present Minister of Foreign Affairs; Hamdi Pasha, First Grand Chamberlain; and Munir Bey,

Director of Ceremonies; Said Pasha, Grand Vizier; Osman Pasha, Minister of War; and many others, in gorgeous uniforms brilliant with gold lace and decorations.

On the conclusion of the Sultan's reply to Lord Dufferin, he expressed a desire that His Excellency would present to him the officers comprising his suite; when the following were introduced in the orthodox style:—Hon. F. R. Plunkett, First Secretary of Embassy; Messrs. Nicholson, Sartorius, Bland, Hardinge, and Kennedy, Secretaries of Embassy; Mr. W. Wrench, Acting Consul-General; Mr. P. Burrell, Assistant Judge of the Consular Court; Rev. George Washington, M.A., Chaplain to the Embassy; Sir Alfred Sandison, First Oriental Secretary; Messrs. Marinitch, Preziosi, Stavrides, and Block, Dragomen; Major-General Sir E. B. Hamley, K.C.B., K.C.M.G., &c., Major J. C. Ardagh, R.E., C.B., and Captain L. V. Swaine, Military Attachés to the Embassy; Commander the Hon. Walter Hylton-Jolliffe; W. J. J. Spry, W. H. Kay, Dr. Samuel Browne, and Lieut. Hughes-Hughes, officers of H.M.S. *Antelope*, Embassy despatch vessel; Commander E. Pusey and Lieut. Domville, of H.M.S. *Bittern*, at present stationed on duty in the Bosphorus.

During the ceremony of introduction, His Majesty's countenance assumed a friendly expression, as if gratified with the pleasing results of the day. The full-dress uniforms of the Turkish officers, and those of the ambassador's suite, when blended with the dresses of the civil, military, and naval services, made a scene not easily forgotten.

The ceremony over, all "backed out" of the Royal presence into an ante-room, where sherbet and cigarettes were served by the palace attendants, and here we met and were officially introduced to the several members of the Cabinet: Said Pasha, Grand Vizier, Osman Pasha, the hero of Plevna, and many others. The Ambassador had been summoned to a private audience with the Sultan, which lasted about an hour. Before leaving, coffee was served in the handsome, diamond-mounted and gold cup-holders.

These at one time (during Abdul Aziz's reign, I believe) were the perquisites of those who had the honour of using them at similar functions, and who took them away as mementos of the occasion. Not so now; for after our use the attendants came round and carefully collected them.

The audience is over. We say our *adieux* to the Ministers. The Ambassador and his suite leave the palace in the same cere-

monious way as their arrival was conducted, and on arriving at Dolma-Bagtché, we, in due course, embark on board the *Antelope* and proceed to Therapia.

The Khirkai Cherif.

My friend Mustapha tells me I must to-day, the 15th of Ramazan, go with him to town if I wish to be on hand while one of the most important functions—in fact, as he remarks, the only exclusively religious ceremony performed in the capital during the year—takes place. So, with him, I leave Therapia by an early steamboat. The weather is lovely, and as we glide along the quiet waters, I am enabled to learn from my friend somewhat of the ceremonies, &c., that are to be enacted to-day, when the Sultan, attended by his Court officials and dignitaries of state, proceeds to the Old Seraglio[1] to do homage and reverence to the relics of the Prophet, when these treasures are uncovered and exposed to the privileged ones with extraordinary pomp and ceremony. As we are not permitted to enter the holy chamber on this occasion, I must be content to learn from others what is there.

First, there is the Holy Standard. Some old Arabian writers affirm that it originally served as a curtain for the tent entrance of Ayesha's Harem (the most beloved of the Prophet's wives); others say that it was originally the turban-winder of one of Mahomet's converted enemies, who, instead of attacking the Prophet as directed by his chief, fell on his knees, unwound this material from his turban, and affixing it to his lance-point, devoted it and himself to the Prophet's service together with the contingent then serving under him. For a long time nothing was known of it as it passed through the hands of the various dynasties; but still there seems to have been a traditional holiness attached to it. Somehow it was at Cairo, where it fell into the hands of Selim I., when that monarch made his conquest there in 1517. By his orders it was eventually deposited in the Great Mosque at Damascus, and was used for many years after at the head of the processions of pilgrims who journeyed from thence to Mecca. We next learn that it was decided to transport it from thence to the army, where, it was thought, it might be converted to useful political purposes, either by restraining the factions, or by exciting the lukewarmness of the troops then combating in Hungary; but

1 See page 5—"The Old Seraglio."

whether any useful purposes were achieved, I am not sure. However, after the campaign (1595), it was conveyed to Constantinople. There it arrived towards the close of that year under the care of the celebrated Grand Vizier, Sinan Pasha, attended by several thousand Emirs and Janissaries.

From that time the Holy Standard was never exhibited unless the Sultan or Grand Vizier joined the army in the field in person (as was, however, frequently the case between 1596 and 1829). It was unfurled on the occasion of the Revolt of the Janissaries, June 15th, 1826, when the enthusiasm of the people was roused to action, so history tells us, and some four thousand Christian soldiers were slain. Fortunately it has not been brought into service since.

I have seen this relic, or, at least, the outside case in which it is carefully enclosed. It is detached from its pole, and preserved within a rosewood case inlaid with tortoiseshell, mother-of-pearl and precious stones. It is secured within another standard, said to be that of the Caliph Omer, and this is again enclosed within thirty or forty coverings of rich stuff, the innermost being of green silk, with the following legend embroidered in gold thread over it:—"As God wills it, O Preserver! In the name of God, the merciful and clement, the only Giver of Victory." The pole, or staff, rests against an angle of the wall, and is surmounted by a hollow globe of silver gilt, in which is supposed to be a copy of the Koran transcribed by Omer.

We arrived at Galata in good time, where along the route supposed to be taken by the Sultan are crowds of his faithful subjects awaiting him. It seems he at first intended to go by land, but finally decided to go by water. So we secure a caique, and when the Imperial party embark, follow on to Koum Kapou. Here we, together with the thousands assembled, had ample opportunity of greeting His Majesty as he rode, with his brilliant staff, from the landing-place to the mosque to attend the ceremony of the day.

The doors are closed, and what is going on inside no "Giaour" is permitted to witness; so I have to fall back on my friend for a description, which he details as we walk along by those wondrous old walls, now mostly in ruins, which resisted so long the enemies intent on taking this historical old city. I shall, on another occasion, have an opportunity of saying something about them; but, at present, we will be all attention to what Mustapha has to tell of the relics and ceremony now proceeding.

"It is in this mosque in the Old Seraglio[1] where the mantle of the Prophet is preserved. It is an object of extraordinary veneration, and is believed to have been presented by the Prophet as a recompense for a poem composed by an Arab named Keab in honour of the boundless glory of the Almighty, and of the immortal merits of His envoy.

"This composition, which is held in very high estimation, and is inferior alone in beauty and perfection of style to the Koran, so pleased the Prophet that he took from his own shoulders, and threw over those of Keab, the mantle worn by himself, which has been preserved, and is now the object of this most important ceremony of the year.

"Could we at present see through the walls of the old mosque, the Sultan, attended by all the grand officers of state and ministers of religion, might be observed wending his way through the corridor leading to the holy chamber. The Sultan proceeds into the chapel and seats himself upon a praying-carpet immediately opposite the shrine. All the rest of the party remain standing with their faces turned towards Mecca. After uttering a prayer suitable to the occasion, the Sheik-ul-Islam, assisted by the attendants, proceeds to uncover the Holy Mantle, which is carefully divested of the thirty of forty coverings in which, like the Standard, it is kept enveloped.

"When free from all these coverings, the Sultan rises, steps forward, and respectfully kisses the hem of the garment held for the purpose by the Sheik-ul-Islam. Having done so, the Sultan steps back a few paces, while the whole of those present are called forward, according to rank, by the Master of Ceremonies, and they successively perform the same operation.

"The moment each individual, including the Sultan, has removed his lips from the venerable garment, the First Chamberlain, who stands prepared, gently touches the spot with an embroidered handkerchief, which he forthwith presents to the devotee on the completion of this portion of the ceremony. One of the officials advances with a large golden basin, filled with pure water. The Sheik-ul-Islam, then dips an embroidered napkin into the liquid, and carefully wipes and dries the Holy Mantle, in order that the portion touched may not have imbibed any impurity from its contact with human lips.

"This concludes the ceremonies; the relic is now carefully re-enclosed in its coverings and cases, and locked for safety in its special receptacle, the keys being returned to the Treasurer."

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1 See page 5—"The Old Seraglio."

The Sultan again appears on the scene, attended by all his Ministers. They drive off to the Seraskierate, where His Majesty awaits sunset and takes his "Iftar," returning afterwards by water to Bechiktach, where every house is illuminated and crowds of the Faithful have collected to receive him on his way back to Yildiz Kiosk.

The enthusiasm which the population displayed along the whole route showed how keenly they appreciated the opportunity—alas! too rarely granted them—of welcoming amongst them the Sovereign for whose dynasty and Empire they are always ready to shed their blood and sacrifice their fortunes, and around whose person they always gather with such trust and confidence in hours of danger and perplexity, such as seem once more to be impending.

The country has for some years past been passing through a terrible crisis, from which even now the issue appears dark and remote and beset with difficulties. The Empire just now seems to have only its own vitality, the patriotism of its people, and its ruler to rely upon. The latter, since becoming Sultan, has been almost continuously tried in the fiery furnace of national disaster, and he no doubt recognises with more calmness and courage the necessities of the present hour.

If, while he was praying to-day beside the venerable relics of the great founder of Islam and pondering over the memorable history of that long line of Caliphs and Sultans of whom he is the illustrious heir, it is to be hoped the breath of their spirit inspired his patriotism; it may then be hoped that Abdul Hamid will yet add to the annals of his faith and of his race another glorious page worthy both of them and of himself.

Proceeding over the Galata Bridge to Stamboul, we find night being, as it were, turned into day, the streets reminding one of carnival time in Catholic countries. The bazaars are illuminated, and all the cafés are open and in full swing. Eating, drinking and amusement is the order of the evening. Later, returning to Pera, where we drop into the Club Oriental and spend the remainder of the evening, Mustapha continues his narrative of what takes place after the ceremony and the Sultan's departure from the Old Seraglio.

"The water before mentioned, in which the Sheik-ul-Islam had cleansed that part of the Holy Mantle which had been in contact with human lips, is called Holy-mantle Water, and is looked upon with exceeding veneration; that of the Jordan cannot be more esteemed by Christians. This now becomes the perquisite of the

Treasurers' department, and is distributed among the favourites of the Imperial Harem, and to those of Sultanas and grand dignitaries of State.

"On the departure, therefore, of the Sultan the basin containing this holy fluid is carried to one of the apartments in the Treasury, where its contents are carefully poured into small bottles, which are then sealed with the official signet and sent by messengers to their various destinations. The water when received is doled out drop by drop, as though it were some pure essence, mixed with other water, and drank immediately after breaking fast during the remainder of the Ramazan.

"The messengers, I understand, as well as the officials, derive considerable backsheesh for these perquisites from recipients, who are not only extremely tenacious of these gifts, but would construe their omission into a grave slight and the forerunner of earthly disgrace and divine disfavour."

Fast of the Ramazan.

Yesterday evening (7th August), when the thread-like crescent of the new moon of Ramazan was first sighted from the high tower of the Seraskierate, I happened to be crossing the bridge connecting Galata with Stamboul, and was at first much surprised on noticing swift messengers, hastening with all speed, and shouting at the top of their voices what I afterwards discovered was a proclamation to the Faithful: "Fasting! O ye followers of the Noblest of Creation; Fasting!"

From this hour a strange spectacle was to be witnessed daily in Stamboul, that of a city slumbering, or, at least, plunged in a state of torpor throughout the day, and only waking up to life when the last rays of the sun were fading from its roofs. I spend a day, later on, in the city, and wander through the half-deserted streets —when even the bazaars are not opened until late—the most pressing business alone inducing the wealthy Turk to leave his house, where, probably, he has been asleep for the greater part of the day, so as to prepare him for the events of the night, and to ease the strain on his constitution by the lengthened fast.

But I notice that as the shadows grow longer and I hear the call to prayer from the minarets, he leaves his dwelling for the court-yard, perhaps, of some neighbouring mosque, where he "whiles away" the remaining hours till sunset, listening to the Koran-reader, or engaging in conversation with his acquaintances.

As I pass on through the thickly-inhabited thoroughfares as sunset is approaching, signs of life and bustle become apparent—women are busy preparing the evening meal. Trays are set out with sherbet and water-melon, with pipes and cigarettes, ready for the first refreshment.

Now as the last flush of gold dies from off the tapering pinnacles of the minarets, groups of workmen are met returning to their homes, weary with the long day's abstinence from drink and food, as well as from their smoke.

This is the time when the womenkind have to be very careful how they try their husbands' temper; many have been the divorces[1] pronounced in a moment of irritation during that crucial half-hour before "Iftar."

We will, however, suppose all has gone along pleasantly, and that this half-hour, like many previous ones, has gone on its way.

The sun has set; the boom of the gun is heard, and the muezzin calls to evening prayer. Although all are hungry and thirsty, nothing can be touched until the confession of faith has been repeated. Then the water-jug or glass of sherbet is carried to the parched lips, the pipe or cigarette is lighted, and the long fast, which at this season lasts fifteen hours, is broken.

Somewhat later the evening meal is served, and to this, during Ramazan, not only are all the kith and kindred of the family invited, but even now, as in olden times, in many old-fashioned and patriarchal families, the doors of the house are thrown open to the beggar and the wayfarer, that they, too, may enter and break their fast, and so bring the blessings of God upon the house wherein they break it.

Thus the form is still kept up at the Grand Vizier's konak. From sunset to break of dawn the doors are never closed to whoever may come and crave their right. Refreshments are then served, and none are sent empty away; for hospitality is an essential attribute of the Orientals, and we know charity is a virtue extensively practised by them, being considered doubly meritorious during this, the most holy month of the year. The Imaum preaches on its efficacy in the mosque, while the wandering dervish claims its exercise in the streets and public resorts.

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1 So easy is it for a Turk to divorce his wife, that he has only to say to her in a moment of anger, "Cover thy face, thy 'Neckyah'"—*i.e.*, the matrimonial contract—"is in thy hands," and she ceases to be his wife, and must at once leave his abode.—See "People of Turkey."



FAST OF THE RAMAZAN—AT PRAYER, ST. SOPHIA.

To face page 89.

The muezzin adds to the ordinary midnight call to prayer the following verse from the Koran: "Give food, O ye Faithful, unto the orphan, and the poor, and the wayfarer, and the bondsman, for His sake, saying, 'We feed you for God's sake, and we desire no recompense from you nor word of thanks.'"

After the evening meal is over the Turk repairs to the mosque to pray. Here, under the blaze of hundreds of swinging lamps, the crowd of the Faithful now gathers to recite their thanks to Allah, and to join in the ceremonies specially set apart for Ramazan.

The Imaum usually delivers a sermon or address suitable to the occasion, referring to the merits of the fast and the wise sayings of celebrated authors or the wondrous doings of holy men during this season of special grace.

Now comes the time—that part of the night extending from the conclusion of the evening prayer until about one o'clock (at this season). In this interval Stamboul puts on almost a festal garment. The streets are brightly lighted, the mosques and public buildings are brilliantly illuminated, and every avenue is full of cheerful voices. The cafés are thronged with the lower classes; eager audiences gather round favourite story-tellers, who have their platforms erected in suitable places; troops of players perform their antics before admiring crowds; friends go from house to house, paying and returning visits. Thus some three or four hours are spent in harmless merry-making, till the call is heard from the minarets to midnight prayer. Everything now quiets down, and after attending the short devotion of that hour, most people retire to their own houses to take a few hours' rest until the time arrives for the last meal before the renewal of the fast. A short time before daybreak may be heard, in every quarter of the town and in every village, the beating of the drum and the announcement of the hour, together with the warning of the approach of dawn. When the first streaks of dawn are visible in the East, morning prayer is called from every minaret, and on its conclusion the last meal is disposed of before there is sufficient light to distinguish a white thread from a black one. When such is the case the mosque attendant hurries once more through the highways and byways, shouting, "Take away, take away the food, O ye Faithful; I can discover the colour of the thread!"[1]

Then everything relapses into silence. The sun rises over the sleeping city, and is high in the heavens before there is any stir in the fasting capital.

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1 Koran, chap. ii.

Taking "Iftar" with the Grand Vizier during Ramazan.

Everybody who has long been a resident of the shores of the Bosphorus will tell you that, during the Mohammedan fast, one of the correct things to do is to call on the Grand Vizier, or any of your Turkish acquaintances, and take "Iftar"—that is, join in the sunset breakfast, remembering that those you are visiting have neither ate, drank, nor smoked all through the long, hot day. Still, when the sun has gone to sleep—"Coucher du Soleil"—then our Turkish friends make up in right good earnest for this forced abstinence. So this afternoon (August 10th), in company with Captain Jolliffe, I ran down the Bosphorus in the steam cutter, and we have no difficulty in finding, amongst the many wooden mansions clustered along the shore, the one we are in search of.

The yali we are now visiting is neither showy, like the many, nor stately, like the few. It is innocent of marble, of gilding and of staring colours. Its plain frontage of olive grey stretches along a stone landing-place almost flush with the water's edge, always damp with the misty spray from passing steamers or breeze-wafted foam from the blue ripple. Mussels hang thickly upon its front, and a green fringe of weed stretches out wavily to obey the current that sweeps round the curving shore by Candilli. A thin line of geraniums and other flowers scantily garnish the inshore edge of the quay under the shelter of some more imposing acacias.

Behind the yali the ground rises abruptly and high. Just now, in the late summer, it is a mass of sombre green; but in spring it is all blossom, lilac and laburnum, apple and quince, rosy, cerise, and scarlet-and-white chesnut.

The centre of the yali recedes; the wings protrude upon the quay. The windows of the left wing are closely latticed on the upper floor, which houses the Harem; but how many lovely houris this sanctuary contains I am not permitted to know. Those scantily-attired beauties, lounging bare-footed on silken divans, can only be seen in our imagination. The inner recesses of these apartments hide in seclusion that which, according to our social code, it is no shame, but rather a pleasure, to show. But the Mohammedans act and think the reverse; for, seemingly, the great object of their lives appears to be the endeavour to keep the women exclusively for themselves.

I have never, during my sojourn in the East, heard of anyone amongst the numerous English travellers who have visited these

shores, who was able to boast with any truth of his success in destroying the mental repose of any of the veiled beauties dwelling here; although I have heard those who had such a high opinion of their own attractions, boast that, had they so pleased, they could have carried off any of these choicest flowers of the Harem. But had they tried it on, they would speedily have found their mistake, for a cordon of watchful guards is ever on the alert to keep the "Giaour" off.

The windows of the centre and right wings are draped with curtains of cretonne and Broussa silk. The Selamlik is there. As we enter the great, bare, marble-paved hall, a few servants are lounging about; and, as we pass, there are seen in the rooms on either hand numberless visitors waiting the opportunity to interview His Excellency—doubtless many in search of Government appointments, a few Galata folks on business, a Greek bishop and a green-turbanned Hadji, and some foreign speculators desirous of obtaining a concession, or "firmin," to continue working the copper mines near Buyukdere.

We go upstairs to the Selamlik, where the *élite* of the party are assembled. The saloon is a parquetted chamber, with a close range of couches and fauteuils, covered with grey-silk damask, round its walls.

Our host is not yet present, and we are informed he has only recently returned from Stamboul, and is at present in the Harem; to which sanctum it is his wont to repair at first, doubtless to receive the fond embraces of his favourite wives—from number one up to twenty or thirty, as the case may be.

At length he appears in the saloon, and then there is such a lot of saluting; those who can get near enough reverentially dive at the tails of His Highness's coat, touching the hem with their foreheads. Seeing the captain and myself he advances and gives us a friendly welcome. A small man, with a thin, biscuit-like face, and with that unappreciable expression usually met with in the official Turk, the faded blue eyes, dim, sunken and half-closed. The extreme composure of manner and slow mode of speech make it a difficult task to draw him out in conversation; but a group soon clusters round him, and the politics of the day are doubtless the subject of discussion, when all are for the moment startled by the boom of the evening gun. Servants advance and announce "Iftar is ready." All of us now troop into the next chamber, where are laid out plates of vegetable soup, tins of caviare, shreds of native cheese,

bits of lobster, and a variety of made-dishes, the contents of which are altogether unknown to me; mastic sherbet and coffee are drunk, cigarettes are lighted, and "Iftar" is over.

We say our *adieux* to His Highness, the room soon empties, and the steam launches and caiques carry away the visitors. We, amongst the rest, are soon splashing onwards to Therapia over a calm sea.

"Al Kadr"—The Night of Power.[1]

The 27th night of Ramazan, 1298. The Ambassador had made up a party to visit St. Sophia. Leaving Therapia, we were off Tophana in good time to reach Stamboul, to be present on this special occasion.

"Allah! Akbar!"—God is Most Great! I have just left the grand mosque of St. Sophia, and for sublime simplicity, intense religious feeling, and spirit-stirring devotion, the spectacle witnessed to-night stands alone and unequalled in my memory.

It is the *Leilet el Kadi*, the night of power, the night of the revelation of the Koran, the night when prayer can compel Divine mercy, when angels hold communication with the sons of Adam, and, travelling backwards and forwards between heaven and earth, carry up to the throne of the Almighty the supplications of believers, and return with their hands full of blessings to shower along their path.

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1 With reference to this holy night, we find in the 97th chapter of the Koran the following:—

"In the name of the Most Merciful God.

"Verily We sent down the Koran in the night of Al Kadr. And what shall make thee understand how excellent the night of Al Kadr is? The night of Al Kadr is better than a thousand months. Therein do the angels descend, and the Spirit Gabriel also, by the permission of their Lord, with His decrees concerning every matter. It is peace until the rising of the morn."

The words "Al Kadr" signify power and honour, or dignity, and also the Divine decree, and the night is so named either from its excellence above all other nights in the year, or because, as the Mahommedans believe, the Divine decrees for the ensuing year are annually on this night fixed and settled, or taken from the preserved table by God's throne and given to the Angel to be executed.

On this night Mahomet received his first revelation, when the Koran, say the commentators, was sent down from the aforesaid table, entire and in one volume, to the lowest heaven, from whence Gabriel revealed it to Mahomet by parcels, as occasion required.

The Moslem doctors are not agreed when to fix the night of Al Kadr. The greater part are of opinion that it is one of the ten last nights of the Ramazan, and is commonly believed to be the seventh of those nights, reckoning backwards, by which means it will fall between the 23rd and 24th of that month.

At the supreme hour of this night the gates of Paradise are thrown open, and through their widespread portals the Divine Spirit, sweeping for a moment over the universe, sheds love on all that lives, and calm on lifeless things. Then, as the Spirit moves over the earth and over the waters for *one* brief second, the salt waves of the deep are made sweet, the streams flowing oceanward stop still, the rustling of the leaves in the forest are hushed, wickedness and sin die out of all created things, and the very spirits of evil and of death bow down powerless in silent adoration before the Supreme Essence of Goodness and Life.

And surely it was some higher spirit than that which usually governs mankind which to-night inspired the army of prostrate worshippers that I saw on entering the gallery of this grand building—to which place alone the "Giaour" is admitted on such nights as these—their long, serried ranks extending diagonally across its entire area. Barefooted, with faces turned towards the Holy City of Mecca, with palms upraised and eyes uplifted, they stood in silent prayer. There were, perhaps, two or three thousand people gathered together. A solemn silence reigned throughout. The whole power of the soul seemed concentrated upon the act of adoration. Suddenly a voice sounds shrill and resonant, reaching to the uttermost ends of the temple—a shout, as it were, of victory—terminating in a long, weird-like wail. "Allah, Akbar!" cries the Imaum from the pulpit, and the whole congregation take up and repeat the cry in a hoarse, half-stifled whisper. Then, as it were, with one impulse, without moving their feet, they sink upon their knees and, slowly bending down to the ground, touch the marble pavement with their foreheads, and remain for some time in prostrate adoration of the Most High. Again, as if with one accord, they fall back upon their knees and slowly rise again to an upright position.

To each of these motions, which are all performed with that marvellous ease and grace which the dignity of Eastern manners and the suppleness of Eastern dress can alone ensure, the Imaum recites some special invocation. Now, from a raised tribune, Koran-readers chant certain chapters from the sacred book; the host of worshippers repeating in unison the last verse.

Then, again peals forth the voice of the Imaum, "Allah, Akbar!" when similar ceremonies to those described are repeated some three or four times; after which the last chapter, especially

referring to the solemn traditions of the night, is read. Throughout the ceremony no sound is heard but the weird chant of the officiating priest, the deep, half-muttered responses of the Faithful, and the rhythmical rustling of their garments as they kneel or rise in prayer.

No superficial lip-worship was this; no conventional condescension of man towards his Creator.

Amidst the blaze of some thousands of lamps the old Byzantine frescoes shine out once more in their semi-barbaric splendour; all the architectural details of the basilica stand out in bold relief; the gorgeous columns of granite, porphyry and marble—the plunder of Egypt, of Baalbek, and of Ephesus—the golden mosaics, with their four gigantic angels; the lofty dome, poised, as it were, in mid-air; all the splendid memories of Imperial Christianity serving only to enhance the stern simplicity of the victorious faith of Islam.

The only emblems of the conquerors displayed are six huge shields, bearing, in golden letters on a dark-green ground, the names of God and His Prophet and of the first four Caliphs.

The real monument which they have raised to the Most High is the imperishable faith of a patient, long-suffering people who give to their God, not the child-like tender piety of the Christian devotee, but the fierce, passionate devotion of a clansman towards his chief.

When the last prayer is over and the Imaum has once more sent forth his shout—"Allah, Akbar!"—then the pent-up torrent of enthusiasm is let loose, and from some thousands of throats there peals forth a wild kind of shout, "Allah, Akbar! Allah! Allah!" the breath of their very souls. As it dies out in strange echoes under the lofty vaults the whole temple seems on fire with the old spirit which stirred the conquering legions on the memorable 29th of May, 1453, when Mahomet II. rode, in the first flush of triumph through the throngs of the vanquished, straight up to the high altar of the Christian Church, and, springing from his horse, prostrated himself in humble adoration; then, rising, threw his heavy sword upon the golden altar and proclaimed in stentorian tones, which resounded above the tumult of strife, the triumph of Islam: "La ilah ila Allah!" (There is no god but God, and Mahomet is His Prophet).

As I passed out of the temple, with its heated atmosphere charged with fierce emotions, into the cool night air, a mushir was singing

in the streets, "Give, give, O ye Faithful, for this is the night of power." And, truly, the power is still there, mighty as ever; but where is the head or the heart to guide and govern it?

The streets are full of wild, excited people; the mosques are all brilliantly illuminated as we drive onward through the thoroughfares to the bridge, where the steam pinnace is awaiting us.

Once more on board, the *Antelope* paddles slowly back towards Therapia. Everything, look where one would along the shore, seemed different to what it really was. What a cloak of silver the moon's soothing beams is throwing on the marble palaces, tapering minarets, or squat domes of distant mosques, the grand old ruins and shattered towers, which line our track along the Bosphorean shore. What idealisation of the "Arabian Night's" tales were these ghostly minarets, and the little cemeteries with their turbanned, sepulchral monuments. On, on we go, passing the huge mediæval towers of the Rumili Hissar, so grandly standing out in bold relief against the bright, cloudless sky. Cypress forests are left behind, and here and there we glide past residences of crusty old Turks, in the windows of which the faintest glimmer of light is showing that the inmates are preparing for bed. All is so quiet, so lonely; no one seems about at this hour; and only occasionly, as though to break the monotony of the stillness of the hour, is heard in the distance a lot of uneasy, howling dogs, quarrelling over a bone of contention.

We pass slowly along, so as to enjoy the spectacle to its fullest extent, gliding past gardens and villas; and far away ahead, on the Asiatic shore of the silver streak of the winding stream, the pretty Kiosk of Beylerbey, embosomed amidst its beautiful gardens, rivets our attention, as we near, and eventually pass it. Therapia is at length reached, our party lands, and by midnight we are at our moorings.

NOTE.—Ramazan.—This fast, during which it is strictly forbidden to take any kind of food or liquid, to smoke, take snuff, or even smell essences, from sunrise to sunset, commences with the certified appearance of the moon or month called Ramazan, and terminates on the sunset of the last day of the month Sheban. A gun is fired from each of the principal batteries on the Bosphorus at dawn and sunset to warn the people of the exact time for commencing and terminating their daily fast. Ramazan may be compared to, and is an imitation of, the Christian Lent with this difference, that the rigid privations of the day are compensated for by the admitted relaxations of the night. This month was selected by Mahomet for fasting, because he declared that his mission was announced to him by the Almighty upon the 19th, and the 1st chapter of Koran was revealed to him on the following day.

Feast of the Bairam.

The Ramazan is over, and, without detracting the least from the zeal of the Moslem, it may be acknowledged that the termination of the fast is always received with general satisfaction; because, despite the nocturnal carnival which is blended with the daily fast, it is, no doubt, an excessive strain on the constitutions of the Faithful.

So the Bairam is hailed with much rejoicing. It begins with the new moon succeeding that of the month of Ramazan; and soon after its faintest crescent has been sighted the announcement is made by guns firing from the ships and batteries along the shore of the Bosphorus, and the city is soon in a blaze of illumination. The minarets of all the mosques look exceedingly beautiful, their encircling galleries hung with coloured lamps, and illuminated festoons suspended from one to the other. All public and official residences are similarly bright with the glare of lamps; the ships of the fleet are decked from keel to truck with thousands of lighted lanterns. The following morning, at sunrise, salutes are fired from all the ships and batteries, and the fleet of war-ships is dressed in its brightest bunting.

The Sultan—as has been the custom from time immemorial—starts in procession with a large retinue of ministers and others to attend service at one of the principal mosques, on this occasion visiting that of Sultan Achmet. The streets are crowded with his faithful subjects, who are never happier than when their Imperial master shows himself in public.

After the solemn prayers of the day, His Imperial Majesty returns from Stamboul by water—the procession of State caiques being most gorgeous and picturesque—landing at Dolma-Bagtché Palace, where he partakes of a slight breakfast, and afterwards holds the customary reception.

Such a number of carriages line the palace square, full of Turkish ladies in their smartest dresses; and, notwithstanding the early hour of the day, there are large crowds assembled, clothed mostly in new garments—for this is the occcasion when every Turk renews his wardrobe, if at all possible. So nothing could be prettier than to see the roadway sparkling with bright costumes of blue, pink, green and scarlet, ornamented with embroidery displaying all its first freshness, unsoiled by dust or wear—the women in the whitest of yashmaks, and the men in the brightest of red fezzes; in fact, the metropolis of Islam has put on holiday

garments from head to foot, giving a picturesque beauty to the scene.

Bairam, which implies a feast or holiday, lasts three days, from sunset of the last of Ramazan to sunset on the third day. It may be regarded as the Moslem carnival, and is an occasion on which the dignitaries of the Empire come from near and far to pay their homage to the Padishah.

During the late Sultan's reign Turkish magnificence on these occasions was to be seen in all its splendour; but they are not carried out to that extent at the present time. Still, there is a certain amount of pomp and ceremony, and it is, perhaps, one of the most favourable occasions that can be selected by a stranger for studying and admiring the luxury ordinarily concealed behind the mysterious walls of Imperial palaces.

It is not always easy to witness this ceremony; but, through the assistance of our Embassy, I was so favoured. Landing at Tophana, it was with some difficulty that I made my way through the crowded thoroughfares leading to the palace. At length I reached the gates, and was permitted to enter.

The great throne-room was crowded with State dignitaries, in their most gorgeous costumes—the Sultan being seated on the throne, surrounded by the Imperial Princes. The ceremony of the day was begun by the Grand Vizier, who advanced to the foot of the throne and, after performing the Oriental salutation and kissing reverentially the hem of His Majesty's garment, retired backwards and gave place to another, who followed with the same salutation, the same genuflexion, the same prostration, and the same manner of approaching and retiring. This was continued by about a dozen of the foremost personages of the Empire.

Next after the Pashas in this act of homage came the Sheik-ul-Islam, attired in his white caftan and turban of the same colour, crossed in front by a gold band. The Sheik-ul-Islam is the Mahommedan Patriarch next to the Sultan in the religious scale, and, consequently, exceedingly powerful and greatly reverenced. Other members of the religious hierarchy followed, and after all present had performed their part of the ceremony, and were ranged round the great hall, the spectacle which the enormous throne-room presented at that moment was truly grand. The Imperial band, stationed in the gallery, continued to play while the ceremony lasted.

On the conclusion, the Sultan returned in a carriage to Yildiz

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Kiosk, where he received the homage of the dignitaries of the palace.

Salutes were fired from the war-ships and the batteries, and so terminated the great ceremony of *Baise-main* for another year.

"Courban Bairam"—the Feast of Sacrifices.

This takes place seventy days after the Bairam, commencing on the 10th and terminating at sunset on the 14th of the month of Zelhidge. It was instituted in commemoration of the intended sacrifice of Isaac[1] by his father, Abraham. It is ushered in with the same honours as the first Bairam. It is usual for all business to be suspended. Visits and presents between friends are interchanged, and the nights and days are devoted to revelry and rejoicing. In the courtyards of the mosques are all sorts of diversions—merry-go-rounds, swings and dancing. Sellers of sweetmeats, and of eatables and drinkables abound. The people are gaily dressed, and form as bright and happy a crowd as one would wish to see.

A multitude of sheep, lambs and kids are sacrificed and distributed by all classes either amongst friends or to the poor, for charity and alms-giving is a virtue extensively practised, especially on these occasions.

Salvoes of artillery from the forts on either side of the Bosphorus are daily repeated and continued to the last day of the fête. At night all the mosques are brilliantly illuminated.

His Majesty is supposed to have sacrificed a sheep himself, and after attending in state for the special prayers of Bairam at the Bechiktach Mosque, and afterwards at the Dolma-Bagtché Palace, he holds a reception and receives the homage of the ministers and others as at the Bairam ceremony.

Large crowds had collected from an early hour along the route of the procession, who vied with the military in enthusiastically cheering their Sovereign. The scene was a very brilliant one, and afforded a graphic illustration of one of those gorgeous pageants described in Eastern tales, but which are never seen except at Constantinople.

The lesser and greater Bairams are avowedly Feasts of the New Moon, and are relics of the great system of moon-worship which at one time prevailed throughout the whole of Asia, and which has left indelible traces of its existence in the manners

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1 The Turks say that it was Ishmael, not Isaac, whom Abraham was about to sacrifice.

and customs of all Asiatic and many European peoples. Every Biblical student knows the important part which the Feasts of the New Moon played in the history of the Israelites; how, in the earliest times, the Feast of the New Moon was, as it were, bracketed with the Sabbath; and how it only fell into disrepute after it had become the occasion for dissipation and dissolute rioting. Much that was good in it survives even here. There is a larger charity and a wider hospitality during the greater and lesser Bairams than during any other part of the year. They are the seasons for ceremonies, or social visits; for the renewal of friendship where it has been broken, and for cementing it where it has remained firm. That excesses may be committed during these feasts is possible; but excesses are committed everywhere, and no reasonable person will grudge the sober and frugal Turks the occasional pleasure which the feasts afford them because that pleasure is sometimes abused by a few of their co-religionists.

Ceremony of the Installation of the Chief Eunuch.

We had an intimation sent us from the Embassy, that there was a peculiar and somewhat unusual function to take place at Dolma-Bagtché, which I thought worth while attending, it being the installation of the new Chief Eunuch. It turned out to be quite an imposing State ceremony, which had lapsed into disuse for a considerable number of years, and now, on its revival, was regarded with much interest by the Mussulman population. Securing a good position, I was enabled to see the arrival of the new dignitary, accompanied by a large number of the eunuchs of the Imperial Palace, and by the whole staff of that class in the service of the Sultanas, married and unmarried, all in full uniform, and mounted on horses from the palace stables. The procession started from the Imperial residence at Yildiz for Dolma-Bagtché, where are the official apartments of the Chief Eunuch.

The new titulary and his colleagues were received by a battalion of the Imperial guard, which presented arms, while the military band played music suitable to the occasion. I was fortunate in having with me a Turkish acquaintance, who was able to give me much information regarding the ceremony.

Shortly afterwards, the First Secretary of the Sultan, bearer of the Imperial *Hatt*, arrived at the palace, accompanied by several officers of the Imperial staff in full uniform; the battalion of

the guard again presented arms, and the band played the Sultan's march.

His highness, Hafiz Behram Agha, the new Chief Eunuch elect, in full uniform, and holding in his hand his mace of office, then came forward to receive the emissary of his Imperial master.

After the exchange of courtesies demanded by the etiquette of the occasion, the whole party ascended the grand staircase, and proceeded through the stately corridors of the palace until the suite of apartments placed at the disposal of this grand functionary was reached.

In the great reception hall of these apartments the Imperial *Hatt* was solemnly read; the following being a translation of the rescript:

"Hafiz Behram Agha, Darussé-adet-Shérifé-Aghassi! Thy predecessor, Noureddin Agha, being deceased, and thy proved fidelity having attracted my sovereign confidence, I confide to thee the office of Darussé-adet-Shérifé-Aghassi. Thou knowest how great is my desire that all things in the department confided to thy guardianship should be conducted with order and decorum, and I recommend that thou shouldst act in conformity with my sovereign wishes. May the Most High crown thy efforts with success."

After the conclusion of the reading of this document, refreshments were served to those present—of which there were quite a large number. This closed the ceremonies of the day. I learnt later, however, that his highness entertained a large party of his sable brethren at breakfast, which made a fitting close to the events of the day.

With my Turkish friend we strolled through the square, and, sitting under the shade of the avenue of beautiful trees planted around the palace, he gave me the following information:

"The office to which his highness Behram Agha has just been appointed means literally 'Keeper of the Gate of Felicity.' It was an office instituted by Sultan Amurath III. more than three hundred years ago, and the first man appointed was a negro named Mehemet Agha.

"Before this time the duties of Guardian of the Imperial Household were divided between two officials with high-sounding names, such as the 'Child of the Porte' and 'Guardian of the Seraglios.'

"There have been, during these long series of years, white as well as black keepers of the Gate of Felicity. Several of them have been men of great ability, and some were of considerable

attainments; so that there are frequent instances of them being transferred from domestic to public services. This promotion has, however, only fallen to the lot of white men. Amongst these were Khadum Messih Pasha and Kiurdji Mehemet Pasha, both of whom held the office of Grand Vizier—the one in the reign of Sultan Abdul Hamid I., and the other in that of Selim III.

"But if the Gate of Felicity has led to fortune, it has also led to disgrace; and many guardians of the portal have been sent into banishment, and at least as many to Paradise—by yataghan and bowstring—before their time. Others, again, have held the office till they have grown so grey in the service that they were permitted to retire; and Mecca or Medina were the places in which many of them elected to lay their bones.

"Although taking rank after the Grand Vizier, the Darussé-adet-Aghassi often wields a much greater influence.

"It goes hard with the lady who is in his black books; and although, probably, in the present day the mysterious and tragic incidents of Oriental domestic life—which once were frequent in Constantinople, and which have furnished so much material for the writers of fiction—are of rare occurrence; nevertheless, a lady of the Imperial household, who knows what she is about, will not make an enemy of the guardian of the Gate of Felicity. It is even said that one of these 'Chiefs,' who was no respecter of persons, actually had his Imperial master's own mother bow-strung, sacked, and consigned to the Bosphorus. It was also one of these 'Keepers of the Gate' who treacherously delivered Sultan Selim III. into the hands of the Janissaries.

"Another instance of the influence of these officials is, that their apartments in the palace are inviolable, and those who sought sanctuary therein—as those condemned to death by Imperial Iradé not unfrequently did—found safety, and, biding their time till the storm was spent, found means of obtaining pardon.

"For the last forty or fifty years there has existed a prejudice against white eunuchs, and the Ottoman rulers have only reposed their confidence in the sable sons of the African race. As at present organised, the duties, strictly speaking, of the Chief are not onerous. He has the ordering-about of his fellow creatures in the palace, who, though numerous, are easy to manage; and he regulates the going-out and coming-in of the ladies, who are likewise numerous but not easy to manage—for there are many amongst them famous for their extravagant ideas, disorderly con-

duct, and unruly dispositions, who, no doubt, often make his heart sad at their escapades. So that, after all, if he enjoys a power second only to that of the Sultan, he has his dark days.

"When the present Sultan came to the throne he appointed Noureddin Agha. It was his death, a short time since, which created the vacancy we have seen filled to-day by Hafiz Behram Agha.

"Their political importance has of late years diminished considerably, and, as Oriental jealousy relaxes, their position in private houses has also much declined.

"It is difficult now for them to find riches and power as a compensation for their misfortune. They seem to be chiefly recruited, when very young, from Abyssinia or Syria. They do not need to be pointed out, they are easily recognised. Almost all are tall and stout, with beardless, withered faces. They wear the scarlet fez, a long, dark frock-coat, and European trousers, and carry a whip when on duty as the insignia of office. They accompany the ladies on foot or horseback, either before or behind the carriage, and keep a vigilant eye about them, and at the least irreverent look or action in the passer-by, who may be desirous of getting a glimpse at the ladies in the carriage, they work themselves up to a pitch of excitement and assume an expression of ferocious anger."

CHAPTER IV

The City of the Dead

Cemeteries — Visit to the Great Burial-Grounds — Curious Epitaphs — Funeral Ceremonies.

Accompanied by a young Armenian friend, who is an excellent Turkish scholar, one day last week we started off on a visit to those mighty "Fields of the dead" which have been immortalised by Byron and portrayed with such graphic solemnity by Mr. Hope, the author of "Anastasius." Their vast extent, their sombre wildness, their neglected splendour, and their picturesque confusion have furnished abundant matter for writers of all nations; so my remarks must necessarily fall far short of those writers who have preceded me. However, I will confine my remarks to what I actually saw on the occasion of my visit.

Leaving the Galata scala in a large caique—the weather being very lovely—we glide over the waters of the Golden Horn most pleasantly, till at length we land at the rickety little scala at Eyoub—I had donned a fez for the occasion so as to destroy my identity as an Englishman. Here we are at Eyoub, the vale of golden tombs, which is amongst the most renowned and holy of the resting-places of those of the true faith. While walking through the picturesque village my friend mentions to me that although the one we are nearing is perhaps considered the holiest, yet they are most numerous, for they fringe the city from the Seven Towers to the Valley of the Roses, and on the opposite shores from the Giant's Mountain to the heights above Scutari, where are the mouldering remains of countless thousands in that far-stretching forest of cypresses. Nor are these graves only beyond the walls; they occupy almost every vacant spot within the city. They nestle in corners, obtrude upon highways and intermingle with shops and habitations, thus rendering the contiguity of the dead familiar with the living, and strengthening that resignation to the Divine will with which all Mussulmans encounter their last hours.

Here we are at the entrance. We pass through the Aivan Serai Gate and wander through this great field of the dead. Our attention is at first directed to the tomb of Shah Sultana, a sister of Selim III., together with that of her husband and her mother. Further on we see quite a number of half-round tombs. These, we discover, are the resting-places of many distinguished Sheiks and holy men. As we approach the sacred mosque we see a number of tombs clustering in great confusion round this sacred edifice which is imperatively closed to Christians.

The building was erected by Saliha Sultana to the memory of her two murdered infants, Abdul Hamid and Achmet Bey. In the chamber are deposited two small biers, which I can just distinguish through the dirty glass windows. The coverings were at one time richly-embroidered velvet; now, however, they are looking very much the worse for age. We cannot make out the epitaph, but I learned later it reads as follows:[1]—

> A flower, that had scarcely bloomed, was prematurely torn from its stem. It has been removed to these bowers where roses never languish; its parent's tears will supply refreshing moisture. Say a prayer for its beatitude. 1843.

Our attention was next directed to an enclosure, which is the crowded resting-place of some of the highest dignitaries of State. Most of the tombs, from the slight glance we were able to get of them (for it was not safe to be treading on this holy ground), were covered, on their marble slabs, with sculptured and gilded devices. An old dervish, who had followed us in our wanderings, hoping, no doubt, for a little backsheesh, pointed out—after looking cautiously around to ascertain that none of the Faithful were about —the most holy and renowned amongst the many of the illustrious tombs, informing us in a whisper, it was none other than that of the Prophet's standard-bearer, Eyoob Ben Said Ansarry. He it was who carried Mahomet's banner at the battle of Beder, and who lost his life, nearly half-a-century later, during the third Arab siege of Constantinople in 672. The sanctity of this spot is very great, and the jealousy of the guardians and people about here is such that it is next to impossible for a Christian to enter the tomb-house. We, however, cautiously approached (under the guidance of our dervish) and took a hasty glance through the window. There was the usual bier, covered with embroidered silk (we are informed it was at one time a portion of the covering of the holy Kaabah at Mecca). It was fenced round by a balustrade of silver; large

1 White's "Constantinople."

candlesticks were at each corner, and a large green banner, similar to the one carried by the standard-bearer, was suspended over the remains.

Our old dervish now seemed very anxious we should leave, for there were several green-turbanned old Hadjis within hearing, and it is well known their fanaticism is so great that very little would incite them to insult us "unbelievers" for daring to tread on this sanctified ground. After rewarding our dervish, we hurried off to one of the open cemeteries, where it was not difficult to see that even amongst good Mussulmans in burying their dead there was a certain classification to be observed. I note that the tomb-stones appear to be of varied character; thus, those of the poor were merely a couple of vertical stones, while those, say, of the middle class, in addition to the head and foot-stone, had a flat slab over the grave. I was curious to know why, in all these cases, there was a longitudinal aperture in these slabs? My informant tells me it is in deference to the precept which forbids the entire covering of graves with solid substances; then, again, it is said, and fully believed in by the people, that these openings are left to facilitate the ingress and exit of the two angels, "Monker" and "Naker," whose business it is to occasionally visit, examine and question the dead. The better class have, in many cases, quite ornamental monuments to their memory, which, at first, no doubt, have a pleasing appearance, but after a time they get neglected, and, seemingly, but little care or attention is paid to them, unless in the case of holy or devout men, whose sanctity attracts pil-grims or devotees. But this devotion often leads to disfigurement should there be railings surrounding, for there is a superstition amongst the people, who imagine that a strip of linen torn from their garments or from those of sick persons, and attached to, or near these tombs, will produce desired effects upon their bodily or spiritual health. It is believed that in proportion as these pieces of material decay and disappear, so will their maladies decrease in this world, or their sins be effaced in the next.

It is, therefore, no uncommon sight to see the gratings, sur-rounding these tombs, covered with many-coloured streamers in various stages of decay, which, in times of sickness, serve as additional mediums for spreading disease.

We have reached the heights, and from our point of view note the thousands of monumental stones scattered in every direction with no apparent care or regularity; some leaning one way,

some another. The head-stones for the men are invariably surmounted by a turban or fez, while those for the women terminate in a point, or in the form of an expanding leaf or cockle-shell.

Continuing our way for miles under the shade of great, gaunt cypress-trees, our attention is occasionally called to the wording on these scattered stones. I get my companion to interpret some of the inscriptions, in which there is a great sameness, such as the name, occupation, death, and a few lines in anticipation of future blessings. They always commence with an invocation to the Almighty, such as, "He, the Immortal," or "God alone is Eternal." Sometimes we meet with very flowery language, recording the merits of the departed. On a turban-mounted stone near where we rest, I am informed the inscription reads as follows:—

The departed in God, and hoping for pardon; Seyed Osman Agha, Commander of the 44th company of Janissaries.

A Prayer for his Soul.

Another has—

The world is transitory; nought is durable but God. This day for me: tomorrow for thee. The deceased in the Lord, Chekib Halil Effendi, Clerk of the Imperial Divan. A Prayer for his Soul.

Reaching the far end of the avenue, I notice a monument erected to some lady, which has recently been repaired and the letters regilded and painted; although it is not difficult to see that it has been here for many years.

I have the inscription translated, and it reads somewhat as follows:—

God is Imperishable!

Pardon me, my Lord, by virtue of Thy resplendent firmament and the Koran's light.

Approach my tomb, O friend! and grant my soul the favour of a prayer.

The deceased in God: Hannifa Khanum. Wife of Ali Agha. May the Almighty be satisfied with her soul. Pray for it!

Before leaving this subject, I may venture to record a few more of these curious epitaphs. Those on the monuments of the women are especially elaborate, and, written in verse, reading very flowery in Turkish; but lose much, I am informed, by literal translation.

But we determine to move on, after the caution of our dervish attendant; and taking a launch at the scala, steam down the lovely waterway of the Golden Horn, passing many large villages covering the slopes of the hill-side.

When off the little scala of Haskeui, my attention is called to the vast cemetery of the Jews. I believe its origin dates back to the days of the Greek Empire. This desolate abode of death is

distinguished from all others by being denuded of trees, and by its peculiar, horizontal, coffin-shaped gravestones, all of which are inscribed in Hebrew characters—a record of the dead. As we go by this great wilderness, the aspect, from the deck of our little steamer, appears to us like the remains of some ancient city laid prostrate by a great convulsion of Nature.

Awhile later we pass the naval yard; the long range of arsenal workshops, docks and basins lining the shore. Great Turkish iron-clads and old wooden liners are at their moorings; merchant vessels and small craft are discharging cargo, while the picturesque caiques, rowed by brawny boatmen in the whitest of shirts and reddest of fezzes, make up a very pretty scene as our little vessel speeds on to the landing-place, from which we wend our way to some of the Pera cemeteries, where, before leaving, we conclude the day's outing by further recording several of the more flowery of the epitaphs there met with.

We make a halt before a pretty little monument to which my attention is directed, and are informed it is erected to the memory of a young student by some of his college friends:—

Unity and Eternity are His!

Alas, alas! The blight of autumn withered the spring of his existence. The sentence of Fate went forth and prematurely claimed his soul. Night and day did he diligently labour in the vineyard of science. But he was summoned hence ere he had tasted of life's ripe fruit; and his soul, soaring upward, winged its course to the gardens of Eternity. The deceased in God and pardoned Seyed Effendi, son of Hadji Ismail, Elder of the Tailors' Company.

A Prayer for his Soul. 1836.

Here is another record on the tomb of a favourite black Agha of Sultan Abdul Medjid:—

He, the Immortal and Merciful.

Ettem belonged to those nearest and most precious to the Sultan's person. Alas! how quickly he departed to another world. Imperial favour was of no avail. Many were the days during which his soul was consumed by grief and sorrow. Such was the portion allotted to him by Divine will; but he is destined to reap eternal recompense upon that day when favour will be shown to none.

He, however, possessed an upright heart; therefore, O Nezif, inscribe the date of his death with a jewelled pen.[1]

May Ettem Bey's happy bed of rest be like the Garden of Eden. 1258 (1842).

Perhaps one of the most remarkable epitaphs we meet with is the following:—

He, the Immortal.

The hands of a cruel woman caused the death of the blessed and pardoned Hadji Mahommed, the engraver.

Pray for him. 1120.

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1 Nezif Effendi was a popular elegiac writer attached to the Palace.

It is said that the worthy Hadji did not meet his death by poison or dagger, as might be supposed. He was a devout and kind-hearted old man; but he had a termagant wife, who is reported to have so harassed him night and day that she at length fairly worried him out of the world. Finding death at hand he wrote his own epitaph.

Here is another very curious inscription on a monument which was erected to the memory of an Armenian, who, for some reason or other, met with a violent death, as indicated by a rudely-carved figure representing a headless trunk; although there is nothing in the wording of the inscription to indicate his fate.

Here repose the mortal remains of
ERGANYAN ARETIN,
Banker to the Sublime Porte.

His virtues were resplendent as the gold he amassed by industry and fair dealing. His charity was boundless, his word inviolable, and his piety transcendent. He gave to all and owed to none. He bade adieu to his weeping family upon the 7th July, 1795.

Trusting to Almighty grace, and blessing the Hand that opened for him the gates of Paradise.

Another, who seems to have suffered a similar fate, is as follows:—

This is the resting-place of
AGOOP AZNAVORIAN,
Inspector of the Mint.

Fathers deplore him as a pious son; children weep for him as a tender parent; brothers lament him as a faithful friend; friends grieve for him as an honest man.

The angels of the Lord stretched forth their hands to receive him when, upon the 3rd May, 1801, Imperial will ordained that his honourable functions should cease.

May he that succeeds him on earth follow him to heaven.

The remains of Raghib Pasha, who was Grand Vizier in the reign of Mustapha III., are deposited in the courtyard of the beautiful library he founded in 1762, and which was one of the most interesting of its time. His epitaph is as follows:—

God is Immortal and Eternal!

The founder of these good works and useful establishments standing in need of the Almighty pardoner of sins.

The deceased was Grand Vizier Raghib Pasha. May the perfume of Paradise point out the path he has taken.

A prayer for his soul.—Ramazan, 1179 (1765).

Quite near is the tomb of his daughter, as we learn from the following inscription:—

He is Eternal!

Destiny, defying the universe, has torn from this world one of its marvels, the worthy daughter of the glorious Raghib Pasha, Grand Vizier, the pious Lebybet Khanum.

This noble person has been removed to Eternity. Let the whole universe

mourn. May those who visit this tomb, beaming with Divine light, rejoice her soul with a prayer.

The pen inscribes these funeral lines with tears.

May the Empire of Saints be the residence of the most excellent Lebybet Khanum.

Before finishing our rambles we are advised to look at a small burying-ground, which is renowned for its sanctity and for containing the remains of many old Arab devotees who perished in the early sieges of the city. Amongst the most remarkable of its tombs is one pointed out to us—that of Mayt Zadeh (Son of the Dead). The legend connected with this, and by which his name and existence was derived, was described to me somewhat as follows:—

"Now it chanced that the father of Mayt Zadeh, being bound for the Holy War against Crete, left his wife ere the time of her delivery had arrived; so he lifted up his voice and exclaimed, 'May that which is in my wife's womb be in God's keeping!' and so he departed. His wife soon afterwards was taken ill and died before her child's birth, and in due time was buried. But, by the will of God, she was delivered in her grave, and her infant clung to her bosom and drew life therefrom. Some time elapsed, till at length the husband returned from the war and learned what had happened.

"Therefore, being firm in faith, he exclaimed, 'I committed the fruit of my wife's womb to God; let us see!' Then, enquiring where they had interred his wife, he had the grave opened, and there found the infant sleeping upon its dead mother's breast. Whereupon he devoutly returned thanks to the Lord, and, clasping the baby to his breast, had the grave filled in again and returned home.

"The child was now carefully reared, under the name of Mayt Zadeh, and grew in strength and wisdom, and became a learned man. At length, having attained an advanced age, he was summoned from this perishable world, during the reign of Achmet, and was again buried by the side of his mother, and the monument as now seen was erected to his memory."

It is now time, however, to bid adieu to these monumental records, which, like the conquests and glories of the Ottoman arms, can never be revived.

Time, unopposed by the fostering care of succeeding generations, is fast destroying all outward vestige of those eventful periods when the Turkish turban swept triumphantly over South-eastern Europe; at one time threatening Christianity at the very threshold

of its supremacy[1]; at another threatening the German Empire —"A frailty of human nature," as Gibbon observed, "rescuing Rome from the first evil; a band of heroic Poles averting the second."

While walking over the hills of Therapia this afternoon, I heard the tramp of many feet and an unusual noise close by. What can it mean? surely something out of the ordinary routine, for I actually see quite a number of Turks hurrying! Has the end of the world come? Alas! such is really the case to one of the party—as it must come to us all, sooner or later, in some form or other—and his friends and male relations are hurrying his remains to their last resting-place, for the evil spirits, they say, have complete power to torment him from the moment he breathes his last breath till the earth covers his remains; so, like good Osmanlis, they are making the period of torment as short as they can.

On they go at a swinging trot, carrying the rough coffin, till they reach the dirty, untidy cemetery, where, amongst the thousands of narrow stones, with its distinctive features carved on each (turbanned or fezzed), a shallow grave has been prepared. On reaching the selected spot, and without a moment's hesitation, the body is tilted out of the rude shell in which it has been carried to the bottom of the grave, some rough plank is placed on top, and the earth shovelled in as speedily as possible. "Ah!" exclaim the bearers, "he is at rest now, and the evil spirits may pass on to the next death-bed."

The Mollah now says a few words from the Koran, and then the entire party squat down, smoke their cigarettes, and have a friendly chat. Not one of them shows the least sign of grief or sorrow, and why should they? Was not Achmet a good Mussulman, and is he not at this moment with Mahomet in Paradise, being administered to by lovely houris?

I hurry on my way, and think that although it is possible his spirit may be in peace, his bones are in anything but pleasant quarters.

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1 After the battle of Nicopolis, Bajazet I. threatened to march upon Rome and to stable his charger in St. Peter's, but was prevented by gout. Three hundred years later the victorious Janissaries of Mahomet IV. were driven from Vienna by John Sobieski. 1683.

CHAPTER V

The Capital

Bazaars—Street Scenes—The Hippodrome—Museums—Baths and Bathing —The Old City Walls.

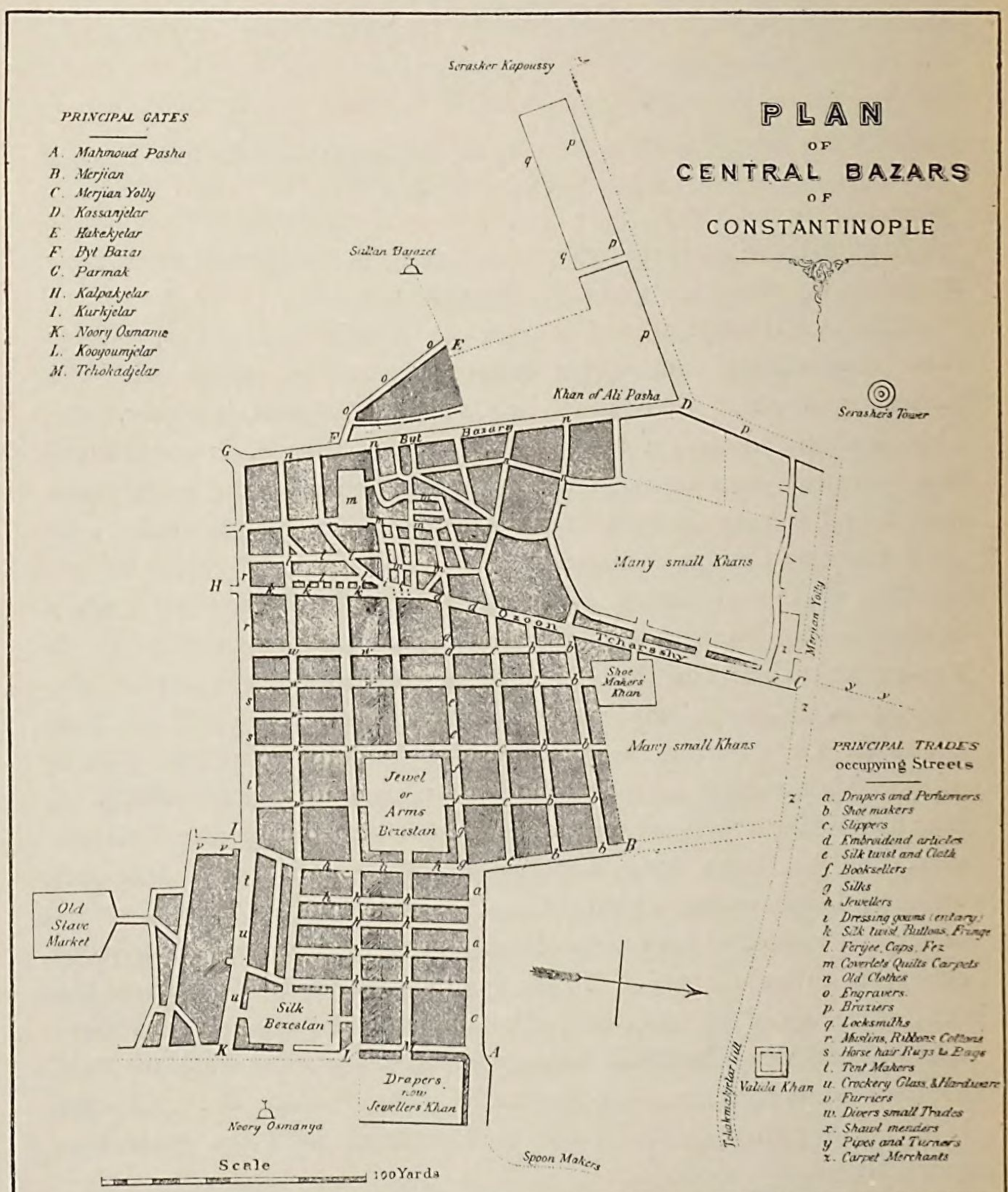
Among the first places to which strangers bend their steps after reaching Constantinople are the Bazaars.

This vast labyrinth of enclosures within enclosures, streets traversing streets, and alleys intersecting alleys, stored with the richest and most diversified products of Eastern industry, and always thronged with a busy and strange multitude, is a matter of bewilderment even to me, after my many and repeated inspections, and I find it very difficult to write a description which shall be at once clear and comprehensive.

One of the necessary evils which a stranger has to endure while visiting bazaars, or any other place of interest here, is in having to submit to the guidance and inevitable roguery of the dragoman, or guide, one has to employ. However, on the whole, I was fortunate during the many visits I made to secure the services of one Mahommed Effendi, who had picked up his knowledge of English while a servant in the English camp during the Crimean war, and he, from long experience with English and American visitors, being aware of the class of article mostly in request by strangers, would, of course, previously arrange with the dealer as to the price to be charged. These guides pretend to beat down the first price asked to something like one-half the amount; so new-comers, confiding in their honesty, and being compelled to trust to their interpretation, are generally pleased with the zeal and interest they display, and retire well satisfied with the great bargains they have made.

With our guide we walk along under covered rows of shops, which must be miles in extent, whilst vista after vista opens on our gaze, and one can scarcely feel other than astonished at seeing such varied productions of the world unfolding as in a moving panorama, and in being able to walk for over an hour, without traversing

the same ground a second time, amidst gems of all kinds displayed with gold and ivory, Cashmere shawls and Chinese silks, glittering arms, costly perfumes, embroidered slippers, rare brocades, Persian nicknacks, and a medley of rare and curious objects of all sorts



Imp. Vve Cimiraghi (Constple)

and descriptions. We stop frequently on our way to admire and to ask the prices of these beautiful things. What a variety of tints and colours meets the eye in every direction! The wares, the costumes, the noise, the people—all making up a strange spectacle,

quite bewildering at first to the stranger. All that I could say would convey but an imperfect idea of the real interest which such a place calls forth, or of the most extraordinary collection of treasures displayed amidst so much apparent shabbiness.

The crowd we meet on all occasions makes it somewhat difficult to pass through the extent and intricacy of these covered ways. However, one is amply repaid for all the trouble, for no sight elsewhere vies with the East in so many interesting peculiarities.

Not only in the covered ways, but in those which more resemble open streets, separate districts are severally allotted to particular trades and merchandize, after the manner of Athens and Rome, and of the city when under the dominion of the Greeks.

The shops of jewellers and engravers of precious stones occupy one quarter; those of the goldsmiths another; the curriers being found in a third. Then there is a long line of drug merchants and pipe makers; shops, again, are tenanted by book and paper sellers. Each of these shops in this "world of traffic" may be about six feet wide; the owners, as a rule, sitting cross-legged on a little bench on the look out for the passing stranger, for they are keen on business, and anxious to show off their wares. Only stop for an instant before one of these stalls, and speedily there is spread out in tempting array rich Broussa silks, and tapestry of all sorts in such profusion that soon the bench is full of rainbow tints. Here we see stuffs of gold, gauzy-like fabrics interwoven with flowers of silver, and there seems no leaf in botany or device in antiquity that is not imitated in these rich brocades.

In the centre of the bazaar, occupying a considerable space, is what they call the "Bezestan." It is reached from four directions by massive gates. (See plan.)

This place is devoted to the sale of arms, and to costly articles only. The roof is, perhaps, loftier, and the light more dim than the others we have just passed through. Here are subjects for the artist's pencil. Take your eyes if you can from those Damascus sabres, with their jewelled hilts and costly scabbards, or from the gemmed daggers and guns, inlaid with silver and gold, the bowls of rich porcelain ware, the silver trays, the strings of pearls and precious stones; and see what a range there is of grand old grey-beards, with their snowy turbans. These are the Turks of the past, who are yearly getting less and less, and soon will have

passed away altogether. I have spent many an hour here enjoying its rich Orientalism, and have sometimes been fortunate in making purchases from amongst this endless variety of things rich and rare.

Walking into the square of the Sultana Valide, we see it is crowded as usual with buyers and sellers, like in a travelling fair; a sort of market where all wants can be supplied. Let me select one stall as an illustration of the many scattered over the enclosure. Under a huge plane tree stands the booth of a group of Georgians, their round and rosy dark faces set off with a tall black cap of curling wool, their brightly-coloured tight-fitting jackets and flowing silken sashes giving them quite a picturesque appearance. Hardware is the staple of their shop, and there they sit, patiently waiting for customers. The alleys between these booths are crowded with a medley of all sorts and conditions of men and women; the latter seeming to be amongst the chief purchasers. The effect of their enveloped forms in their loose feridjees, and their eyes peeping from the muslin folds of their yashmaks, being most curious to the stranger.

Here every nationality seems distinguished by its dress, and almost as certainly by its branch of trade. Thus we see the Jew, wherever trafficking is to be done, in a small black skull cap and a long, dark cloak. Greeks, Armenians, Persians, and British and American tourists are all easily detected in this motley crowd by their costumes.

Leaving this market we enter a street of confectioners. The East is well known for its sweetmeats, and truly a more tempting display never entered the Christmas dreams of a school-boy. The jellies were looking delicious; and then the candy of all the colours of the rainbow—not enviously shut within pitiful glass cases, but piled up to the ceiling—looking, oh! so tempting; and then so cheap, for with a few piastres we can purchase as many of these charming delicacies as will last us for a day or two. Of one kind I have vivid recollections, called in Turkish, "Peace to your throat"; and the "Rahat-lakoum" (Turkish delight) was luscious. They call things by such poetical names in the East that they are of themselves an inducement to taste and try.

We now enter a place more Oriental and picturesque than any of the previous ones, and find it is the drug bazaar. One long avenue runs through the building, having arched roofs, and being lighted by small windows pierced in the curves. As our eyes become accustomed to the light, we discover vessels of varied sizes

ranged along the receding shelves of stalls filled with varied productions. The edges of these baskets and jars are turned over with coloured papers (a peculiar colour to each drug), and broad wooden spoons lay across the tops. Here, in one of these vessels, we have "Henna," a deep brown powder; this is a kind of powdered clay, formerly used to a great extent by all classes of ladies for dyeing their hair and tinting their finger nails; but this fashion is rapidly disappearing from amongst ladies of rank. Some of the lower classes, however, still use it for these purposes.

Here, in jars, are gums of all kinds, spices, roots, dye-woods, and minerals. Choice perfumes are seen in bottles ranged along the shelves, each of which is a triumph in itself. The size of this place, the abundance and variety of the goods, and the seeming respectability of the dealers, render it one of the most interesting sights in the city.

The shop-boards are backed by a small open space. Here sits the master upon his little carpet, almost as motionless, unless addressed, and almost as yellow, as the box of sulphur beside him, with his long grey beard, his string of beads in one hand, and his pipe in the other.

Often have I, during my visits to Stamboul, dropped into this bazaar, idling up and down in the dim light, fingering the soft henna, sniffing the delightful perfumes, and studying the remarkable faces, until my mind became, somehow, full of tales of the East, and, what will be better understood, getting my clothes steeped in the mixed and agreeable odours of the thousand-and-one spices.

How I have wished I was an artist since I have been here, for there is not a corner of Constantinople, nor a native in its streets, that is not a novel and entertaining subject for the pencil.

Passing from here we come to the silk bazaar. What a marked difference between the stern composure and outward indifference of the old Turk in the place just left to those with whom we are now brought into contact; for this department seems to be entirely left to the Armenians. While we walked through the jewel bazaar, looking and gazing with covetous eyes on many of the beautiful objects, the owner scarcely condescended to ask if anything was required; but in the silk market it is impossible to put in an appearance without causing the eager shopmen to excite and agitate themselves with shouts of "Signor! signor! Johnny Capitani! Ingleesh! Ingleesh!" at the same time calling your attention to their display of silks and lovely fabrics. The annoyance of dealing

with these people is their want of honesty. They, in the first place, demand from fifty to one hundred per cent. more than the fair price. I have often been asked as much as £12 sterling for an article which they have, after the usual haggling, let me have for £3. But the Turks are not behindhand in this matter; in fact, the greater number of the bazaar merchants are of the same class, and all are more or less guilty of giving short weight and measure if not carefully looked after.

With the Turk, however, honesty is a matter of religious scruple; for the Prophet has said, "He that gives short measure in this world will receive the difference in bitter pangs hereafter." So, perhaps, this makes them a little more cautious in their dealings.

There was a time when all the goods exposed here for sale were of home manufacture; but this is no longer the case. The demand is greater than the old-fashioned looms of Broussa could supply; so large quantities are imported from England, France, Germany and Italy; the richer silks and brocades from Lyons having completely superseded those formerly received from Broussa, where the manufacture of this article was established before the Conquest. What is produced now is of varied quality—some interwoven and figured with gold and silver thread, others more or less intermixed with cotton. None of the products now, however, seem to be remarkable either for their taste or originality of design.

After our long and tiring walk through the Bazaars, we pass along the main thoroughfare, pushing our way through the throng of itinerant dealers. Let us seek a convenient place for refreshments. None can be more appropriate than the shop of Abdullah, where we can lunch *à la Turque*. The restaurant has an open front, ornamented with a clean marble slab, on which are deposited bowls of yoort and keimak (clotted milk and cream), skewers of mutton ready to be converted into kabobs, rice for pilaf, fowls for stewing, pumpkins and vine-leaf dolmas, pickles, lettuces, and a variety of other articles agreeable to the Eastern palate.

We are told that no stranger should visit Stamboul without partaking of kabobs,[1] so we order sufficient for our party and quite enjoy the repast.

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1 Kabobs consist of small slices of mutton, roasted over wood embers, garnished with chopped onions and parsley, with yoort poured over the whole. To appreciate its merits it should be eaten by using one's fingers.



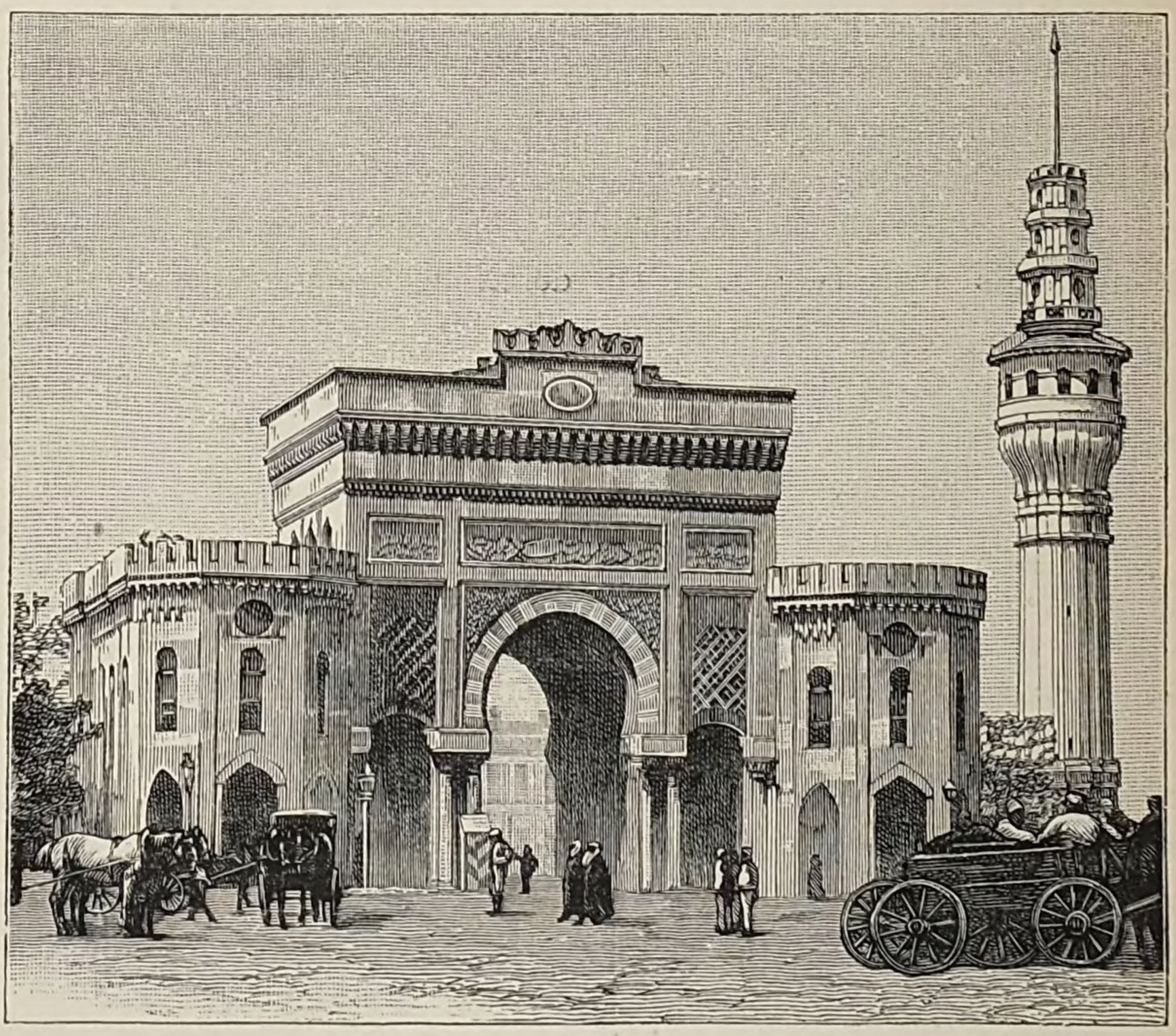
BEFORE PRAYER—ABLUTION BEFORE A MOSQUE.

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After the enjoyment of our lunch and a short rest we leave the precincts of this busy scene, and pass along a narrow street which seems almost exclusively inhabited by the makers of spoons, for on the little benches we see a most marvellous display of these useful articles, some extremely elegant in design—tortoiseshell and ebony, the handles inlaid with silver, coral and mother-of-pearl. Others have bowls of fine horn or ivory, with slender and delicately-made stems. We eventually reach the Seraskierate Square and the Mosque of Sultan Bajazet II. It happens to be the month of Ramazan, so we come on a most picturesque scene not met with during any other month of the year, for the courtyard of this mosque is utilised by merchants from the far East as a bazaar for the sale and display of such tempting wares as are seldom brought together in one place. They set up their little stalls around the quadrangle and about the outer court. I would not have missed this scene on any account, the merchants themselves being as worthy of attention as their wares. To describe the contents of these stalls would indeed be a difficult task; but I could not help noticing the spices, the gums, the sweetmeats, pressed dates, rahat-lakoum, dried fruits, and the perfumes, the spicy odours of which pervade this quarter. Rare volumes of Arabic, Persian and Turkish literature are on another stall. Another displays lovely specimens of old china, porcelain and dainty wares. Year after year these dealers come—from India, China, Damascus, Aleppo, Bokhara and Egypt—to dispose of their wares. Sometimes opportunities offer for getting beautiful specimens and articles of great rarity at a small outlay, as I was often fortunate in doing. This bargaining, however, is always a very difficult task, and requires great patience and tact, for they rarely omit to ask four or five times the amount they eventually take, and it often seems a matter of indifference to them whether they dispose of their wares or not.

While here, we take a peep into this pretty mosque. We watch for a few minutes the men at the fountain in the court, engaging in their ablutions preparatory to their devotions; and passing in with a motley crowd, beneath the half-raised curtain of the richly-carved entrance, we find ourselves in the solemn shadow of the interior of this vast building. Being full of worshippers at the time we had no favourable opportunity of studying the interior; but it seemed to differ in no important particular from the others. On reaching the outside we watch the pigeons which hover continually about the courtyard. A worthy old Turk is always in attendance

beneath the arches with a sack of grain. We buy a measure of this millet seed and scatter it by handfuls on the ground, when, in a moment, domes, pillars, minarets, and cornices give forth hundreds of pigeons, and we find ourselves in the midst of a whirlwind of plumage. In a few seconds not a grain of seed remains on the pavement, and the feathery cloud rises again to its aërial position. This world of pigeons comes from a single pair which Sultan Bajazet bought of a poor old woman who solicited his charity. He made a present of them to the mosque, since when they have multiplied exceedingly.



ENTRANCE GATE OF THE WAR OFFICE, STAMBOUL.

Near here we see the tomb-house of the founder of the mosque. He sleeps covered with a drapery embroidered in gold and silver, and having beneath his head a brick made of the dust gathered from time to time from his garments and shoes, for there is in the Koran the following verse: "He who is soiled with dust in the paths of Allah, has nothing to fear from the fires of hell."

Crossing the roadway from the mosque we enter the handsome gateway leading to the great square of the Seraskierate, which is sur-

rounded with stately government offices; but our attention is taken by the beautiful marble tower, erected during the reign of Mahomet II., upon one of the highest hills of the city, in the midst of the vast court of the ministry of war. On payment of a small fee we are permitted to enter, and, mounting a winding staircase of some two hundred steps lighted by small windows, we reach a circular terrace on the summit of the tower where a watchman is always on duty. What a grand panorama we see spread out beneath and around us. All Constantinople and its surroundings are at our feet. On one side we have the Sea of Marmora, the Gulf of Nicomedia, the Princes Islands, and the European and Asiatic shores, white with villages. Beyond, again, we get a glimpse of the Dardanelles, its waters glistening in the bright sunshine.

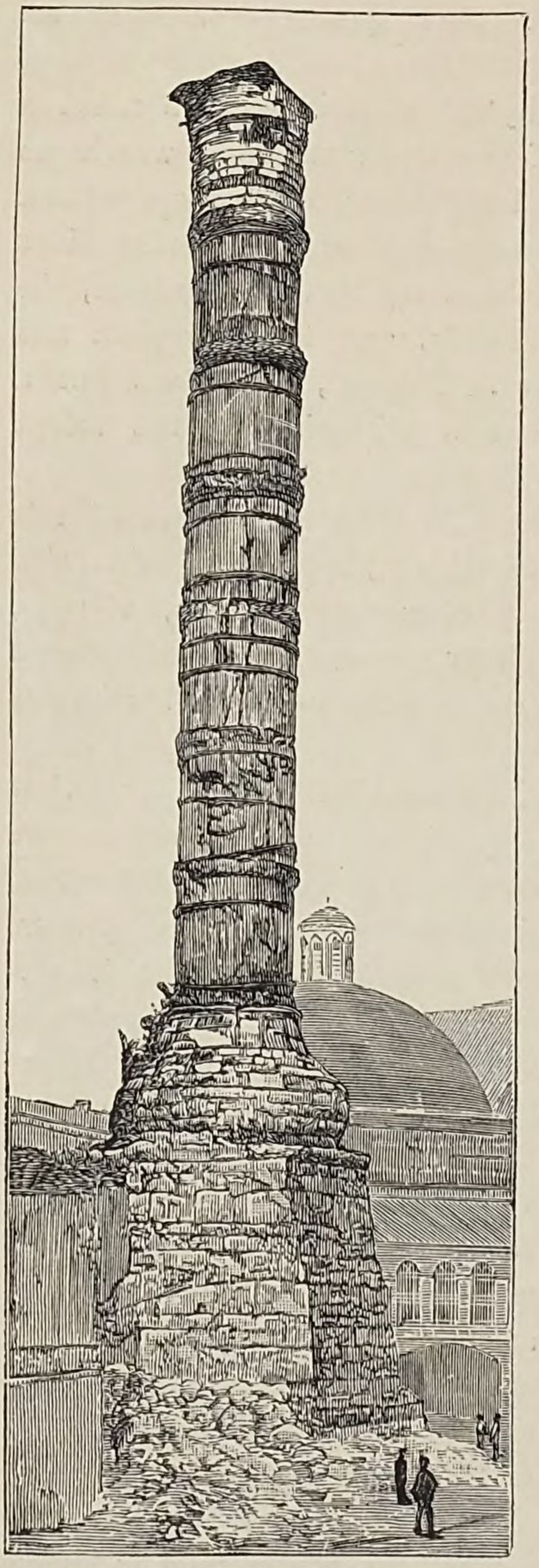
In another direction we see the hills and the valleys of this vast city, the whole length of the Bosphorus, the castles of Rumili Hissar and Anatolia Hissar, the palaces and gardens, villages, mosques and stately buildings on either shore; the waters covered with vessels, the caiques of the Moslem watermen, and the barges of rich Effendis.

To our left are the waters of the Golden Horn. The view is strangely beautiful; the naval yard and arsenal, where we see great ironclads flying Turkish colours; glimpses of palaces, white and crenelated walls, latticed kiosks and gardens of cypress, pine and plane trees; the Mosque of Sultan Achmet with its circular dome standing amidst its six minarets. Solyman's Grand Mosque stands out distinctly; and hiding in the mist, away in the distance, we can see the outlines of Eyoub, its cypresses making a dark-green picture against the blue and sunny sky. Look in what direction we will along these enchanting shores we see endless villages and gardens winding about towards the interior until lost in the distance. Could a scene be more beautifully mingled? We were all very reluctant to leave this glory of light and colour and descend to mother earth again.

Before leaving this neighbourhood it was decided to visit that old part of Stamboul which, in its early history, Constantine had laid out as a Forum to vie with Rome, and where is erected the great column he transferred from that city, which is now known as the "Burnt Column."

After traversing many narrow streets we reach the "Burnt quarter," destroyed by the great fire in 1865, which swept away so

much of this old part of the city with all its picturesque associations. Modern houses of brick with stucco fronts have, in some places, risen on the ashes, but they are not at all in keeping with the surroundings.



THE BURNT COLUMN, STAMBOUL.

As we proceed we pass little mosques, many of them bearing ruinous evidences, while some have been injured by fire or other causes and have never been rebuilt or repaired. Some have already fallen into total ruin, whilst others are abandoned to gradual neglect and degradation; and from their moss-grown walls shrubs and wandering wreaths of vine-leaves sparkle in the sunshine. There are still remaining many specimens of iron-work gratings that once enclosed the resting-places of the old Patriarchs of the Church.

As we near the column our attention is called to a picturesque mass of ruin, draped with ivy, and with fig and olive trees springing from disjointed stones; its massive arches overgrown with moss and weeds and straggling bushes. We are told it is all that remains of the Palace of the German Ambassador who was appointed to the Ottoman Court in the sixteenth century.

Here we are under the shadow of the great column set up by Constantine for the embellishment of his new capital. No doubt in those days it was a very handsome shaft, its base girdled with bronze plates recording the heroic deeds of the Emperor. Now, however, time and the effects

of fire over and over again have left to the present generation but a mis-shapen mass, which has been repaired and bound with copper hoops to keep it together, and which looks as though, on the least provocation, it would fall. But there it stands, a relic of past grandeur.

We pass through a narrow and ill-paved street lined with shops which are filled with all kinds of productions, some of which I shall pause to describe. At the corner we see one of the best-supplied greengrocers, which may be taken as a type of that business. I have always noticed that it is well stored with the finest fruits and vegetables in season, and am told by housekeepers that they are cheaper and superior to those sold in Pera or Galata. Here are oranges, lemons, and citrons imported from Anatolia and the Archipelago, figs from Smyrna and Broussa, sweet and water melons, and grapes of the most luscious description. This fruit, with melons when in season, form the chief sustenance of the lower classes, for they are usually plentiful and cheap. Next we pass along a highway which we find is devoted to the dealers in mats. Then the basket-makers, who are busy at their calling, the material with which they work being a fine rush which grows in vast quantities upon the banks of streams that flow through the plains of Adrianople, upon the banks of the Danube and the Nile. These people claim Noah as the patron of their guild. "When the Ark, after the Deluge, rested on dry ground, and the Patriarch stepped forth on the land, he found it necessary to provide means for transporting and preserving the necessary articles belonging to his family. Looking round he discovered reeds growing in abundance as the waters subsided. So, forthwith, he procured a quantity of these reeds, and, instructing his family, they wove them into shapes, and so provided substitutes for sacks and boxes."

Continuing on, we pass basket-makers working in coarse wicker, and the shops of dealers in sponges. The principal fisheries are in the waters of the Archipelago, and, being a Government monopoly, are farmed out to Greek and other traders.

We have just passed through a street where, from house to house, dwell the makers of pattens, or clogs.[1] I am told by one of our party that the makers of these useful protectors from the heated floors of bath rooms and dirty roads look upon Our Saviour as the

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1 It is probable that the patten, or wooden clog, at one time generally used in England, &c., was imported by the Crusaders, or brought from Spain, where it had been introduced by the Arabs.

patron of their craft. The origin of their use, according to common tradition, was the inconvenience suffered by Jesus Christ while performing his ablutions in his bath at Nazareth. The heat of the floor blistered his feet, whereupon Joseph (whom the Turks call the "beloved carpenter") made him a pair of wooden pattens. This model was preserved, and is supposed to have remained unchanged to the present day.

We reach a clean thoroughfare where there are several neat little shops, and where German and English goods are exposed for sale. Here is an interesting one where rosaries are sold. We see them displayed in all compositions and forms, both for Turks and Christians. We go in and make a purchase, and learn from the dealer that those usually purchased by Christian devotees are principally made in and sent from Jerusalem, being made of olive-wood and mother-of-pearl; while those for the Mohammedans are of clay or pebbles brought from Mecca, or of rose-wood, box or bone. A Moslem "tesbeh" must have ninety-and-nine beads, divided into three equal parts by small oblong separators. Each bead represents an "attribute of the Divinity," such as "O most pure!" "O most just!" "All-preserver!" and so on. Most people when at this part of their devotion are content with merely ejaculating the invocation, "Allah!" as each bead is propelled with the thumb and forefinger, and with repeating the profession of their faith on reaching the separators — but the more devout carefully repeat the whole ninety-and-nine attributes, prefixing each with the following short prayer: "May Thy name be exalted, O great God!" Rosaries are the invariable "plaything" of all classes of Turks, from the Sultan down to the poorest of his subjects — and, indeed, amongst the Greek and Armenian Christians of both sexes. No one, whether on foot or horseback, goes on a journey without his rosary in his pocket or in his right hand. They seem to be essential to business and to prayer, and are, apparently, as necessary to thought as to digestion.

Our attendant calls my attention, as we are leaving this little shop, to the circumstance in which the loss of a rosary of Darfour onyxes had well-nigh produced a sad scandal in Mahomet's household. "The Prophet's well-beloved wife, Ayesha, having occasion to alight from her camel while travelling on the road from Mecca to Medina, took the opportunity to meet a certain well-favoured Arab, named Safwan, who had, perhaps, offered her a ripe pomegranate. This, however, was not managed so secretly as the couple

may have desired, for prying eyes were peeping from behind a screen of rocks. Some say they were those of Selman, the barber, while other historians give the credit to Omar Halvadji, the confectioner. Anyhow, evil tidings travelled as fast in those times as they do at present. An envious Iago was forthcoming, who produced, not a handkerchief, but a rosary of oynxes as a proof of guilt. When first this scandal reached the Prophet's ears, his mind was full of sadness and distress, and he was at first inclined to think them guilty, and so deserving of death; but better thoughts succeeded, and, in lieu of his displeasure, on reaching Medina he secluded himself for a short time. Here the chapter of the Koran[1] entitled 'Light' was revealed to him, declaring the accusation against Ayesha to be unjust, and to be entirely innocent of the charge made against her, which was proclaimed by Divine command, while severe punishments were ordained against all traducers and scandalmongers."

Another little place of business is at hand, in which all kinds of drapery goods are displayed; it recalls to my talkative friend, who seems to know a little about everything, an anecdote relative to these dealers in cloth and clothing. In days gone by, the colours of costumes worn by the Faithful were restricted to

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1 The translator, in referring to the revelation of this twenty-fourth chapter, relates the following story: "Mahomet having undertaken an expedition against the tribe of Mostalak in the sixth year of the Hegira, took his wife Ayesha with him. On their return journey, when not far from Medina, Ayesha had occasion to alight from her camel, and stepped aside on a private occasion, but on her return found she had dropped her necklace, which was of onyxes of Darfour. She went back at once to look for it, and, in the meantime, her attendants, taking it for granted she had got into her pavilion, or little tent surrounded with curtains (wherein women are carried in the East), set it again on the camel and led it away. When she came back to the road and saw her camel was gone, she sat down there, expecting that when she was missed some of her attendants would be sent back to fetch her; and in a little time she fell asleep. Early on the following morning Safwan, who had remained behind to rest himself, coming by and seeing someone asleep, went to see who it was, and knew her to be Ayesha, upon which he waked her by twice pronouncing, with a low voice, 'We are God's, and unto Him must we return.' Then Ayesha immediately covered herself with her veil, and Safwan sat her on his own camel and led her after the army, which they overtook by noon as they were resting." This accident was likely to have ruined Ayesha, whose reputation was publicly called into question, as though she had been guilty of adultery with Safwan; and Mahomet knew not what to think when he reflected on the circumstances of the affair, which were not improved by some malicious people, very much to Ayesha's dishonour. Notwithstanding his wife's protestation of her innocence, he could not get rid of his perplexity, nor stop the mouths of the censorious, until about a month afterwards, when this chapter was revealed to him, declaring the accusation to be unjust.

certain colours. Green being reserved only for those who had visited Mecca, or were of the Prophet's kindred. The jealousy with which Turks, especially those of the lower classes, regard this sacred colour is surprising, and even now should it be discovered that a Turk has assumed the green turban without being able to prove his title to it, he is likely to be imprisoned or fined as guilty of imposture and irreligion.

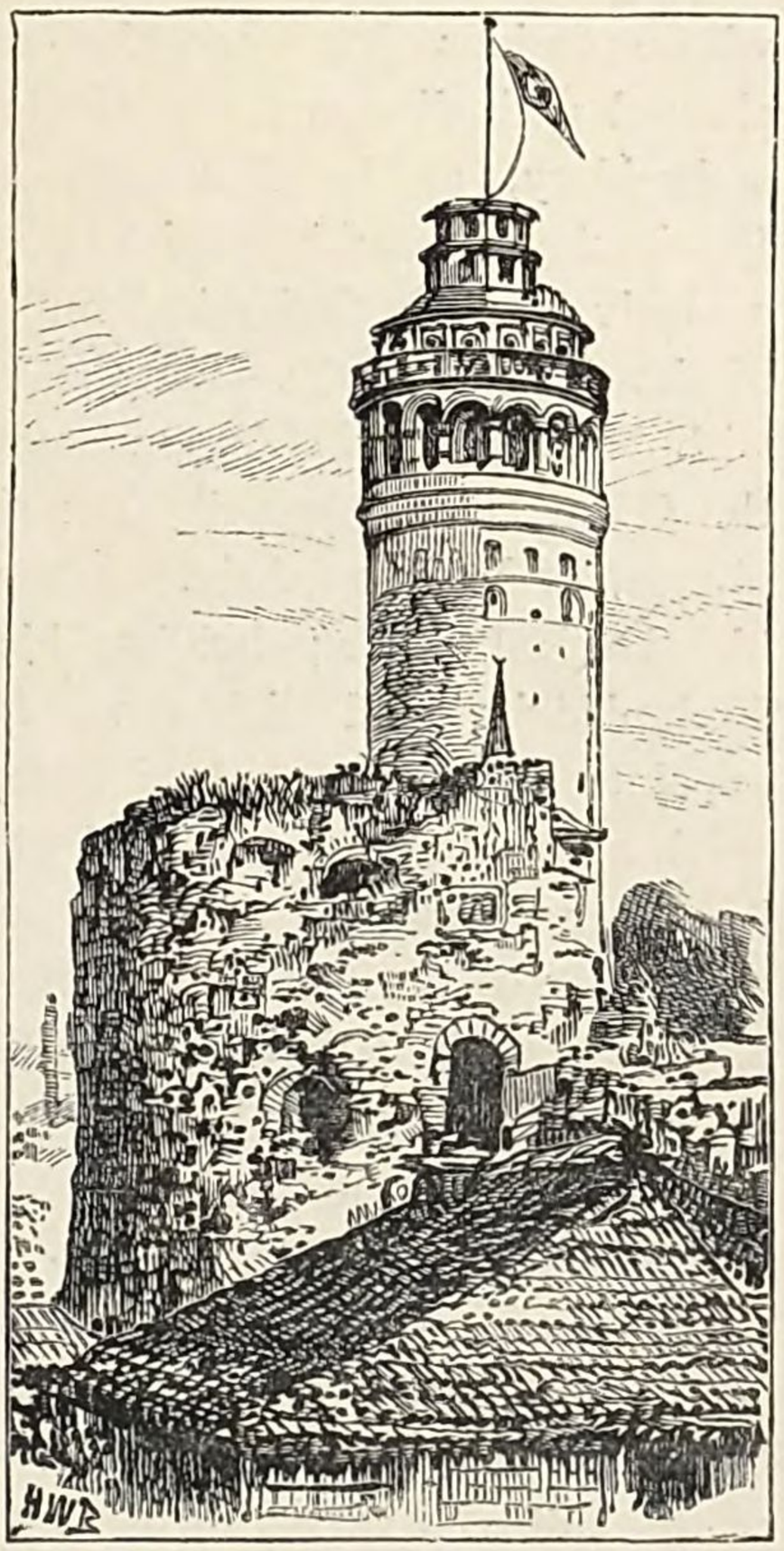
Disregard of this nearly cost a seaman, belonging to one of the English merchant vessels in port, his life. It seems his wardrobe had become much worn, and, rummaging over his bag, he found a piece of green cloth. With this he repaired his trousers, little dreaming of the offence he was likely to give the Moslems. One day after this, being on shore, he found his way into one of the cafés in a low quarter of Galata, where a number of rough characters were assembled who discovered the sacred colour on this dog of a Christian's "unmentionables." A serious disturbance at once ensued, and the poor sailor, not understanding why he was so fearfully maltreated, would probably have been killed had not some of his shipmates come to his rescue. He was at last taken on board his vessel and the matter was referred to the ambassador, who forthwith sent his dragoman to demand satisfaction for the insult and injury done to a British subject. The matter was then referred to the judge, who, after hearing the assailants' version of the affair, ordered them to have the bastinado to cure them of their excessive zeal in thus forcibly defending from desecration, as they thought, their sacred colour. They would have been more severely dealt with had not the sailor been the agressor, inasmuch as he had, the judge remarked, without regard to prescribed laws and immemorial privileges, not only dared to patch his raiment with the sacred colour, but had actually carried his contempt to such extremes as to place one of these patches upon the most undignified portion of his person, which the culprits (being descendants of the Prophet, and being, therefore, entitled to the colour in consequence) regarded as a premeditated insult against themselves and their faith. Upon this, the dragoman, a witty personage, called the judge's attention, in a confidential rejoinder, to the fact that the assailants were entirely wrong in regarding this as an insult, since the English were accustomed to qualify the part in question as the "seat of honour." The surprise of the judge at this information was profound, but no further redress was granted.

While on the subject of this sacred colour, I may further state some reasons for the veneration in which green is held by the followers of the prophet.

Its consecration as the exclusive symbol of the kith and kin of Mahomet dates from the earliest days of the "Hegira." It was adopted because tradition records that the archangel Gabriel, and the legions of angels that fought invisibly by Mahomet's side at the Battle of Beder, were attired in green. Thus all princes of the dynasty, and all those who claim descent from Mahomet, follow their example.

Passing the great mosque of the Sultana Valide, and continuing our way, we reach the Galata Bridge. We now have an opportunity of observing such a variety of people of many nationalities, the like of which is not to be seen elsewhere. Here Asia ends and Europe begins.

Both shores are European territory, but the bridge may be said to connect Asia to Europe, because in Stamboul there is nothing European save the ground, even the Christian suburbs that crown it being of Asiatic character. The Golden Horn, which has the appearance of a river, separates two worlds like the ocean.



OLD VIEW OF THE TOWER OF GALATA.

This fact gives to Galata Bridge an interest which no other place seems to possess. It may almost be said the tide of civilization flows over this structure, and to watch its ebb and flow is worth all the time devoted to it.

Here we can see all Constantinople go by in an hour, there being two exhaustless currents of human beings that meet and mingle from the rising to the setting of the sun. Here we watch all Oriental types go past, and are never weary of the scene. The

eye is charmed by all the stir and movement. Behind a throng of Turkish porters who pass, running and bending under enormous burdens, advances a sedan chair with some distinguished occupant. Next we see a swarthy Bedouin wrapped in a white bournouse; then a crowd of Persians in fezzes of astrachan, who are followed by a stately couple. One of these, we learn, is Patriarch of the Greek Church, the spiritual head, not only of the 200,000 Greeks of the Fanar and the suburbs, but of all the Greeks within the Ottoman dominions, a Pontiff who claims equality with popes, and whose various dresses, white-satined, parti-coloured, violet-hued, clasped with diamond ornaments and fringed a foot deep with gold embroidery, as he sits enthroned in the great church of the Patriarchate, would furnish whole chapters for a book devoted exclusively to ecclesiastical millinery. The other is the Patriarch of the Armenian rite—not the United Armenians, whose squabble with Monseigneur Hassoun some time since amused Rome during the Œcumenical Council; but the true "Monophyates," in feudal phrase, of Western Asia. A magnate, too, but of lower rank than his Greek brother; holding his position from the Catholicos[1] of Etchmiadzin, and liable to be deposed or confirmed in his appointment at the end of every three years.

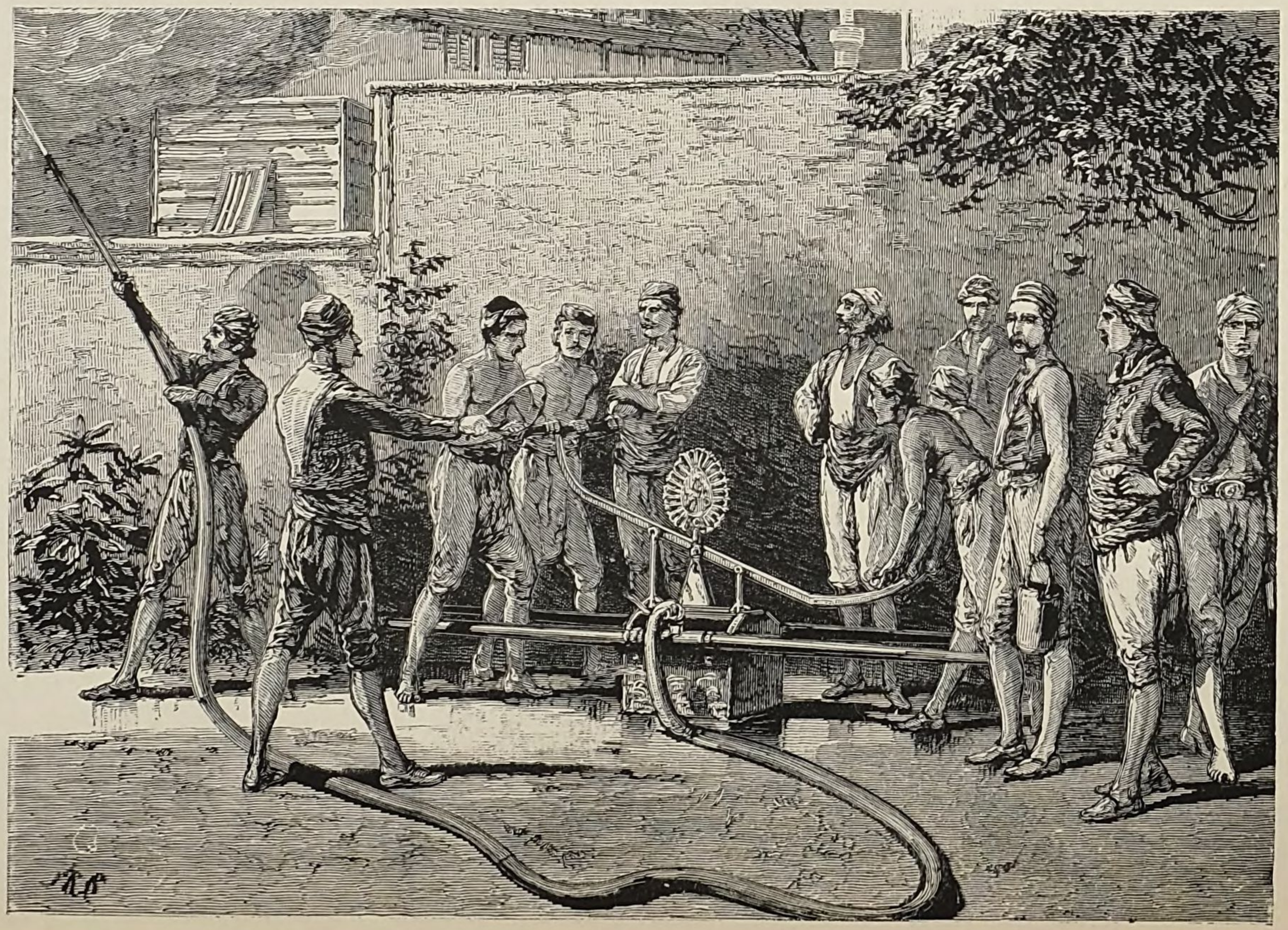
A short time after these had passed, our attention was arrested by another type which Islam supplies, a monk, in the person of a member of the Convent of Howling Dervishes of Scutari; a body much resembling their twirling brotherhood in the zeal with which they metaphorically shake from off themselves the dust of this wicked world, and prove the strength of their devotion by the expenditure of muscular force.

Jews of all sorts follow; then a confused throng of Greeks, Turks and Armenians; and here comes a big, black eunuch on horseback—crying out, "Make way! make way!"—preceding one of the Imperial carriages filled with ladies of the Harem, dressed in crimson and blue, and wrapped in large, white yashmaks. Soldiers of various regiments; Albanians in white petticoats, with pistols in their sashes; besides the Tartar, dressed in sheepskin; the Effendi in long, black coat, cut in Turkish fashion, and the elegant Circassian of the Imperial Guard, with rows of gold cartridge-cases on his breast, riding proudly past on a superb horse.

Above the hollow murmur that comes from this multitude are

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1 The Religious head of the Armenian Church.



TURKISH FIREMEN AT WORK.

To face page 127.

heard the shrill cries of the sellers of newspapers in every tongue; the stentorian shout of the porters to clear the way, the giggling laugh of Turkish women, the falsetto trill of the beggars of all sorts, some of whom are chanting verses of the Koran and shouting "Allah! Allah!" and the whistles and bells of the passenger steamers that line the entire side of the bridge. All this masquerade of people embark in the small steamers that leave every few minutes for Scutari, the villages on the Bosphorus and the suburbs of the Golden Horn, whence they spread through Stamboul—in the bazaars, in the mosques, in the suburbs of the Fanar and Balata—to the most distant quarters on the Sea of Marmora. They swarm to the right towards the Imperial palaces, to the left towards the higher quarters of Pera; from whence they again reach the bridge by the innumerable lanes that wind about the sides of the hills. And thus they bind Europe—ten cities and a hundred suburbs—in one mighty net of labour, intrigue and mystery, before which the mind becomes bewildered.

Before leaving our point of observation we are startled by hearing the firing of guns, and learn there is a fire. A signal to that effect is now flying from the Galata Tower. At the same time we hear the shouts of the firemen, who are hastening at full speed, with loud cries of "Fire! Fire!" drawing their portable pumps after them, and followed by a motley crowd with axes, hooked poles and buckets. We learn the fire is in the village of Ortakeui, close by the Palace of Yildiz. The flames, impelled by a strong north wind, extend rapidly, and move from point to point with incredible speed, soon holding the entire street in their grasp. The quarter is made up in great part of wooden houses, and is inhabited by Armenians and Greeks belonging to the middle class. Before we reached the scene the fire brigade had mustered in strong force, while the military were at hand to keep order. The alarming proportions quickly assumed by the conflagration caused a general panic. The scene presented was one of such excitement as we had rarely seen in the city.

The houses were quickly abandoned within a radius of two or three hundred feet from the flames, and the inhabitants, with the few belongings they were trying to save, were hurrying to places of safety. There were tears and lamentations. The scene was, indeed, a very sad one. Over fifty houses were burned before the conflagration was mastered, and then it was only checked by the stone buildings which surrounded the scene of the catastrophe.

My attention was called to the distinguished officials who were present: His Highness the Grand Vizier; Their Excellencies Ali Saib Pasha, Ghazi Osman Pasha, Minister of War, Hassan Pasha, Minister of Marine, Kiamil Bey, Prefect of Police, and others.

The Sultan watched the scene with interest from his palace grounds, and after the extinction of the fire sent one of his aides-de-camp to assure the homeless people that help would be extended to them.

We hasten after this to the scala, and take the steamer proceeding up the Bosphorus to Therapia.

The Hippodrome.

After our visit to the Mosque of Sultan Achmet we find ourselves in a large open space. This is the Hippodrome, or "At-Meidan," *i.e.*, arena for horses. When originally planned by the Emperor Severus it was about one thousand feet in length by about half that in breadth. In the central portion rises the Obelisk of Theodosius, the Serpentine Column and the Wall Pyramid; faint memories of splendours, which, in other days, were to be seen in this superb circus.

We try to imagine the gorgeous spectacle which must have been here when Constantinople was a second Rome—the crowd of nobles assembled, watching the contending charioteers in their exciting games. Here, too, would be witnessed the triumphal processions of Christian conquests, the march of the Crusaders bound for Palestine, and the civil tumults which the Emperor Justinian tried to allay, but without effect, and which nearly caused him the loss of his throne.

It seems the races in the circus were originally contested by rival charioteers who wore red and white colours; to these afterwards were added blue and green. The people naturally took opposite sides in these contests, and then, confusing their partisanship in the games with their sides, gradually joined one or other of the two great political factions—Blue and Green—which perpetually disturbed the tranquility of the city.

At this period political differences meant religious differences, and a dispute over a point of theology could only be carried on by means of fights, murders and assassinations. So that, when the Greens carried their zeal to such an extent as to bring daggers into the Hippodrome and there murder some three thousand of the Blues, their own party naturally considered that so strong a step

was praiseworthy from a religious point of view. The opposing faction had, of course, a different opinion of the matter, and, naturally, determined that this exhibition of zealous faith would have to be met by equal zeal when an opportunity should come. Justinian, however, favoured the Blues; they were the orthodox party, and were stronger than their enemies.

Thus encouraged, the Blues began to parade the streets and thoroughfares at night-time, plundering the houses of the Greens, and murdering them wholesale. No justice could be had, and it seemed as though the cause of the Greens would be extinguished by the massacre of the whole party.

At last, on the occasion of the games in the circus — the Emperor himself being present—the unfortunate Greens broke out into open revolt, and complaining, with some reason, that they were murdered and pillaged without even the hope of getting redress, called on the Emperor to grant them justice. But without any effect; he refused to listen to any of their complaints. The Greens, unable to contain themselves any longer, burst into a tempest of rage, and renounced all further allegiance to Justinian; they cursed the hour of his birth; they loaded him with insults, and prepared for the worst. The Blues sprang to their feet, and the Greens, remembering their own brief day of triumph and expectant of their adversaries' daggers, fled from the arena and spread terror through the streets, being closely pursued by their enemies.

The threatened massacre of the Greens would have effaced in its magnitude the memory of the recent cold-blooded murder of the three thousand Blues, had not a lucky incident just then averted such a calamity. Seven criminals were being led through the streets on their way to the place of execution. Four were beheaded, and one was hanged. The ropes broke by which the other two were hanging, and the criminals were rescued and carried off by monks to the sanctuary of the Church. It was discovered by the infuriated crowd that they belonged respectively to the Blue and Green factions. "Was their religion and their circus thus to be insulted?" was shouted in all directions by both factions, who now, forgetting all else, united their forces to rescue the prisoners. They burnt down the Governor's house, massacred his officers, opened the prison doors, and released the inmates who eagerly joined in the tumult now raging.

The soldiers who were sent to appease the multitude were fiercely assailed; the women hurled stones upon them from the

housetops; the men, in self-defence, set fire to the houses, and a conflagration ensued in which many of the finest buildings in the city (including St. Sophia) were destroyed.

For five days the city was in the hands of the factions. In the meantime, Justinian tried concession. He dismissed his principal Ministers. He even went to the Hipprodrome to deplore publicly the errors of his government; but he was distrusted, and so great a clamour was raised that he hastily fled to the fortress of his palace. The mob, now masters of the city, seized on one Hypatius, nephew of Anastasius, and, against his will, proclaimed him Emperor.

The courage of Theodora—whom the Emperor had raised from a Roman actress to be the Christian Empress of the East—saved Justinian. She managed after awhile to sow the seeds of jealousy between the rival factions. The Blues were persuaded to turn their weapons against their old foes, the Greens, who were left deserted in the Hippodrome with their unfortunate Emperor.

Then Justinian took his revenge in a slaughter which assured the Greens that their cause was hopeless. Thirty thousand of them were murdered in cold blood. Hypatius, with nineteen so-called accomplices of patrician rank, were privately executed, their palaces were razed, and their fortunes were confiscated. For several years afterwards the Hippodrome was closed.

Some thirteen hundred years after these stirring incidents, similar scenes were enacted under Turkish rule.

Soon after Mahmoud II. came to the throne, he saw the necessity of keeping pace with the times, and decided that great reforms were necessary in his army for strengthening and arming it to resist attacks from without. The Janissaries resisted all improvements, and, in their savage fury, thought nothing of destroying everyone—whether Sultan or statesman—who endeavoured to effect the necessary alterations.

Mahmoud determined at length that the contrast between his army and others should cease, and that the Janissaries, unless they submitted, must be disbanded. The victorious progress of the Egyptian troops in Greece demonstrated to the Sultan's mind that the European discipline, and the new arm of warfare—the musket and bayonet—would be as effective in the hands of the Turk as in those of other nationalities. Consequently, he decided on the introduction of arms and discipline like those of the Christian kingdoms; and he caused his troops to be armed accordingly, and drilled by Egyptian officers familiar with European tactics.

This just and simple reform aroused the indignation of the Janissaries, who refused to be drilled with the new weapon or to practise the requisite military exercises. For a time this went on, till, after repeated murmurings and partial tumults, the whole body of Janissaries in the capital assembled on June 15th, 1826, in the Hippodrome in front of their barracks; they overturned their kettles, as a sign of revolt, and threatened to fire the city at its four corners—these being their two especial modes of expressing discontent. At the same time large bodies of them advanced upon the palace and, with loud cries, demanded the heads of the Grand Vizier, the Mufti, and others of the Ministers who had approved of these reforms.

But they had not to do with one of those enervated Sultans who so often had been only too happy to appease their revolt by throwing them a few heads of obnoxious Ministers.

At the news of the insurrection, Sultan Mahmoud hastened from Bechiktach, where he had been staying, assembled the troops who remained faithful to him, convoked the Ulemas, took from the Mosque of Achmet the Standard of the Prophet (never displayed unless the Empire was in danger), and summoned all true believers to rally round the Commander of the Faithful and Successor of Mahomet in support of a Holy War.

The enthusiasm of the people was now thoroughly roused into action, and the rebels entrenched themselves in the Hippodrome; the regular troops of Mahmoud occupying all the neighbouring streets. The artillery, with their field pieces, reached the square, and an incessant storm of shot was poured upon the crowded and confused masses of the mutineers, the combat soon degenerating into a massacre. Some few begged for mercy, but no quarter was given. Those who were able retreated to the barracks, which they barricaded, and prepared to offer the most desperate resistance to the anticipated assault. But the artillery continued to thunder upon the buildings until they were set on fire, and those who escaped the sword perished in the flames; thus the last of the Janissaries of Constantinople disappeared from the city. This formidable and lawless corps had long been the terror of successive Sultans, raising and deposing them almost at pleasure, and indulging with impunity in every extreme of cruelty, extortion and violence at the expense of the people. It had become evident that either the Sultan or the Janissaries must fall, and they challenged their own doom by open revolt. Fearful though it was, it may be doubted whether, under

existing Eastern institutions and customs, anything less than such utter extermination would have effected its purpose. Accounts differ as to the number slain on this occasion, some recording it as six thousand, others twenty thousand; but, from the previously-estimated number of the Janissaries, it was probably between four and five thousand.

We turn again to the present period after the record of those turbulent times. All is now quiet as we extend our walk over this memorable place—we see the old, decayed mosque, and the walls of the Janissaries' barracks still retaining the marks of fire, and can on the surroundings readily trace the effect of the shot. The ground is white and dusty now, where at one time it was wet and red with blood.

We reach the Obelisk of Theodosius, which is in a fair state of preservation. It consists of a quadrangular monolith of rose granite, sixty feet in height and some six feet in diameter at the base, gradually diminishing till it reaches a point at the summit; a single, vertical line of hieroglyphics, sharply carved, marks each of its four faces. I was unable to translate those mysterious emblems. Doubtless, however, it is a dedication to some Pharaoh or other, as it was brought from Egypt, The column does not stand immediately upon its pedestal, but is separated from it by four blocks of bronze. The marble pedestal is decorated with bas-reliefs, some representing the triumphs of Theodosius and his family; others illustrating the means employed to raise the obelisk to its present position.

Not far from this obelisk our attention is called to a mutilated bronze column of three twisted serpents, standing, as it were, on their tails in a kind of pit, and surrounded by an iron railing. In former days the heads of the reptiles spread outwards and supported the golden tripod of the Delphic priestess of Apollo at Ephesus. The heads of the three serpents, which were crested with silver, have disappeared. There is a tradition that Mahomet II., passing on horseback through the Hippodrome, struck off one of these heads with his sword; the other two being probably taken away for the value of the metal at some later period.

As to the Walled Pyramid of Constantine, it is now nothing more than a block of masonry—a formless mass, worn by the rain, filled with dust and cobwebs, severed by cracks, and threatening ruin on all sides. This pile of masonry was formerly covered by large plates of gilded bronze, embossed with bas-reliefs; but all

this has long disappeared. Nothing now remains but a blackened pile of stones of some eighty feet in height, worn and weather-beaten, besides being shattered and indented with the marks of shot. It has resisted all attempts at demolition; and here it still stands—a ragged, yet sturdy specimen of the mason's art.

This golden pyramid, in its early history, must have made a splendid appearance under the clear sky of Constantinople, and amid the noble monuments of ancient art surrounding the colonnades of the circus, crowded with sumptuously-clad spectators. What a change since those days! All now seems neglected and hastening to decay.

In addition to those I have mentioned, this place has been the centre of many stirring scenes in the early history of the city. Along this highway we are treading the captive Gelimer followed in chains the chariot of the conquering Belisarius, repeating the words of Solomon: "Vanity of vanities! all is vanity!" While the conqueror (Justinian), throwing aside his crown, prostrated himself at the feet of the beautiful Theodora,[1] whom he

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1 "Theodora was the daughter of a Cyprian named Acacius, who had charge of the bears at Constantinople; and Justinian, at the commencement of his reign, raised her to the throne, and gave her the title of Empress. History informs us that no more-abandoned woman ever stood amongst the ranks of those who live by sin and shame. Deserted by her lover at Alexandria, and reduced to the most abject distress, this woman found her way back to her native city, and there earned for a time a precarious living as a sempstress, until she attracted the attention of the Emperor. Being, on the whole, a clever woman, she soon found means to fix and retain the affections of her Imperial lover. She made him pass a law, under the name of his uncle (for Justin was not dead), by which the old prohibition of marriage between a senator and a woman who had been dishonoured by a criminal, a servile, or a theatrical profession, was removed; and when his uncle died, the new Emperor made Theodora "Empress of the East." She became, in power, a woman as cruel as, when in obscurity, she had been worthless. She loved to retire to the privacy of a palace on the shores of the Propontis, where she could receive, in whatever mood was most congenial at the moment, the greatest personages of the State; where she had the satisfaction of feeling that, in the dungeons beneath her feet, languished the miserable victims of her revenge; where she could receive her spies, who brought information of every idle word that prince or pauper of the capital uttered concerning herself; where she could receive her victims, gloat over their sufferings by scourge or torture, blind their children, confiscate their property, destroy their whole family; and where she could tell her executioners to do her bidding, "or, by Him who liveth for ever, your skin shall be flayed from your body!" An accursed woman, and yet a woman who did good things. While she mutilated, tortured and imprisoned, she founded an asylum for fallen women. A brave woman, too. When her husband trembled before the rage of a mob, it was Theodora who armed him with courage. She was proud, avaricious, cruel, relentless; but she was strong."—Brodribb & Besant, "Constantinople."

raised from a humble position to be the "Christian Empress of the East."

Crossing the square our attention is directed to rather a fine building; it is the Museum of ancient Ottoman costumes. This collection, I was informed, was made, at great trouble and expense, by an enterprising Greek. His intention was to send it to the Great Exhibition in London (1851); but the Turkish Government seized the collection, and refused the unfortunate collector any compensation. It must have been soon after that date (1851) that this museum was first opened to the public. If there was not at the door an attendant to take the tickets of admission, one might fancy himself in front of the residence of some Pasha or other. Passing the turnstile, after paying the toll, one seems for the moment to retrograde from the present, and enter in bodily presence the realms of history.

We are at once confronted by a Janissary of the Guard. In the days when these warriors were in power no one passed in front of a post of that lawless body without being more or less laid under contribution; it was imperative to throw something into the basin, or be insulted or beaten. A figure, whose head and hands are of wood, skilfully carved and coloured, wears the dress of the ancient Janissary and has the air of a jolly swaggerer; his marked features, heightened by a long moustache, seems to indicate his character and capability of murdering us upon the slightest provocation.

Another we see with his legs crossed one over the other, is represented playing upon the *louta*—a sort of three-stringed guitar. He wears a red fez, around which is rolled, in the fashion of a turban, a piece of common cloth; he also wears a brown sort of cassock—the ends of which are covered by his sash—and large trousers of blue cloth. In his belt are poniard, yataghan and pistols. We pass along without fear because he is of wood, and we had, moreover, paid our ten piastres at the entrance.

We now find ourselves in an oblong apartment, dimly lighted and filled along its sides with large glass cases containing figures dressed with much care and exactitude. This is the "Tussaud Exhibition" of a world which has disappeared. Here are collected, like the types of antediluvian animals in a museum of natural history, the individuals and the races suppressed by the *coup-d'état* of Mahmoud II. Here lives again, in an existence dead and motionless, like mounds of pastry, that fantastic age of turbans, of dolmans trimmed

with catskins, of high conical caps, of jackets with strange devices embroidered on the back, and of arms and weapons of most wondrous make. Nearly seventy years have passed away since the destruction of the Janissaries, during which time great changes have been brought about. By the resolute will of the reformer the old national habits have been annihilated and the costumes of that period are now but historical antiquities.

In gazing upon these moustached or bearded figures, representing every variety of costume from the last century, it would be impossible for me to attempt a description, one by one, of the hundred and fifty forms enclosed in the glass cases of these two apartments, in many of whom the difference in rank or duty is illustrated only by some almost imperceptible variation of cut or colour in the costume. An old resident of Pera lent me a cutting from a French newspaper published many years ago in Constantinople, in which a contributor has given an excellent description of the many characters we see around us here, and from which I freely make extracts.

Here, in the first case, we see a number of the members of the household of the Sultan, and in another are the different uniforms worn by the Janissaries a hundred years ago.

In another case our attention is called to the chief functionary of the Seraglio, who is naturally the Master of the Eunuchs. The effigy of this important dignitary is splendidly clad in a pelisse of brocade, embroidered with flowers, and worn over a tunic of red silk and full flowing trousers, supported by a rich cashmere doing duty as a sash. He wears a twisted turban of red muslin, and boots of yellow morocco. Next this figure we see the Grand Vizier of that period. His Highness wears a turban of singular form, entwined with a roll of muslin, traversed by a band of gold. He wears the robe of honour of brocade embroidered with flowers of red and green, and from his sash of cashmere protrudes the jewelled hilt of his kahdjar. The Sheik-ul-Islam and Capitan Pasha are very similarly attired.

Hosts of other officials, in gorgeous and characteristic dresses, stand round in throngs. One of the most remarkable is the Chief of the Ushers, with his robe of gold tissue, his sash fastened by a massive gold (imitation) clasp and bristling with a whole arsenal of weapons, and his head-dress of gilded material terminating in a large crescent. Another remarkable figure is that of a man clad in a robe of white silk fastened by a sash, covered

with the gilt badges of his office, and wearing a most peculiarly-constructed head-dress. This is one of the mutes—one of those silent executioners of secret vengeance or justice—who pass round the necks of rebellious Pashas or others the fatal silken cord, and at whose silent appearance the cheek of the boldest was wont to turn pale.

After a long muster of guards, officers and civilians, for there are a few figures of artizans in their old-fashioned dresses, the series is closed by a couple of dwarfs, fantastically costumed. These little midgets are not more than thirty inches in height—what quaint little fellows they must have been!

The rest of the museum is furnished from the corps of Janissaries. Every variety, I believe, of costume and rank are here reproduced as they existed in the days of Sultan Mahmoud.

We rest awhile before resuming our walk round this apartment, and our guide insists on telling us something about the origin and organisation of this once powerful body of warriors. They were formed by Amurath IV., nearly three hundred years ago, with the object of surrounding himself by a chosen body-guard upon whose devotion he could rely. At first they were chosen from his slaves, but to these were added, subsequently, prisoners of war and recruits.

The corps, or regiment, was divided into companies, the various officers of which assumed culinary titles, which are laughable enough at first glance: the Soup-maker, the Cook, the Water-bearer, and so on. These seem strange military designations, but they grew to have far more of the terrible than the absurd in their after-associations.

To harmonise with its culinary hierarchy each company, in addition to its standard, had for ensign a *kettle*, marked with its number. When in revolt they reversed these kettles, a proceeding which made Sultans tremble in the recesses of their palaces—for the Janissaries did not always content themselves with a few heads to boil in their kettles, they occasionally insisted upon a revolution and a change of Sovereign.

Having a high scale of pay, and being strong in privileges, conceded or extorted, this body became a terror to the nation, and their chief was one of the most powerful personages in the Empire —we see his effigy later on, dressed and armed in the most gorgeous manner.

Resuming our inspection, beside the great chief of the Janis-

saries, we see their "holy man": he who blessed the regiments at their formation, and whose memory was always held in high esteem.

The various costumes worn by the rank and file of this formidable corps seem to be very similar to the dress of the Turkish army of the present period. There was, however, this peculiarity in the attire of the officers: the Chief Scullion, ranking as a Lieutenant, had upon his shoulders a gigantic ladle as the badge of his rank. This strange decoration terminated in a lance blade. Other officers bore grid-irons, saucepans, spiders, and almost every variety of cooking utensil, made more or less military by modification of form, but all retaining the original features with unmistakable clearness.

We have been long enough here, so we pass on, merely taking a glance at the curious costume of the Candle-lighter, the Bearer of the Cat-o'-nine-tails, the Man with the Wooden Bowl, and here we are once more in the fresh air of the Hippodrome.

In the immediate neighbourhood is the great rock-hewn cistern, the vaulted roof of which is supported by over a thousand marble and granite columns. We soon discover the entrance, and passing down a flight of steps, dangerously ruinous, we find ourselves far below the street, and enter a vast, dimly-lighted cavern. As the eye becomes accustomed to the semi-darkness, we can distinguish the tall and massive marble shafts. This vast hollowed-out space is probably, some historians think, the quarry from which the material was procured for the building of the city and its walls. After this it seems to have been used for storing the drinking-water of the city; but from whence the water came or was brought, is unknown, as Constantinople had no water supply. It is not till some years later that we hear of aqueducts and fountains being introduced, since which this great reservoir ceased to be used for this purpose, and has become a common receptacle for all sorts of rubbish; so that now this grand work, hollowed out of the solid rock, is filled with all kinds of débris to about two-thirds of its original depth. At the present time some Greeks and Armenians have established here, in a cleared space, a spinning factory for making silk thread and braid, and spinning-wheels and winders buzz beneath the ashes of Constantine, the burr and noise imitating the rippling of the water which has long ago disappeared. There reigns in this subterranean region, half-lighted and half-buried in shadow, an icy coldness which chills us all, and it is with a lively sense of satisfaction and pleasure that we emerge from the depths of this gulf into the warm glow of the sunshine.

Baths and Bathing.

After a long ramble through the dusty streets of Stamboul, I determined to take a bath in the Turkish fashion, and with this intention I directed my steps towards the Baths of Mahmoud, situated near the Bazaar, and admitted to be the largest and most luxuriant in the city.

It is rather a pretentious building, with cupolas, domes and columns more or less enriched with alabaster, marble and mosaic. It is well to think twice before entering, because it is not everyone, however strong, who can bear the *rough* usage to which he may be subjected within those sanatory walls. Still, after it has been once indulged in, it has a strange fascination and a sense of enjoyment that causes one to go again and again.

I must confess that, after all I had heard, it was with some fear and trembling I entered the large hall opening from the street, the door of which is only closed by a piece of tapestry. Here the visitor is received by an old turbanned Turk, and, after paying the fee—half a medjidie (about two shillings)—we were permitted to enter.

The temperature differs but little from that of the street. On looking round this large hall, with its lofty ceiling, we see three sides are encircled by two raised galleries one above the other, with open balustrades, within which are little places partitioned off and fitted with divans and cushions.

The attendants directed me to ascend, by a little wooden stairway, to one of the galleries. A recess, with curtains to screen one, and an ottoman piled with cushions on which to recline, was at my service. Here, after undressing, the attendants twisted a white napkin round my head in the form of a most becoming turban, and wrapped me from waist to ankle in a linen garment.

At the foot of the stairs was a large pair of wooden pattens, into which I was directed to slip my feet. Thus equipped I was led into the second apartment, where a higher temperature was maintained, and here left for a short time to prepare myself for the heat of the third chamber, where the temperature is from 120° to 130° Fahr.

On entering this third chamber the sensation was at first very strange—a kind of feeling not easily described, with a certain amount of anxiety as to what the next process was to be. The floor was hot, and the air so moist with a suffocating vapour, that it seemed for a moment quite unbearable. It was a spacious and

vaulted chamber, the great dome in its centre, studded with convex glass lenses, admitting vague and doubtful rays of blue, green and red light.

Around the walls in this hot, vapoury atmosphere were about a dozen raised marble slabs, on which were extended half-naked men, over whom stood the nearly nude attendants, kneading and pounding their prostrate forms.

I was soon laid out on one of them, and underwent a process of maceration, shampooing, and pinching most difficult to describe. The attendants, without asking one's leave, kneaded, rolled and pounded, cracking every joint in a manner at times most painful, but submitted to without a murmur. This was continued until the body was covered with a profuse perspiration, opening the pores of the skin and leaving the whole frame streaming with moisture. Here I was left for awhile, feeling more dead than alive. Again the attendants were at hand and raised my prostrate form, and after resuming the wooden clogs—without which the feet would be blistered by contact with the heated floor—I was conducted into one of the many recesses round the sides of the apartment. There is a fountain in each of these spaces, supplying both hot and cold water, and here both attendants, armed with a rough skin-glove, commence rubbing my body and limbs, creating a sensation I hardly know whether pleasant or painful; anyhow, it had to be endured.

This done, I was deluged over head and shoulders with copious streams of tepid water, and left for a quarter-of-an-hour or more to partially dry. Then, with the naked hand, another rubbing all over took place. Under this manipulation dark particles seemed to be peeling off the skin in such quantities as to cause much surprise as to where it all came from.

After this, another deluge of water, and the attendants each being provided with a hank of hemp or tow, I was lathered from head to foot from a basin of perfumed soapsuds, which was again washed off by streams of hot water. My body by this time was considered to have been sufficiently macerated, divested of all extraneous matter and purified by the profuse perspiration.

After a brisk rubbing-down with coarse towels until thoroughly dry, my snowy turban was twisted round my head, and I was encased in a warm, dry wrap and led into the second hall. The difference of temperature at first seemed very great, so a rest of a few minutes was made here before reaching the outer room, where it seemed positively cold. Proceeding to my cabinet on the raised gallery

I lay on the divan, and, piling the cushions for comfort, was carefully and warmly wrapped up, and in peaceful and enjoyable repose passed an hour in dreamy and agreeable meditation; later, a cup of coffee and a cigarette, then to dress, feeling light and supple and relieved from all fatigue, and ready and equal for anything.

Those who are in the habit of frequently taking these baths inform me there is no necessity to take special precaution in wrapping up, even in severe weather. Colds are rarely the result. The gradual transition from the hot to the cold rooms, and then to the outer apartments for repose, acting as a safeguard against subsequent exposure to the outer atmosphere.

While on the subject of baths and bathing, I may give my wife's experience of a visit to one of these establishments.

The same baths which are used by the men are on certain days of the week allotted to the ladies.

Turkish women, independent of their home baths, are very fond of attending the public ones. They are places where they can meet friends and acquaintances, and gossip and talk over their family affairs.

The bath selected was the pretty little one at Therapia. Here, as in larger ones, there are the usual three apartments. The outer room is a stone building, lighted by a cupola or dome studded with the usual green and blue convex lenses, giving a subdued light over the surroundings within. A little gallery runs round, where small sections are partitioned off with curtains so that each bather may have a private place for undressing and repose.

"The day selected seemed to have been a very busy one, for on entering through the courtyard, I was surprised at the number of women and children present. Some were reposing after their bath, laying on the divans; others were sitting round on the low benches, chatting and smoking cigarettes, clothed in sunshine and nothing more, except, perhaps, for a scanty wrap round their waists.

"I never saw so strange an assemblage. Many were young and pretty girls, others were older and not so kindly-favoured by nature; ladies as white as snow, and a few jet black negresses, making up the party. The pretty little children were running about barefooted in the tepid water, which overflowed the marble flooring in the next room, and were enjoying themselves heartily.

"I was conducted to one of the little partitioned spaces in the gallery, and, after undressing, was wrapped as the others in a large Broussa towel, and with an attendant made my way through the second hall, and thence to the third, or heated room. I had for some time heard screams of laughter and much splashing and boisterous fun proceeding from this quarter, so at first peeped cautiously into the dimly-lighted room, where but little could be seen for steam and vapour. After a few seconds, however, when entering and getting familiar with the light, I managed to distinguish a leg here, an arm there, and now and then a head of long, streaming hair.

"In a large round basin under the central dome, filled with steaming water, were maidens, young and old, black and white, fair and beautiful, old and ugly, with nothing on but their beautiful hair :

Sporting and splashing, all full of glee,
Shouting and laughing, as happy could be.

"Seeing at last a stranger in their midst, several of those who were standing about made a rush forward inviting me to join in their sport. This I did at last, and quite enjoyed the novelty of the situation.

"The sight of all these strange-looking people sitting and lying on the low marble slabs in all attitudes, graceful and otherwise, being lathered and kneaded, words fail me to describe. Others were kneeling before recesses, where were little fountains supplying hot and cold water to large basins, from which, in fun, these happy creatures were constantly sousing each other amid peals of laughter. My turn came at last to be pounded and macerated till the perspiration became profuse. Next the rubbing down, and final washing with copious streams of hot and cold water, and drying with rough towels. After saying adieu to my fellow-bathers, and being wrapped in a soft bournouse, I passed into the outer chamber to my cabinet, where I spent an hour on a luxurious couch until my system shook off part of the heat and langour produced by the bath and heated atmosphere.

"Then followed those agreeable sensations, a repose of body, a calm and sleepy languor, and a tranquillity of mind altogether indescribable."

The Land Walls of Constantinople.

I was informed the best season for visiting these interesting

remains was in the early summer, while the fruit and other trees were full of leaf and blossom. So, with a small party, we decided to make the tour of these grand and lonely ruins, which I was assured, would leave an enduring impression on the mind.

We started at an early hour from the *Antelope*, meeting the rest of our party at Tophana, who, having been over the ground frequently, were familiar with every detail of the journey. Crossing the Golden Horn by the Galata bridge, we plunged boldly into a labyrinth of narrow streets and lanes of the real old Turkish quarter. The wooden houses discoloured and dilapidated, with their crumbling lattices, presenting a decayed and forlorn appearance. On every side seemed decay and neglect, and above all this squalor and abandonment, the pure, dazzling sunlight making more painfully obvious every detail of the distress around.

Passing a little mosque just at the hour of prayer, we saw from the exterior gallery of the minaret two of the attendants, clad in white, moving round, proclaiming the sacramental formula of Islam:

God is great. God is great.
I testify there is no God but God.
Come to peace; come to happiness;
Come to the gardens of delight.
God is great.

There were no houses near and no humanity to attend the service.

Continuing our walk, we at length reached the gate nearest to the "Seven Towers," and on passing through, our attention was at once directed to this grim fortress, so full of dreadful reminiscences of bygone cruelty, torture and romantic events. Here it was that dethroned Sultans were imprisoned and often put to death. Six or seven of these illustrious princes have, it is known, ended their days within these walls, and innumerable heads of distinguished Ministers of State have hung from these battlements. Many places are pointed out to us, each having a grim history in itself. Here is a small court, now known as the "Place of Heads," where, tradition informs us, the rulers of those *good old times* used to feel a pleasure in "piling up" the heads of the unruly, until they increased to such an extent as to overtop the wall. Another place we take a peep at—a deep excavation, once known as the "Well of Blood." The well is deep and dark. History declares it was here some hundreds of Janissaries were thrown at the destruction of that famous corps by Mahmoud II. A wall next shown us is said to have been built of human bones, which is raised as high as the general outline of the

fortress. Then there are within those vast and gloomy towers *nice, comfortable dungeons*, where, it is recorded, Sultans in those days used to imprison foreign Ambassadors the moment war was declared against the country they represented. The last of these distinguished prisoners, I believe, was the French Ambassador during the reign of Selim III., 1798, when war between these countries had been declared.

This vast ruin, with its great court, its gates and ramparts, and its dilapidated towers is still picturesque and interesting as an historical monument, and is unique as an example of mediæval fortification.

All is quiet here now, and only a few soldiers parade its avenues and keep watch and ward over what was once a most undesirable place to have lodgings assigned you in those good old days of the past.

From here seems to begin the magnificent line of ruined towers and battlements which were built by Constantine the Great, A.D. 330, enclosing, as they then did, the whole city; and now after sixteen centuries its ruins, extending for many miles from the Golden Horn to the Sea of Marmora, presents to-day a scene not to be equalled elsewhere, being unrivalled for picturesque beauty, intensity of desolation, and historical interest. From our point of observation we can see its outline rising and falling with the irregularities of the ground, here so low that it seems sinking into the earth, and again so lofty that it appears to crown the summit of a mountain. Varied by infinite form, tinted with many deep and sombre colours, this great triple line of defence is in some parts clearly defined, and in others is clothed with a redundant vegetation of dark green that climbs about the walls, falling in garlands from the battlements and loop-holes, clinging ivy or tangled leafy masses of verdure filling every crack, and fissure, and cleft, and rent of the stupendous masonry.

Journeying on a rather rough road, along the edge of the moat which bounds the outer wall, we get glimpses of two others of apparently greater strength and magnitude, having at short distances remains of towers of all shapes and dimensions, polygons, hexagons, and all the whole catalogue of geometrical figures, even to square and round, forming, in fact, three lines of fortification; and what we see now is after time, sieges, and earthquakes have done their worst with them.

Some show gigantic clefts from top to bottom. Here a mass of wall is seen to have fallen into the moat; but where

masonry is wanting the elements have supplied earth and seed. Shrubs have grown into large trees, and the luxuriant foliage of hundreds of plants, grasses and weeds, crown the battlements and drape the grey stone and blackened marble with veils of ivy; while falling branches of westeria and other creeping masses have tangled their boughs between the joints of the stonework and have become chains to bind the masonry more strongly together.

What we see to-day is in much the same condition as it was after the taking of the city nearly five centuries ago. The breaches made by the great guns of the Hungarian engineer, Orbana, may still be seen, as well as those caused by battering-rams, catapults, mines, and all other efforts where the assault had been most furious, and the resistance most desperate.

We rest awhile here, and under the shade of spreading trees eat our lunch, which we had been careful to provide before starting. Looking at the surroundings it sets one thinking on the events these embrowned walls, now encumbered by vegetation peculiar to ruins, witnessed when the city was taken by the Moslems.

Thronging round their base the hordes of Asia, urged on by the terrible Mahomet II., led by Sheiks, and excited by dervishes, rushed on to the assault, as we know, with ultimate success ; but not before the defenders had done deeds of valour. The moats were filled with the bodies of Janissaries and wild crowds of savages, covered with wounds, where now peaceful vegetation displays itself; streams of blood poured down from where now droop only the tendrils of honey-suckle, ivy and tangled shrubs.

From time to time, as history relates, the battle raged furiously around these gates. We can almost fancy, in our imagination, we see Constantine, and Justinian, and the splendid body-guard of Genoese archers on the ramparts; the leaders urging on their men; and when a slight advantage is gained over the assailant we hear the shouts of victory and the chant of thanksgiving arise from the walls. Contemporaries have given us the true version—one of the most fearful of human struggles, the conflict of race against race, of religion against religion.

We know the result; how Mahomet, after several repulses, let loose his reserved strength as a last resource. Three great armies, three human torrents led by hundreds of Pashas, with a deafening noise of trumpets and cymbals, and a shout of "La ilah ila Allah!" precipitated themselves in a compact mass against the walls, as the ocean in a storm breaks upon a rocky shore.

The Empire of the East has fallen, and the triumphant Sultan enters the city. The Cross has fallen before the Crescent; the conflict is over!

Our lunch finished, we resume our journey over a road which probably has not been repaired since the days of Constantine. The rains of the winter, the heat of the summer, and the work of time has so utterly destroyed its original character that in places it seems like the summit of some half-buried rampart rather than a practicable roadway. The walls still extend as far as the eye can see. At their highest point they completely hide the city, and it is almost difficult to believe that behind those solitary and silent bastions once lay a vast metropolis inhabited by thousands of people. Where the walls are lower, on the contrary, the gilded tops of minarets and the domes of great mosques are seen, while roofs of Greek churches, interspersed here and there with tall cypresses and grassy slopes, afford a picture of much beauty. Below us are the blue waters of the Golden Horn, sparkling and rippling in the sunshine. Gardens are spread out, rich in foliage, and the great city extends before us as a vast panorama, disappearing in shadowy outlines in the hazy distance.

We reach, at last, the imposing mass of ruins formed by the Prison of Anema and the tower built by Isaac Angelus. This old fortress, so full of reminiscences of bygone cruelty, torture and imprisonment, its lofty walls and buttresses, its dungeons, and its towers standing high even now, has an overpowering effect as we gaze at it. Learning there is but little difficulty in getting within to explore some of its mysteries, we find it easy to climb to an opening, which gives access, after creeping through rather a dirty passage, to a spacious chamber. Here we light our candles and begin exploring, turning along passages that seem to run into the vast thickness of the walls, a very labyrinth of horrible dungeons, living sepulchres and solitary prisons, where, in the past, many a distinguished one waited, praying in the darkness for the coming of the executioner to deliver him from a living death.

After traversing as far as safety will allow, all are glad to emerge from the dreary gloom of these vaulted prisons into the fresh air and sunlight.

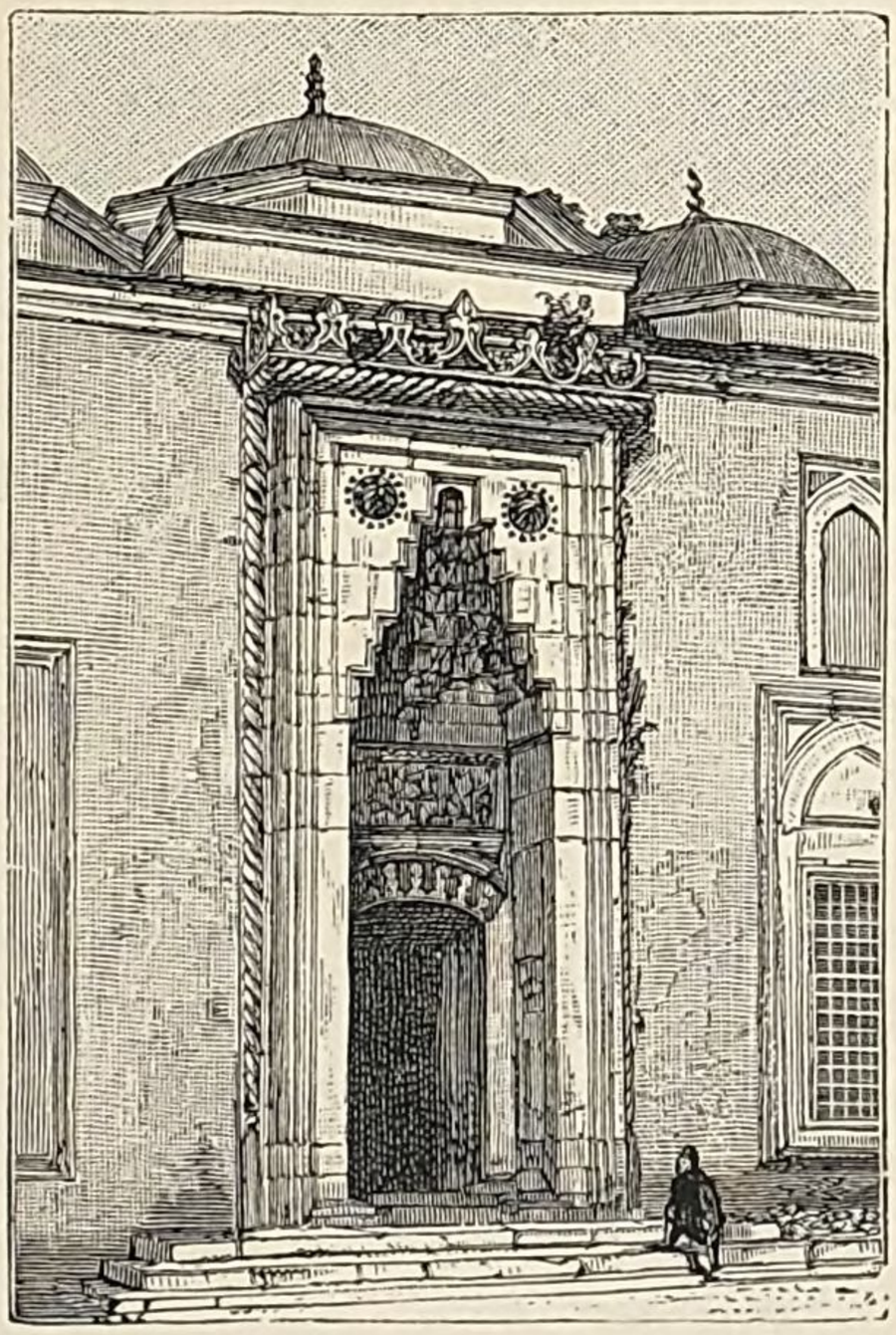
Yet another sight is to be seen before retracing our steps. A splendid tower springing from the line of walls is in front of us. It seems almost uninjured by time; true, some of the battlements have become dislodged and fallen away, but the rest shows but little signs

of decay. A celebrated Greek church, we are told, once existed here. No vestige of it, however, is to be seen, with the exception of a gateway and the remains of two or three windows; but close by, in an open space, stands one of the finest monuments yet left to testify to the former splendour and importance of this now desolate spot—a noble mass of masonry, with traces yet remaining of delicate and beautiful ornamental work, and belts and cornices of marble, but all now discoloured by age.

This ruin, a large square building with many windows, standing high above all surrounding objects, is a familiar landmark, and is known as the "Palace of Belisarius." It is supposed to have been built by Constantine the Great, and, later, added to and restored by Justinian. As early as the thirteenth century it shared the fate of many of the beautiful buildings which had been erected in Constantine's magnificent capital, and all its valuable treasures were then utterly destroyed by the Latin invaders, who left nothing of it but its bare walls. It was after a time partially restored, and has been used as a state prison; but seemingly, since the Moslem conquest, it has been entirely abandoned, and what we see to-day is nothing but a gaunt and empty ruin; for what age and neglect had spared, a fire a few years ago (when it was used as a lucifer-match factory) completely destroyed, leaving, in the Hall of the Emperor, the supporting columns and finely-wrought capitals a calcined and blackened mass.

We all scrambled over a wall and entered the building, where are still to be seen evidences of what a noble structure it must at one time have been. The remains of the Great Hall, surrounded by open arches supported on marble columns, with elaborately-wrought capitals, balconies and galleries, and large windows, showing some of the beauty and grace of its architectural design. From this point of view a lovely panorama stretches out before us. The vegetation, look where we will, is marvellous. Great leafy trees start from the ruins, red and yellow blossoms, and garlands of ivy and honeysuckle hang from the battlements, and below there is an inextricable tangle of weeds and wild shrubs, from which spring plane-trees and willows, shading the moat and roadway. Large tracts of wall with great fractures and fissures are passed before reaching the great steam flour mills belonging to Mr. J. Heywood, at Aivan Serai. Here we meet with a hearty welcome from the proprietor, and after a rest take the steamer at the scala, and

soon are paddling down the Golden Horn; the Galata bridge is reached, and shortly afterwards we are on board the *Antelope*, highly pleased with our day's outing.



ENTRANCE TO THE MOSQUE OF SULTAN BAJAZET.

CHAPTER VI

Harem Life

Harems and their Inmates—Shahrazade, the Fugitive Turkish Lady.

I PROPOSE to take my readers on a visit to the home of the Turk, to cross its threshold, take a glance into the Harem, view some of its mysteries and learn some of its secrets.[1]

We select for our inspection one of the large konaks belonging to a distinguished and wealthy Pasha. It is a large building on the Asiatic shore of the Bosphorus, prettily situated. Its plain, white marble frontage stretches along a stone landing-place almost flush with the water's edge.

The interior, on the ground floor, is completely covered with fine matting, and surrounded on three of its sides by large rooms. On the fourth side is a handsome staircase leading to the apartments set apart for the women—the Harem. We know this large building is divided into two parts—the Selamlik and the Harem. The former is occupied by the Pasha and the numerous male members of the household, and it is here the master receives his friends, visitors and others who may have official business to transact with him. The Harem is easily recognised from the outside by the fine, close lattice over the windows, which permits those behind to see all that is going on without being seen themselves. Leading from the Selamlik is a long, narrow passage, or gallery, joining the two establishments, closed at the extreme end by a door and usually guarded by one of the black attendants. This is the "Gate of Felicity," through which no profane foot of male may pass—even the husband having to send due notice of his intended visit, and await a favourable reply from his spouse before he attempts to cross its portal. This ceremony is duly observed for certain reasons. There may, at the time of his desire to see his wife, be visitors or others in

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1 This narrative is contributed by my wife, who, during her sojourn in the City of the Sultan, had many opportunities of visiting the Imperial and other harems.

the Harem whom the master of the house may not see unveiled. These would then have due notice of his entry and would have time to retire.

Before entering, we notice, sauntering around near the landing-place, some five or six eunuchs as black as jet, with their red fezzes and long blue coats, talking in a high tenor key, and occasionally gazing long and steadfastly at the latticed windows above, concealing, probably, many of the picked beauties from Arabia, Georgia and Circassia.

With our letter of introduction we were received by the Pasha with all the politeness and hospitality his countrymen know so well how to show when it pleases them, and, after an interchange of civilities, an attendant is summoned to conduct us to the Harem. Passing through the long passage we reach the guarded doorway, and pass into the "Agapemone,"—the Abode of Bliss. The apartments in which these handsome ladies dwell are beautifully situated, commanding lovely views over country, sea and city, and are surrounded by extensive gardens, shut in by high walls clothed with ivy, jessamine, honeysuckle, and many other trailing plants.

The reception-room set apart for the principal wife is large, airy, and beautifully furnished. Rich Persian carpets and rugs cover the floor, large divans of rich brocade run round the walls, ottomans and velvet cushions covered with elaborate needlework are about, the whole being of the softest and most luxuriant description. Some small tables, clocks, and elegant lamps are seen on brackets. We had only a short time to wait, when a tall, handsome Circassian slave walked in and announced her mistress, the Pasha's wife, who very cordially received us.

Many years since, before marrying His Excellency, she was an inmate of the Imperial Harem.

It is a custom with Sultans who are desirous of showing favour to any of their Ministers to occasionally present them with one or more of the beauties from the Imperial Harem. These ladies are naturally much sought after, and usually form most desirable alliances on account of the friendly relations they are able to maintain with the palace.

Evidently at one time she was decidedly attractive, and even now has traces of marvellous beauty—an exquisitely fair skin, lovely eyes, and a mouth that is lighted up to positive sweetness by her winning smile. Her conversational resources seemed somewhat limited, but the sweetness and poetry of her voice and the pleasing

way in which her expressions were worded had quite a charm for her listener.

How can I describe her dress? Half Turkish, half Parisian, very pretty and very neat; but still I think this transformation of costume in vogue now amongst Turkish ladies, both with regard to material and fashion, is most unsatisfactory and unsuitable to the life they lead.

Years ago, before this craze to imitate Western fashions came into vogue, the indoor dress worn by ladies of rank consisted of a gown of cloth or damask silk, richly embroidered. A stylish velvet jacket, open in front, displaying usually a handsome silk-gauze chemisette, the sleeves of which hung loosely at the wrist. Trousers of blue silk, falling in folds over small feet clothed in slippers, often covered with jewels and embroidery. Around the waist a bright and stylishly-embroidered Damascus sash. A jaunty little cap was worn on the head, its gold tassel and embroidery setting off the pretty face of the wearer. Diamonds sparkling round the neck, in the hair, on the arms, and in the ears. Such was the beautiful and lovely costume of former years, which usually gave a dignity and grace to the owner. Now, however, these pretty and appropriate garments are superseded by a semi-European costume. Usually it is an ill-fitting bodice and skirt of silk or some embroidered material, embellished with flowers and dress-improvers, French boots, laces, ribbons, and modern jewellery galore, all so out of character to the wearers.

After a quarter-of-an-hour or so attendants came in, bringing cigarettes, coffee, rose, jessamine and other flavoured preserves and cakes. After partaking of these choice delicacies, as the afternoon continued so bright and pleasant we sauntered into the gardens, where was quite an animated scene, for in twos and threes bright groups of young and pretty ladies, all so cheery and gay, full of fun and frolic, were either sitting about or wandering around the enclosure, without yashmak or feridjee, for the boundary walls were of sufficient height to prevent the inmates from being seen from the outside.

I had no positive information how many ladies were inmates of the Harem, but it must have been a considerable number of one sort and another; slaves, both white and black, and the many attendants on the principal wives, who, I believe, were four in number.

We remain in the grounds until the sun's rays are fading. The miniature lake, the trim garden, and the hillside being bathed in shadow, while the golden light of the closing day glitters all around.

The lingering groups turn inward from their walks, which, as they pass, gives me the opportunity of comparing and observing the faces of some of these beauties of the household.

Here are Circassians, whose fair skin and delicate colouring, blue-grey eyes, slightly arched noses, and almost golden-coloured hair go far to justify all I had from time to time heard of the beauty of the Circassian women.

Another beautiful woman passes. I am informed she is a Georgian. She is dark, with delicately-cut features, a lovely little mouth, and an ever-winning smile lighting up a charming face full of bright intelligence.

A tall, blue-eyed, dark-haired girl is pointed out to me. I learn she is of Persian origin, captured, perhaps, when young, from some distant hill tribe. What lovely eyes and deep fringe of silken lashes! What a combination of charms! A lovely face so full of intelligence. She holds her head high, and walks with a queenly step, as one of great importance.

Another, a moon-faced Turkish girl. I could not help noticing her well-formed figure was set off to perfection by the lovely draped costume she wore. Her bright eyes, long dark hair, the curved and pearly forehead and regular shaped nose, made a picture to dream of, and such hands—exquisitely small, soft and delicate.

Nature forms and colours the nose, the eyes, the foreheads and complexions of these ladies, but the character from the cradle onwards is moulded gradually to its inward changes, by surrounding circumstances, giving us the plastic and passionate breathing lines of the mouth and lips. How they came by these eyes "that teach us what the sun is made of" the vales of Georgia and Circassia best can tell.

After partaking of coffee and sweets we bid adieu to Madame. Our caique is in waiting, we join our male friends, and on taking our seats we think nothing can be more luxurious in travelling than to recline on ample cushions in the bottom of one of these boats, gliding over the smooth waters of the Bosphorus, which is like a sheet of glass. The palaces, the terraces, gardens, kiosks, the majestic old castles and groves of cypresses are reflected on its tranquil surface, while the ships swinging idly at their moorings complete the lovely picture.

We reach our destination and land beneath the shadows of the great tower of Rumili Hissar and under the hospitable roof of our friends, Mr. and Mrs. Jew, who have a lovely summer resi-

dence. Here we spend a few days, making the most of our time in this pretty place, visiting the surroundings and learning much of its local history. The pretty little village which spreads away from the foot of these giant towers was, at one time, called Hermes, owing to some columns which had been erected at this spot—which had been consecrated to Hercules—and had marked the limits between Europe and Asia. It is here that the Bosphorus is at its narrowest (little more than one-third of a mile across). There used to be an old saying that two people, standing respectively in Europe and Asia, could join hands and speak with one another at this spot.

The towers of Europe, as they now exist, are in a ruinous state. We were freely allowed to wander over the old battlements and peep into corridors and dungeons. They present the remains of what must have been a magnificent castle. It was built by Sultan Mahomet II. (1456). Tradition says that the architect who designed this structure so arranged its towers and walls as to represent the Turkish characters that form the word Mahomet.

Perhaps one of the historical facts connected with this locality deserving mention is the passage of Darius on a bridge of boats at this spot (506 B.C.), when he headed the Persian army against the Thracians; and history marks it as the place where both the Goths and Crusaders entered Asia, and where Mahomet II. (1453) found his way over, immediately before the siege and fall of Constantinople.

That this particular spot should have been selected, at different periods, as the theatre of so many important military operations, is all the more surprising, seeing that the current continuously rushes past here from the Black Sea at the rate of five or six miles an hour.

While staying here the opportunity was afforded us of attending the gala day at Robert College. This noble American institution, named after its founder, Mr. Roberts, is situated on a commanding position up the hill from the old castle and village, and is supported by voluntary contributions and the fees of the students. It was designed to give a thorough education to native youths, and large numbers of young men have materially benefited from its intellectual facilities; there can be no doubt that from this source of education hundreds of young men from the surrounding nationalities have laid the foundation of noble careers for the benefit of their respective countries, notably, I may mention, Bul-

garia and Roumania, for, from the lessons taught here, the young students have acquired a love of liberty and have had their energies quickened in the assertion of their independence, which has resulted in the consolidation of nations having great futures before them. Nearly all those patriots who made a mark in their country's history in latter years—in European Turkey—were graduates of this excellent institution.

It was to the closing exercises of the College—presided over by Dr. Washburne, Dr. Long and a large staff of professors—that we were invited.

The first day's programme consisted of prize declamation, which was well attended and proved to be of a very enjoyable nature. Of the contest in public speaking which took place, it will be sufficient to say that it gave the greatest satisfaction.

The professors have always bestowed great labour in training the students of this particular department, and they have attained considerable success.

The speeches in the Armenian, Bulgarian, and Greek languages were marked by great accuracy and clearness of pronunciation. The appreciation of the themes dealt with, and above all, the naturalness of tone and delivery, must have given as much gratification to the staff of professors as they did to the audience.

The ease, the power, and the fluency with which the younger students delivered their orations created general surprise and admiration; while the finish displayed by their seniors was worthy of the highest praise.

On the second day, there was a large and influential company of visitors present to do honour to the occasion. The large hall was tastefully decorated with flags, evergreens, and the portrait of its founder, and an excellent band rendered various pieces of music during the course of the proceedings. On the platform, in addition to Dr. Washburne and Dr. Long (the President and Vice-President of the College), was General Lew-Wallace, the United States Minister, who occupied the chair; Lord and Lady Dufferin and members of the British Embassy; His Excellency, the Persian Ambassador; the Marquis of Bath; the Vicars of the Greek and Armenian Patriarchs, and of the Bulgarian Exarch; Rev. G. Washington, H.B.M. Embassy Chaplain; Commander the Hon. Walter Hylton-Jolliffe, and the officers of H.M.S. *Antelope*. Several officials from the Bureau of Public Instruction of the Sublime Porte, and a great number of influential gentlemen and their fami-

lies from the British and American colonies, besides others of mixed nationalities.

Several Armenian and Bulgarian students graduated on this occasion. Their speeches were full of merit, for not only did they speak their own tongue with accuracy and fluency, but in English and French their compositions left nothing to be desired.

After the Vice-President had, with a few earnest and encouraging words, delivered the diplomas to the successful graduates of the institution, they were addressed by General Lew-Wallace, Lord Dufferin, the Marquis of Bath (who happened to be on a visit to Constantinople), the Armenian Patriarch's Vicar, and others. The chairman made some happy allusions in his speech to the general progress made in the College, expressing his earnest hopes for the success of the new graduates when occupying positions of importance in their respective countries, and that honesty and truth of principle might be their guide through life. Lord Dufferin expressed his heartiest sympathy with the College and his admiration of the work done and of the enthusiasm displayed by the teachers. The Marquis of Bath followed with some pleasing remarks, and the others who addressed the assembly gave words of encouragement and sound advice to the young men going forth to fight the battle of life.

The year just closed, I was pleased to learn, had been a very successful one. Over three hundred students were on the books, consisting of Bulgarians, Armenians, Greeks, Turks, Jews, and other nationalities.

After prayer by one of the prelates the large audience united in singing the Doxology, and then dispersed to examine the building and its various and interesting collections.

The following is the programme of the closing exercises:

WEDNESDAY, JULY 13TH.—3 P.M.

PRIZE DECLAMATIONS

2nd Freshman Class.

"Address to the Young Men of Italy" (Mazzini).
Siroun V. Kemhadjian.

"The Death-Penalty" (Victor Hugo).
Daniel C. Ruevsky.

"The Minute-Men of '76" (Curtis).
Lilo Yacovoff.

1st Freshman Class.

"Crime its Own Detector" (Webster).
Nishan G. Condayan.

"The Principle of Freedom" (Anon.).
David Panayotoff.

"Defense of Hofer" (Anon.).
Pascal Ratcheff.

Sophomore Class.

"The Black Horse and His Rider" (Lippard).
Michael G. Christides.

"Toussaint L'Ouverture" (Phillips).
Krikor H. Shakarian.

PRIZE DEBATE BETWEEN FRESHMAN AND SOPHOMORE CLASSES.
8 P.M.

Question—"Resolved, that a State owes more to her Literary Men than to her Inventors."

Aff.—SOPHOMORES.	*Neg.*—FIRST FRESHMEN.
Christo N. Mintchovitch.	Roussi Michailoff.
Othon M. Djilladjian.	Garabed A. Baronian.
Peter K. Djambazoff.	Stephan C. Socoloff.
James Baker.	Aram N. Bedrossian.

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THURSDAY, JULY 14TH.—10 A.M.

CLOSING EXERCISES

Orations by the Graduating Class.

MUSIC.

"True Education."
Nicholas J. Alexandroff - - - - - Bourgas.

"Christianity and Patriotism."
Stephan D. Mintchoff - - - - - Calofer.

"The Dark Ages."
Petko L. Radomiroff - - - - Coprivshtitza.

Вліяніе-то на Изящни-тѣ Искуства.
(The Influence of the Fine Arts).
Vasil Karayovoff - - - - - - Skopia.

MUSIC.

"Man and Nature."
Armenag D. Hagopian - - - - Baghtchedjik.

"La liberté de pensée."
Chr. Thodoroff - - - - - - Shumla.

"Representative Government."
D. P. Mintchovitch - - - - - Tultcha.

ԲՌՆԱՒԱՐՈՒՄՆ ԺՈՂՈՎՐԴԱԿԱՆ ԻՐԱՒԱՆՑ
(Violation of Popular Rights.)
Mihran M. Arslanian - - - - - Tocat.

MUSIC.

"The Destiny of States and Nations."
Christo Veloff - - - - - - - - Carlova.

Новый-тъ Владѣтель.
(The New Sovereign.)
Theodore K. Shipkoff - - - - - Kezanlik.

"Fall of the City of Constantine."
Haralambi G. Colambi - - - - Constantinople.

"Political Parties."
Stephan Petroff - - - - - - Sliven.

MUSIC.

Presentation of Diplomas. Award of Prizes. Addresses.
Prayer. Doxology.

Shahrazade—The Fugitive Turkish Lady.

On Thursday, July 1st, a Turkish lady of high rank made her escape from the Harem of the ex-Sultan Murad, and sought British protection. Here is material at hand for an enterprising novelist to write a romance, having for its title the "Mysteries of Constantinople." The adventures of the lady—Shahrazade—whom we may call the "Mysterious Maid of Stamboul," would make a capital heroine for at least one chapter of such a book.

Shahrazade was brought, disguised, to Therapia in the steam cutter, and quarters were given her on board the *Antelope*.

From what could be gathered about her we were led to believe she was one of the favourites of the Imperial Harem, a bright star among the group of beauties who are supposed to adorn that celestial abode, the choicest of the Houris, perhaps the chief amongst the hundreds of its inmates.

From a remark of hers she intimated that, could we only comprehend her former greatness, position and rank, we should at once bow our heads in the dust before her!

It seems, since the ex-Sultan's deposition, he had, although a prisoner in the Tcheraghan Palace, been allowed the attendance of the ladies of his Harem, to minister to his wants and requirements.

This lady being one amongst the many—whether she had got tired of the monotonous life we could not discover—said they



LADY OF THE HAREM. "SHAHRAZADE."

To face page 156.

wanted to marry her to some Pasha she disliked, and she then conceived the idea to escape and seek British protection.

I was much gratified at the opportunity thus afforded me of seeing a Turkish lady in *négligé*, and I was enabled to glean a little from her concerning life in the Harem.

She remembers having been brought, when very young, from Georgia, and finding herself an inmate of the Imperial Harem at the age of fourteen. All her companions, like herself, were the offspring of semi-barbarous parents, who have no scruple in selling their children to the highest bidders. No matter how low in the social scale their starting point may be, all have a fair chance of winning rank and distinction in the career before them so long as they remain good-looking.

The young and pretty Hanoum—as was probably the case at one time of the lady I now write of—doubtless owed her success in life from being one of the beauties from a selected few presented to the Sultan on the occasion of the yearly offering made at the Feast of the Bairam, and who, we will suppose, from that date found favour in the eyes of her lord and master.

Ottoman Sultans, with but two exceptions I believe, have never, in our acceptance of the term, been known to marry. The *mates* of the Sultan, chosen from time to time from amongst the rank and beauty of the inmates of the Harem, rise in favour according to their charms. It is not at all difficult to imagine, amongst the hundreds of lovely women here gathered together, the amount of jealousy that exists when two or three from their midst have been selected to become special favourites. But the whims and caprices of Sultans are of so uncertain a nature that the favourite, though in the zenith of her power to-day, may be a disgraced outcast on the morrow. Consequently, they are obliged to have recourse to every art and device which may improve and preserve their beauty (which, in an Eastern clime, soon fades), to fight hard against the intrigues of their rivals, and carefully watch over their offspring—should they have any—which is an essential qualification to becoming a favourite.

Theirs must be a strange and fascinating life while in the height of their popularity. They are then provided with separate apartments from the others, having their own attendant slaves, their own carriages to drive in and their own caiques to convey them when visiting friends on the Bosphorean shores.

They are supplied with the choicest apparel and jewellery

and all requisites for their exalted rank, they dine in their own apartments, receive their lady visitors, and are permitted occasionally to go beyond the walls of their prison.

Fancy one attaining this rank (as the lady I speak of did). What a new world, dazzling with gold, luxury and refinement was thus opened to her! She is raised far above all her former companions, who now, setting aside all previous familiarities, stand before her with folded hands and kiss the hem of her garment with profound respect.

So we presume Shahrazade went on enjoying life in this way for years, preserving all her beauty, all her charms, and filling her position with grace and dignity.

To have been so successful proves she was above the average. It was probably due to her winning ways that she gained the goodwill and esteem of those about her, a task by no means easily performed.

As a rule Turkish women are kept in a state of ignorance, but the one I speak of seemed, even in this, an exception, if I may judge from her observations. Although, perhaps, her conversational resources were limited, yet the sweetness and poetry of the language she used, the pretty manner in which her expressions were worded, and the spirited repartee she seemed to have command of, had a charm which atoned for the limited knowledge displayed in that kind of chit-chat one is accustomed to listen to in English society. What an insight into Harem life she could disclose! What an interesting sketch she might produce of events in her past career! When speaking of what a lottery a beauty's prospects were when once a footing was obtained within the "walls of bliss," she remarked that every slave, from the scullery-maid to the fair and delicate beauty purchased for her personal charms, may hope for, and even aspire to attain the highest rank. The instance of the mother of Abdul Aziz may be cited, for it is said she at one time performed the most menial offices in the establishment. When thus engaged, one day, she happened to attract the eye of her Imperial master, who eventually was so pleased with her that she rose to distinguished favour and was promoted to the highest rank.

Again, Shahrazade, remarking on her early days, said she well remembered the occasion when she first attracted the Sultan's attention. He was at the time so delighted with her beauty that he sent for the superintendent of the Harem, and notified his desire to receive her. She then went through the usual preliminaries—was bathed

and dressed with great care and elegance, and eventually introduced to the Imperial presence. All she did found favour in the eyes of her lord and master, and from that date she was admitted to the circle of the select few who were ever at hand to minister to his special wants.

The training she now received depended much upon her personal attractions. Being at this period young and fascinating, she was instructed in all the formalities of Turkish etiquette, dancing, singing and music.

It can well be understood that, amongst the thousand or fifteen hundred women who were at this time (and, in fact, are now) inmates of Imperial Harems, there are, of course, many who never enjoy a passing glance from His Majesty, and disappointment is, naturally, very deeply felt by them on seeing they are likely to remain in a subordinate and unrecognised position; after having, perhaps, at one time had their hopes and ambitions raised to higher things. This disappointment tells on them, and especially on those of a sensitive disposition. They also suffer from the taunts and sarcasm of the more favoured ones, or the jealousy engendered in their breasts consequent on learning of others gaining honour and distinction, while they themselves are left behind in the race. Brooding over their grievances brings on ailments from which many reach an early grave.

There were, however, many, she remarked, who were famous for their excesses, disorderly conduct and unruly disposition, who, seemingly endowed with the bump of cunning and mischief, would carry out, in spite of high walls and the careful surveillance of more than a hundred watchful eunuchs, all sorts of mad freaks, such as would shock and scandalise the Mahommedan community were their doings known. She said that, by bribing these so-called guardians, there was no difficulty in having an outing, disguised in European costume; when, after meeting their clandestine lovers, they would return again to their quarters, without any of the higher officials being any the wiser.

Of late, however, she said, all the grand and good times for them had passed. It was during the late Sultan's reign when they used to have such enjoyable garden parties in the Palace grounds; music, dancing, and illuminations like fairyland; when all, ladies and slaves, had but one object in view: that of rendering the scene pleasing and entertaining to their master—so there was a time when it was worth while being a Sultan. But the cares

of State and the miserable condition of the Empire caused a change to come over the spirit of their dream. Now came the time—Murad had been deposed—when Shahrazade's bright and sunny life was to be overcast and clouded; her star was on the wane; she was no longer required. What she had done to forfeit the proud position she had so long enjoyed I could not learn. Suffice it to say that orders had been whispered for her banishment from this her happy home; and a husband was found for her in an old, decrepit Pasha



A WINDOW OF THE HAREM.

from some distant province. This did not suit her, so she decided on flight. She obtained permission to visit some acquaintances in Pera, and remained the night at their house. Rising early the following morning, before any of the inmates were astir, she left the house and went to the British Embassy, where she sought shelter, and the Ambassador, who was at his summer residence at Therapia, was communicated with. Later on she was disguised and, wearing European costume, was brought in the steam cutter to the *Antelope*. She was delighted on reaching her destination and soon fell into the manners and customs of the "Giaour," eating and drinking in our presence—which is not permitted according to their code—and so conducting herself as to win our pity and regard.

However, her stay with us was not long. Negotiations between the Ambassador and the Porte resulted in our having to give her up to the Turkish authorities, but only on the understanding that no harm should befall her. She never returned to the Imperial Harem, but for some months resided at the Sultan's expense with an Armenian family on the shores of the Bosphorus. About a year after this escapade she was married to a man of her own choice, and now lives happily at Ismid. We hear from her occasionally, and there is always a reminder of the pleasant and happy times she had with the "Giaour" on board the *Antelope*.

NOTE.—Shahrazade, before becoming an inmate of ex-Sultan Murad's Harem, had for some years previously been Superintendent of the Imperial Harem of Sultan Abdul Aziz.

CHAPTER VII

The Great Waterways

The Dardanelles—Sea of Marmora—Golden Horn—Bosphorus—Fish and Fishing in its Waters.

We have been at anchor off Smyrna for a few days, but I am not in a position to say much about the town or its surroundings.

Its mosques and bazaars scarcely deserve a description after those of Stamboul. Still, perhaps, there is much that may be interesting to the visitor, especially should he care to toil up the hillside at the back of the town and reach the summit of Mount Pagus. From the ruins of the castle, built on the site of the Acropolis of ancient Smyrna, a very lovely view is obtained. The town lies spread out below with its vari-coloured houses, its red-tiled roofs, its screens of cypress and other trees, its verdure and rich gardens, its white domes and minarets, its environs and its harbour, all bathed in a fresh and silvery light, making up a panorama much to be admired.

During a fine evening is the time to see the inhabitants, for then everybody walks, while the band plays, on the Marina, a long street extending the length of the bay.

The ladies, it is said, have a beauty peculiar to the place. The rich, classic, glowing faces of the Greeks, the pale and livelier French, the serious and impassioned Italians, and the blooming English beauties, mingle together, laughing and chatting, in this concourse of grace and elegance; they are like varied flowers in a garden, for their dresses are of all colours and styles, adding to the gay scene a brightness not to be forgotten.

One evening, just after sunset, we took our departure, steaming out of the bay on our return journey to the Bosphorus. In less than half-an-hour the ruins of the old castle and Mount Pagus melted into the general contour of the surrounding hills, and the old fortress which guards the bay was left far in the rear.

We steam slowly on all night over the smooth sea, and those



CITY OF SMYRNA, ASIA MINOR.

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who are up early in the morning are amply rewarded. The Island of Mitylene, vast and mountainous, is sighted. Words are wholly inadequate to convey the lovely effect accompanying sunrise over this beautiful and fruitful island, tinting the hill-side with golden colours, and lighting up the green foliage and the bright blue of the surrounding waters.

As we approach, numerous picturesque villages nestling along its side can be seen. Passing, we give the rugged peak on which the Sigri lighthouse stands a wide berth, and later we are abreast of Tenedos, with its many white houses seemingly piled one upon another on its verdure-covered sides. After passing Cape Segaum, Mount Ida and the marshy valley of the Scamander come into view, clothed in a mantle of forest, and extending to the verge of the horizon.

Besika Bay is now full in sight, the anchorage of the British Fleet for so many months during 1876, where they awaited events, until orders came for them to *force* a passage through the Dardanelles, April, 1878.

We are now entering the grand opening of the Dardanelles, which is about three miles wide at this part. It is defended on each side by strong fortresses, the cross-fire from which, for they are heavily armed with modern Krupp guns, would render access all but impossible for a hostile fleet, more especially as torpedoes and submarine mines would be laid in the channel.

The weather just now is very bright and pleasant, and the surroundings are looking their best. The gracefully-shaped hills along the shore are covered with trees, or cultivated to the water's edge. Curious old tumble-down fortresses heavily armed with modern artillery, little villages, mosques with tapering minarets, and the white-and-green tents of the military, scattered on the hillside, over the plains, and amongst the trees, make up an attractive scene. We pass a crowd of vessels, of all sizes and nationalities, hurrying on to their different destinations.

Chanak is reached, which is about one-third of the way through this interesting water-way. Here all vessels bound for Constantinople or the Black Sea have to stop. Should they fail to do so, a gun is fired from the fort as a reminder. After the visit by the Health Officer they are permitted to proceed. In the case of war vessels, as was the case with the *Antelope*, permission has always to be obtained from the Porte before they are allowed to pass the Castles. This is usually arranged by the Consul, who has previously been advised

about the date of the expected arrival. He telegraphs to Stamboul, and has ready the order for proceeding.

We take up our moorings and await the visit of the Captain of the Port, the Health Officer and our Consul. All is satisfactory, and nothing prevents our going on as soon as we desire.

This point, where the Strait is at its narrowest, is only some three-quarters of a mile wide; it is defended on either shore by powerful fortresses called the Castles of the Dardanelles, mounting, collectively, nearly two hundred Krupp guns of modern construction.

We land with the Consul, and spend an hour wandering over the little town, and through its quaint, narrow streets; visiting the potteries, which are famous for the curious, old, quaint ware produced in jars, vases and grotesque-shaped bottles and ornaments, all more or less bright in colours and gilding, and not devoid of elegant and classical form and design. But when we see the rough appliances used by these "artists," it seems all the more surprising how it is produced. We all made purchases, and, later, when displaying our collection on board, it would have gladdened the heart of a *bric-à-brac* hunter to have had possession of some of it; for it seems that very little of this ware reaches home.

Being released by the authorities we steam on, and speedily reach a broader part of the Hellespont, where the hill scenery on both the Asiatic and European shores is most attractive. We see a small Turkish castle, said to occupy the site of the ancient torch-lit tower at Abydos; and there is a corresponding one at Sestus, on the other shore. The distance here from side to side is less than a mile.

Much has been written of this classical and historical spot. It was hereabout, in 1369, that the Turkish army, under Sultan Amurath first entered Europe; and where Leander (in classic days), and Lord Byron and others (in modern times), swam from one continent to the other — not a surprising feat for a good swimmer. But lady-loves are not so easily won in our days.

The current of the Hellespont, however, remains the same, and so does the moral of Leander's story. Lord Byron, we know, renewed the exploit of Leander without being a lover. On emerging from the sea on the opposite shore, instead of finding a lovely maiden awaiting him he found only a fever, which laid him by for some time. Still, he was very proud at the time of accomplishing the feat of swimming the channel.

The Strait again widens out to between four and five miles,

so that the specialities of the coast line are not so well seen as when passing through the narrower channels. Still, now and then the beauty of the scene is enlivened by the bright green hillsides, the tall trees, and the gardens and vineyards, which slant up almost imperceptibly from the water's edge.

Beyond the termination of the Dardanelles on the European shore and at the commencement of the Sea of Marmora stands the old town of Gallipoli, situated about the middle of a long, narrow peninsula, with a population of over 20,000. Covering, as it does, a large area, its buildings, mosques, and fortresses make it—apart from its value as a place of much trade—an important town, guarding the Marmora, Bosphorus, and the city from hostile attack. At the commencement of the Crimean war in 1854, it was thought of such importance that for a time it was occupied by the allied forces to oppose any encroachment on the part of Russia, and it was again occupied in the late conflict in 1878, although Russia gave assurance to the English Government that Gallipoli would neither be occupied nor attacked unless the Turkish army should be concentrated there—in which case it would be besieged, whether England liked it or not.

It was, therefore, decided by the English Government, on Admiral Sir G. P. Hornby being ordered to pass the Dardanelles with his fleet of ironclads, that a force of blue-jackets and marines should land in the vicinity, and that an ironclad should anchor off its shores, in order that they might act as temporary defenders of Gallipoli in case it should be menaced.

Leaving Gallipoli astern we enter the great inland lake, the Sea of Marmora—the Propontes of the ancients. It is over one hundred miles in length, from east to west, and about fifty miles in width. The Marmora is often disagreeably rough, and is sometimes dangerous. My readers may remember it was here that Admiral Duckworth was windbound with his fleet, and that during his detention the Turks had time to recover from the panic in which he had thrown them, and to prepare for him the hot reception they gave him when he sought to repass the Dardanelles. To-day, however, there is nothing specially attractive in itself, but over its smooth surface we see, in the clear atmosphere, a snow-white cloud resting on the edge of the horizon. That is Mount Olympus; while along, and within sight of this snowy summit, towards the extremity of a long line of hilly country lie Bithynia, Phrygia, Cappadocia, and the whole scene of the Apostle Paul's travels in Asia Minor. Just at the foot of

the great mount lies Broussa, the ancient capital of the Turkish Empire, now one of the most populous and thriving of the Sultan's cities, and famous for its silk industry.

All are anxiously on the look-out, and soon, directly in front of our bows, the little Archipelago of the Nine Islands of the Princes appears, looking so bright and picturesque in this inland sea. Ever so far back before the Conquest these islands were a pleasure resort for the wealthy Greeks and the Court of that period; and now, during the summer months, they are resorted to for the same purpose by the citizens of Constantinople. I cannot conceive a more delicious climate than that which they enjoy. No malarious mist rises at night from their shores, no night dews, heavy with the seeds of fever, fall upon their hills and plains. During the existence of the Byzantine Empire these islands were chiefly occupied with monasteries, which became the prisons and tombs of those who were defeated in the political conflicts of the age. The hand of time has dealt heavily with these buildings, and on most of the islands only faint traces of them remain.

These islands, lying parallel with the coast-line, are about six miles from the city, with which they are in frequent communication by means of a line of steamers. The largest, and perhaps the most important of the group, is named Prinkipos, and is much frequented by large numbers of visitors. Its villas and residences, its hotels and cafés are very attractive; while the residents (that is, visitors from the city) are noted for their kindness and hospitality to strangers.

The recent and prolonged sojourn of the British fleet off its shores has brought these islands into greater notice and favour than they have experienced for many years past.

Steaming past this interesting group, within half-an-hour we approach a scene unequalled elsewhere for beauty and attraction. Across the blue and flashing waters we see rising, as if by enchantment, from the waves, the shining towers and the domes and minarets of Stamboul, the old walls from the Seven Towers to Seraglio Point, the huge bulk of St. Sophia, the more graceful minarets and domes of Sultan Achmet's Mosque, the trees which adorn the garden of the Old Seraglio, the lighthouses on the European and Asiatic shores marking the entrance to the Golden Horn and the Bosphorus, the white tents of the Refugees' camp at Kadikeui, the cypress-crowned heights of Scutari, endeared to Englishmen by so many painful memories, and in the background the undulating hills which seem to join hands across the reaches of the Bosphorus—all lay spread out before us as we near our destination.



THE TURKISH FLEET IN THE "GOLDEN HORN."

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We are abreast of Seraglio Point. Even now in its ruinous state how beautiful it is, and what varied foliage its old buildings are buried in! Amidst its green leaves we get as we pass glimpses of gilded cupolas, gay balconies, and glittering domes. Dark tapering cypresses seem to shoot up from every corner of its gardens, throwing their deep shadows on every bright cluster of shrubs, and on every gilded lattice of this sacred enclosure.

Keeping on our course we cross the opening of the Golden Horn, and take up our moorings off the Imperial arsenal of Tophana.

The "Golden Horn," the harbour of Constantinople, which may be considered as an arm of the Bosphorus, obtained its denomination at a very remote period. It forms a distinct curve, the broadest extremity meeting the Bosphorus, and the other end tapering away until it is lost in the Valley of Sweet Waters. The epithet "Golden" was expressive of the riches which, when it was the port of Byzantium, was wafted by every wind from the most distant countries into this secure and capacious harbour.

It "curls" through the midst of the seven-hilled city, and one crosses it whenever visiting old Stamboul.

What a busy scene is stretched out before us! Its hundreds of shooting caiques; its passenger steamers; its forest of merchant vessels loading and discharging cargo; its men-of-war swinging idly at their moorings off the Government arsenal, and its general noise and confusion. Yet all this can be exchanged in less than a couple of hours by a trip in one of the swift-pulling caiques or steam-launches, for the matchless and Eden-like solitude of a valley that has not its parallel for beauty elsewhere. Engaging a caique at the scala we row gently up this lovely waterway till Eyoub is reached. Here we land. Opening from here with a gentle curve at the head of the stream, we pass through the little village of Eyoub. We look at the jealously-guarded gate in passing, behind which is situated the beautiful little mosque, within which, it is said, no Christian has ever been permitted to enter. Amongst many other treasures within its walls is the celebrated Sword of Othman, with which each Sultan is invested on his accession, a ceremony as important to the Turks as coronation is among the Western Powers.

We continue on our way to the Valley of Sweet Waters, which winds onward into the hills towards Belgrade. Its long and even hollow is threaded by a broad stream and carpeted by a wide under-belt of unbroken greensward, shaded in many parts by magnificent plane and other beautiful trees. Fortunately we had selected Friday

—the Turkish Sabbath—for our visit. We had come on a scene not easily forgotten; over the grassy plain, under the shade of the lovely foliage were scattered hundreds of Turkish ladies, seated in groups and circles, surrounded by their children, their female slaves, and black attendants, eating sweets, drinking coffee, gossiping, frolicking, and enjoying themselves in their usual quiet manner. The sight of these hundreds of white-veiled figures, clothed in silken feridjees of green and yellow, blue and grey, pink and scarlet—the groups of slaves in their many-coloured garments, the fanciful dresses of the children, the lovely Persian carpets spread on the ground, making up a vision of a Mohammedan Paradise peopled with "Houris," such, as we are told, the Prophet has promised to all the Faithful.

In the midst of this scene crowds of people of all sorts and conditions are coming and going; little stalls are pitched here and there where coffee and ices, sweets and cakes are to be obtained. Many-coloured caiques full of fair visitors, and elegant carriages with more ladies are arriving. Pashas and Beys, naval and military officers and others mingle in the crowd, adding colouring to the surroundings, and present a spectacle at once gay and interesting.

We obtain horses here—for there are many waiting to be hired from the *suridjees*—and canter back through the Valley (passing the Sultan's beautiful kiosk with its artificial water, its cascades, and its gardens glowing with beautiful flowers and foliage) to the Forest of Belgrade. There is something invigorating in the air which puts new life into one as we gallop over the greensward, across country, until the borders of the forest are reached. We enter its shade and pass along almost invisible paths, up hill and down dale; get a glimpse of the great aqueduct of Valeus and Justinian, constructed so long ago for supplying water to the city. Soon we are amongst enormous trees of all kinds, their branches meeting and twining closely together, forming shady avenues and long vistas clear of all underwood, broken only by the trunk of some noble oak fallen aslant. It has the air of a grand old wilderness, unprofaned by woodman's axe. There is quiet and peace everywhere. In the midst of such scenery we ride on for miles through as beautiful a tract of woodland forest as can be imagined, till we emerge on the broad stretch of grass of the Buyukdere Valley. How lovely it looked—all so green, and fresh, and smooth! The great trees everywhere full of leaves, and the air full of rich perfume wafted from the Valley of the Roses. The picturesque Turkoman gipsies

encamped by the roadside; the women and children—some of the latter had good features, and might even be called pretty—follow us on, begging and importuning for piastres.

We stop awhile to admire the great historical plane tree, said to be over two thousand years old, beneath which, tradition tells us, Richard Cœur de Lion and his forces encamped in 1191, on their return from the Crusades.

The greater part of the trunk is entirely decayed to below the surface of the soil, but this has not interfered with its growth. In its hollow an enterprising cafédjee has established a kitchen, where the hungry traveller can obtain a cup of coffee or a dish of kabobs at very short notice. This grand old Patriarch of the forest, rearing its branches for more than two hundred feet, is majestically picturesque, with its monstrous masses of foliage, over which centuries have passed since it gave shelter to Richard the Crusader—or, as some declare, Godfrey de Bouillon—beneath its shade.

The woodland roads were full of happy, joyous people, picnicking by the wayside, and enjoying the lovely weather. As we reach the pretty village of Buyukdere elegant habitations rise up on the borders of the sea, amongst which is the Summer Palace of the Russian Embassy at the foot of the hills which form the channel of the Bosphorus.

The bay sweeping round is simply the extension of the beautiful valley we have ridden through. Its shores are so sheltered from wintry gales that it offers a charming resort and place of residence. Several of the Ambassadors—Austria, Germany, Spain, Greece, and, as before mentioned, Russia—have their summer palaces here; while many of the wealthy city merchants reside here all the year round.

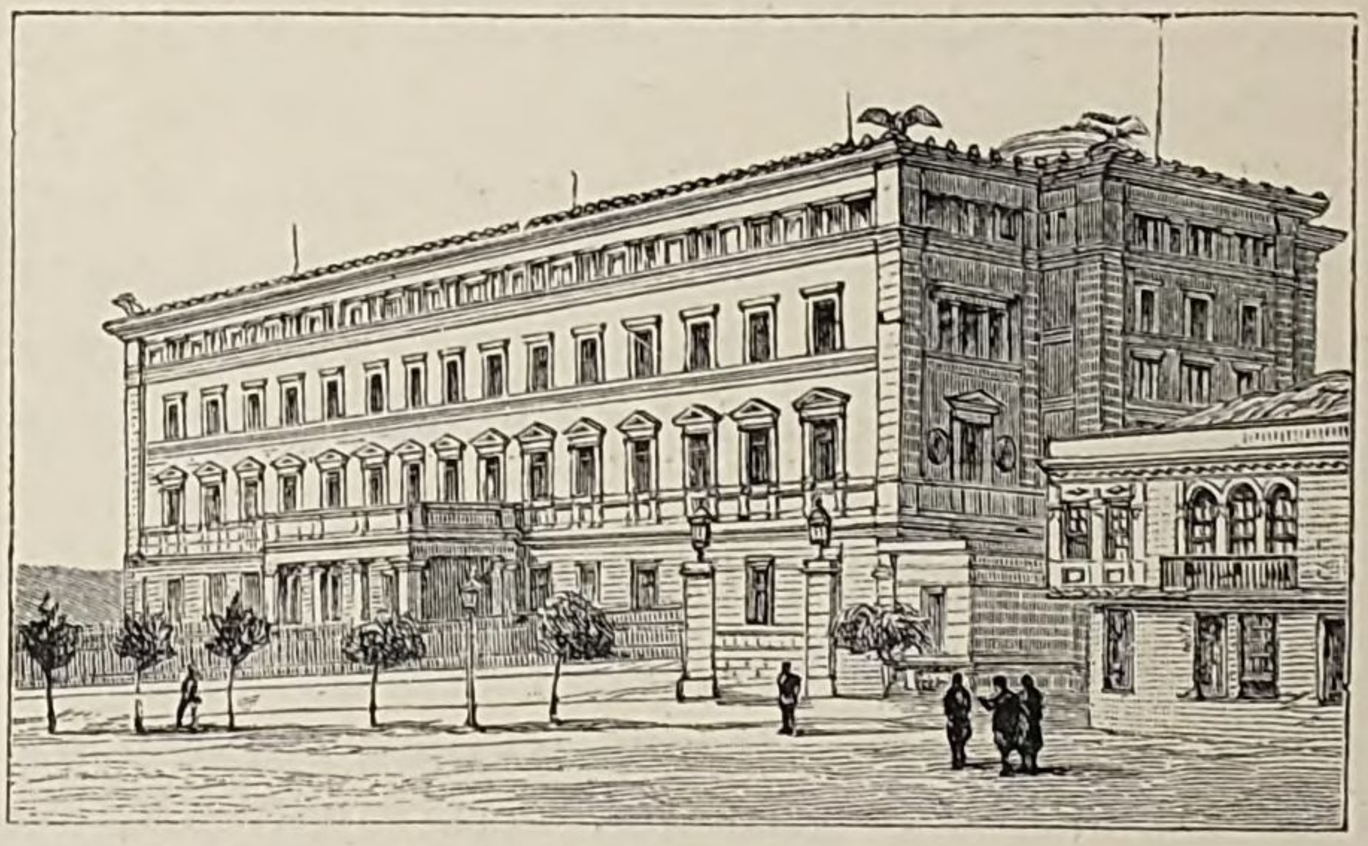
It is near sunset as we ride along its highway. Already the Greek, Armenian and Levantine ladies, beautifully attired, are promenading the terraces and quay. The lights of the cafés and houses blend in the water with the silvery light of the moon's rays just peeping over the top of the Giant's Mountain on the Asiatic shore.

An orchestra of Hungarian musicians is giving to the echo the popular waltz of "My Queen," and we canter along the road and reach our home—the *Antelope*—just in time for dinner.

The Bosphorus.

The great wooden bridge across the Golden Horn, which connects the dingy but busy European quarter of Galata with the

more sedate Stamboul, was already alive with its many-coloured and many-nationed passers to and fro when we arrived on the scene. There had been a dance at the German Embassy on the previous night, after which we had stayed with friends in the city, and we were now intent on returning to the *Antelope* at Therapia. I have mentioned this bridge before, which is, perhaps, the most interesting spot in all Constantinople, being unique in its aspect, and very wonderful in the extraordinary mixture of races of men and women who pass and repass it during the day. Steamers of many kinds puffing off their white steam and black smoke are alongside, for here is the general landing and embarking place for all the villages of the Bosphorus, for Kadikeui and its neighbouring islands, and for the villages along the shore beyond the Turkish portion of the city that are watered by the Marmora.

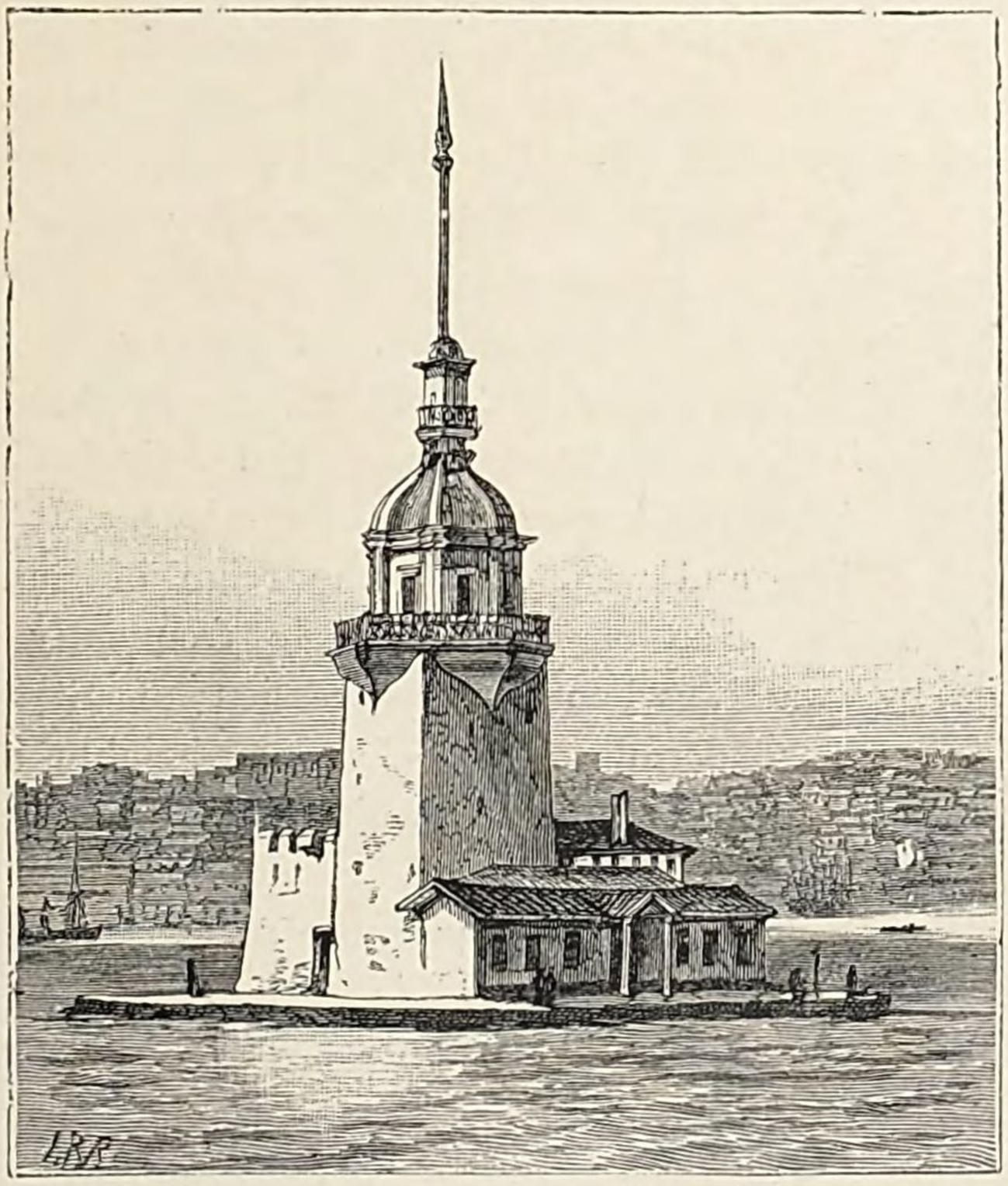


THE GERMAN EMBASSY, PERA.

After many enquiries we succeed in getting on board what we are led to believe is the right steamer for Therapia. The time-table issued by the "Chirket-I.-Hairie" company is always a puzzle to the visitor, for the Turk continues to reckon his day by counting the hours from the time the sun sets. The result is, the hours vary every day according to the season of the year; thus, one o'clock in the morning may sometimes be six, at others it may be nine or ten, "Frank" time.

However, after we are seated on board we find the steamer to be one of the "zig-zag" species that calls at both the European and Asiatic shores, so we shall be considerably longer than we intended in reaching our destination. These boats are nearly always crowded with passengers.

Within the next few minutes after leaving the bridge, Pera, Galata and Tophana are passed, and we glide close by Dolma-Bagtché. Our steamer is now turned towards the Asiatic shore, and after passing Leander's, or the Maiden's tower—erected on a rock in mid-channel, and which combines in the one structure both a fort and a lighthouse—we stop for a few minutes at Scutari, where some of the passengers land and others come on board. I always think there is such a sense of peace and quietness in this old Turkish city; there is not much of interest in its streets, but from its



LEANDER'S TOWER.

hillsides lovely views may be obtained, and on its heights is situated the great barrack hospital with which Miss Nightingale's name was associated, and where, during the Crimean war, some 10,000 of our troops were quartered. Close by is the great Turkish "Field of the Dead," its forests of cypresses and its monuments stretching along for miles. Here, too, is the European cemetery full of pretty trees and flowering shrubs, where some 8,000 British soldiers are at rest, and which is marked by the great obelisk erected by their Queen and country to their memory. It seems

almost impossible to imagine a more lovely spot for peaceful rest than the Turkish and European cemeteries at Scutari.

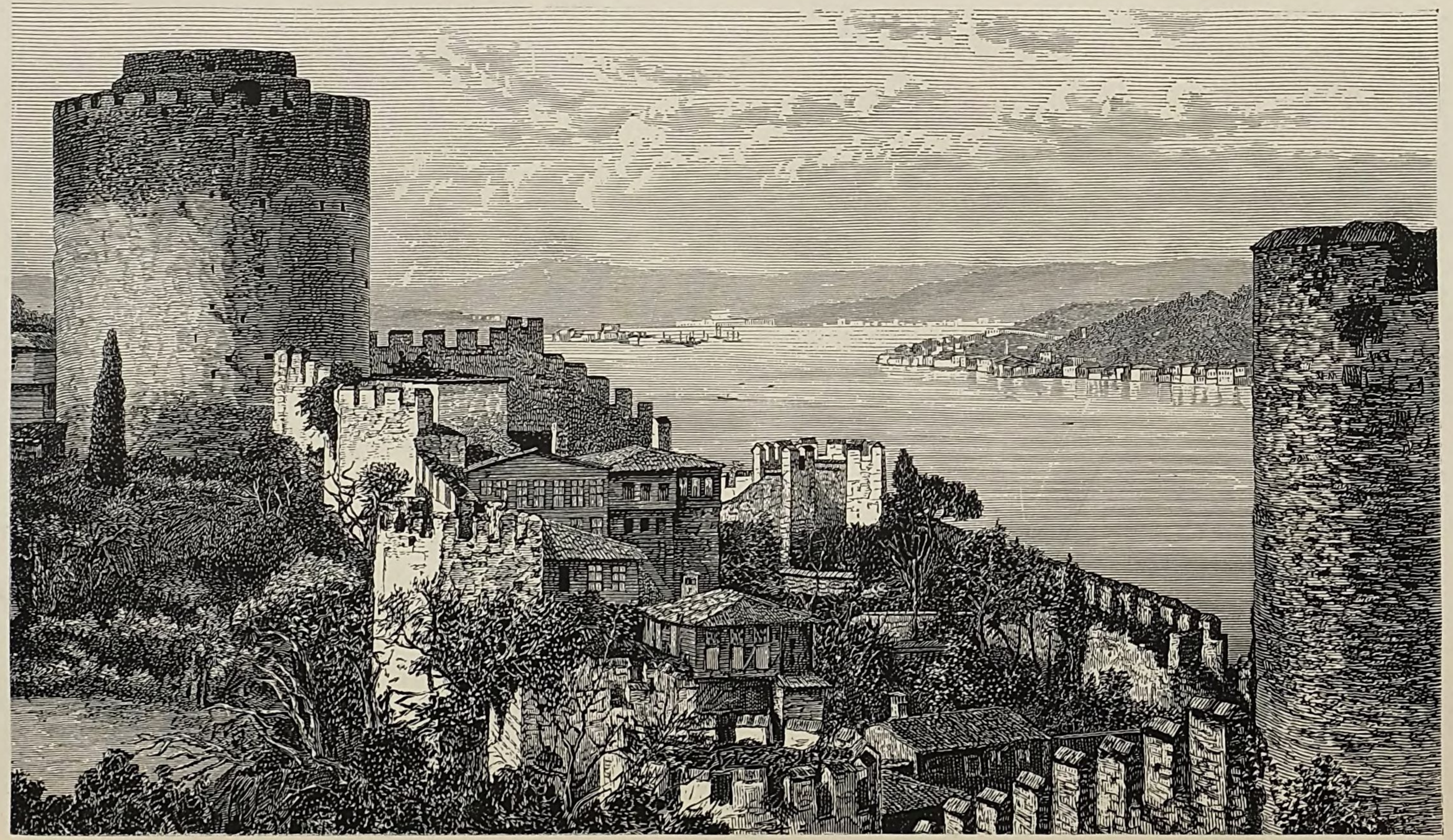
The next station is at the village of Kadikeui, a favourite home of the merchants and others who have business all day in the city. It is so situated that during the hot months of the summer it benefits by the cool breezes from the Marmora, and in the winter is so sheltered as to escape the cold, cutting winds from the Black Sea.

Leaving Kadikeui our vessel turned and, to some extent, retraced her course by crossing to the European shore towards Cabatach, where we remained a few minutes for disembarking passengers and then moved on to Bechiktach. Once more the grand building of Dolma-Bagtché came into full view, followed by the still larger Palace of Tcheraghan, this truly handsome building, occupying nearly half-a-mile of frontage, looking bright and beautiful in the morning sunshine. A mile or so farther on we stop at Ortakeui—a pretty little village, the favourite home of numerous Armenian and Greek merchants and their families.

The mosque is situated near the landing-place. It is a most picturesque building, and was, during the reign of Sultan Abdul Aziz, his favourite place of worship. He frequently visited it on Fridays by water, when the procession of State caiques produced a very wonderful effect. On the heights above this village is situated the pretty little white palace—Yildiz Kiosk—occupied by the present Sultan.

Perhaps no place in the world presents so endless a succession of beautiful scenery as the shores of this stream. There seems such a combination of sublimity and loveliness, which is not to be met with elsewhere. Its bright blue waters are covered with every imaginable kind of craft, from the lovely, light, airy caique to great ironclads and merchant vessels of all nationalities coming and going with cargoes of all descriptions.

Its shores are lined with picturesque villages. Its palaces, its mosques and minarets are reflected in the waters, backed up by green hills whose luxuriant vegetation seems ready to cover them all over. Trees grow along the shore, and gardens and fields beyond. Its little dark cemeteries, shaded by sombre cypresses, and its turbanned headstones, all looking so peaceful and quiet; its valleys, stretching back till lost in the hills, all give an indescribable charm to the scene. Our steamer is still threading her way, passing villages where villas and houses are clothed in ivy and half hidden in shrubs and trees,



THE CASTLE OF EUROPE, ON THE BOSPHORUS.

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with overhanging latticed balconies, and marble steps running down to its blue waters. A caique is waiting to take some fair one for her afternoon row. Crossing to the Asiatic shore, we are rewarded by a good view of one of the most beautiful, if the smallest, of all the Sultan's palaces—Beylerbey—with its sculptured white marble frontage, its beautiful gateway and gilded bronze railings.

Still backwards and forwards goes the steamer across the stream, one time in Europe and shortly afterwards in Asia, touching altogether some eighteen or twenty different landing-places during the short voyage of seventeen miles. We cross again, and land passengers at Candilli. This village seems to surpass all the others for the loveliness of its site, its health-giving air, and commanding, as it does, one of the finest positions, with views embracing almost the entire length of the Bosphorus. It is full of pretty villas and residences, some of the best of the European families having their homes in this enchanting spot, behind which stretches away high hills, covered from top to bottom with rich foliage, hanging gardens, summer-houses and kiosks, all aglow with lovely flowers and plants. To the right and left two valleys open to the sea—the Valleys of Heavenly Streams—between which extend for some distance the beautiful field of the Sweet Waters of Asia, shaded with sycamore, beech, plane and other large trees. Here, as at the Sweet Waters of Europe, on passing could be seen groups of Turkish ladies, with their children and attendants, seated under the trees and by the stream enjoying themselves with their friends; while the merry children playing their games in the midst of so much loveliness presented a most joyous and interesting spectacle.

While we are waiting at the scala, a motley crowd of gaily-dressed people of all sorts and conditions come on board and we are off again, getting a glimpse, in passing, of a lovely white marble fountain surmounted with crescents and adorned with sculpture and gilding.

The Bosphorus now extends straight before us, and, crossing to the European shore again, we look in at pretty Bebek for a few minutes, and, after passing a little cemetery close to the shore, whose high, dark cypresses and white turbanned tombstones are reflected in the blue waters—looking such a quiet, peaceful resting-place—we next make a stoppage at the scala under the shadow of the three great towers of Rumili Hissar—The Castle of Europe—encircled with strong battlements, walls, and smaller towers that descend in picturesque ruin to the water-side.

We are now at the narrowest part of this beautiful water-way. Here the strong current scampers through between these shores at the rate of seven or eight knots until it reaches Arnaout-keui sweeping round its shore boiling and seething like a cauldron; rushing past the quay with a swiftness that often makes it difficult for caiques and even steam vessels to make headway against this imperious current, which has been designated the "Devil's Stream."

Again our steamer crosses to the Asiatic shore; and so, repeatedly, backwards and forwards we go. The scene is ever changing. Hundreds of boats, caiques, sailing and steam vessels are passing and repassing, and fishermen are casting their nets from the various stations along the shore.

Here the Bosphorus widens; the scene changes. We make calls at Canlidja, Emirghian, Yenikeui, and Beicos. Here we are at last safe from the turmoil of waters in the beautiful bay of Therapia, where is the anchorage for the armed vessels attached to the establishments of Great Britain, France, and Italy, who have their summer residences here.

It is a delightful locality; its quay, stretching along towards Buyukdere, is bordered with hotels, large buildings, and the official residences of the Italian, French, and English Ambassadors; the home of the latter stands on a point of land projecting beyond the other official residences. It is a picturesque and somewhat imposing structure of pretty design, built of wood and coloured a warm sepia tint. Behind rise terraced gardens full of lovely shrubs and flowers, and planted with trees of immense size and beauty.

From these heights the view is very fine; the coast of Asia is spread out like a panorama. The Sultan's Valley at Beicos, the Sweet Waters, and in the distance the Giant's Mountain in the form of an enormous green pyramid, upon the highest point of which, we are told, is the grave of Joshua, Judge of the Hebrews. A little mosque is at hand in charge of a couple of dervishes. Before us shines the very *blue* waters of the Black Sea, guarded by the fortresses on either shore, Rumili and Anatolia Kavak. Here the Bosphorus narrows for the last time till opening out into the gloomy "Mer Cimmerium" extending her dark and restless horizon in the distance before us.

From the deck of H.M.S. *Antelope* we see the prettily-situated little Greek village of Therapia, the most interesting of all the villages on the Bosphorus, with its half-hidden houses, backed up by the lovely trees of the Khedive's garden; its churches, large buildings

and hotels, its cafés and stores, its waters full of life and animation, caiques, fishing-boats and launches coming and going; the war-vessels of France and Italy, attached to their respective Embassies, laying quietly at their respective moorings, giving to the scene a sense of rest and beauty; the hills behind covered with gardens and rich vegetation, villas and residences of the wealthy Greek merchants, from which lovely views are obtained of Buyukdere, one of the richest of the villages on the Bosphorus, its quay the widest and its houses the handsomest. It is prettily situated, extending along the edge of the gulf, behind which opens a wide valley with fields and trees and white with houses, leading to the great forest of Belgrade. Away in a northerly direction we get glimpses of Mezarbournou and Yenimahalle, and following the coast-line we see the batteries and walls that crown the heights of the village of Rumili Kavak.

The Genoese built two castles here, the one on the Asiatic side facing the other on the European shore, in order that they might exact a toll from all ships coming into the Bosphorus from the Black Sea. In time of war the strait was closed against the enemy's ships by a great chain stretching from shore to shore. We see the old Pharos lighthouse, where, in days long gone by, torches were held up at night to save mariners entering or leaving the Bosphorus from shipwreck on the Cyanean rocks, or, as they were called, the "Symplegades." These rocks were very celebrated in antiquity, and sailors used to offer sacrifices to their deity for safety before starting on their voyages.

Fish and Fishing in the Bosphorus.

Of all the enjoyable out-door sports and pastimes, probably there is none so much in favour, in which the beauties of nature and the presence of lovely scenery are impressed so deeply on the mind as the fascinating art of old Isaac Walton. Whether it is that the scenes of the fisherman's sport are more generally laid amongst those spots where the beauties of the surroundings appear in their fullest glory, or whether it is that the contemplative mood in which one is usually absorbed while enjoying the sport impresses it more fully on the mind, I know not.

Now, seeing I am about to carry my reader into the far-off country of Eastern Europe, and roam along the banks of the Bosphorus and the shores of the Princes Islands, where the scenery, the climate, and general surroundings are all so fascinating,

I must preface my remarks by saying I am not about to give an account of any sport which I, myself, participated in, but simply relate what I learnt during my stay concerning fish and fishing in the Bosphorus.

The abundance of sea-fish met with here is remarkable, and their varieties are surprising; Providence, in its great bounty, has been more liberal in this respect to the Bosphorus than to almost any other of the waters of Europe. Many of the species met with here are unknown to English markets, and some are complete strangers to other seas.

The extraordinary beauties of colour observed in many of the varieties are highly interesting—green, pink, gold, azure, red, and silver glisten in brilliant tints on their scales.

Chance one day threw me into the company of an old resident, from whom I learnt much of interest concerning the "gentle art," which I shall try to make intelligible to my readers.

There are several species of the mackerel family caught here, but all are inferior to those of the English coast. They migrate from the Marmora to the Black Sea early in May, when they are caught in vast quantities and are preserved by being dried in the sun. The rest pass the summer in the Euxine, where they fatten and return, and when caught are eaten fresh.

Red mullet, similar to those met with in our seas, are very plentiful during March and April, and in taste and flavour are worthy of the reputation enjoyed by the species elsewhere.

Tunny are large, coarse, and indigestible, but are much eaten by the refugees and lower classes. There is a species of a smaller kind of this fish in season during October and November, when they usually migrate towards the Mediterranean. On the way there they are caught by thousands in the net fisheries, which I shall attempt to describe further on. Some are eaten fresh, but the greater portion are salted and preserved in casks for consumption during the Greek and Armenian Lent.

Rockfish are very pleasant flavoured and of good size, similar in shape to the haddock. They frequent the most rocky portions of the Bosphorus and the vicinity of the Princes Islands.

Coral-fish, a species of gurnet of a silvery-pink colour, flat sided, arch-backed from snout to tail, shaped somewhat like a tench, but more curved; the flesh is highly esteemed for its light and wholesome qualities, and it grows to a large size, weighing sometimes from 18lbs. to 25lbs.

The common plaice is plentiful, and so is a kind of turbot, known as the "Shield-fish," whose skin is furnished with horny excrescences. When of good size and condition, it sustains the reputation enjoyed by its species in northern waters.

Sturgeon are occasionally caught, but they can scarcely be considered as residents of these waters. One variety of sweet and delicately-flavoured fish, much esteemed here, especially by invalids is known as "Kefaly," a corruption of the Greek for "a head"—so named from this member, as well as the back portion in front of the dorsal fin, being broad and flat. Another, known amongst fishermen as the "Swallow-tail," belongs to the tunny tribe, the name indicating the posterior portion. It swims with remarkable velocity, and is of a graceful, elongated shape.

There is another curious fish—in fact, there are several varieties of the same species—resembling the Bonito. It is furnished with elongated and prickly pectoral and dorsal fins of various colours: pink, azure, gold, and brown, and the tail is a bright ultramarine. When first taken from the water the vividness of these colours is strikingly brilliant, but a brief exposure to the air tarnishes their lustre.

Lufer, a species resembling the grey mullet, is not often met with in other waters than those of the Bosphorus and Marmora, and yet it is unquestionably migratory. Its average length is from ten to fourteen inches and it weighs from one to two pounds. The flesh is extremely delicate and is more esteemed than that of any other fish frequenting these waters. They come into season about the end of September, and are generally met with in the small bays of the Bosphorus from Bebek to the shore north of Buyukdere, a distance of eight miles; they are caught with deep lines, and bite eagerly at a bait composed of small morsels of mackerel.

Angling for these fish is one of the favourite diversions of the foreign inhabitants of the shores of the Bosphorus, who employ lines from ten to fifteen fathoms long, with two hooks attached. These lines are held in the hand and pulled to and fro until the fish bites, when they require to be drawn with care and rapidity. Dark, still nights are preferred for the sport, upon which occasions lighted lanterns are suspended on either side of the boats to attract the fish; and it is not an unusual sight to see a score or more of illuminated caiques scattered about in different spots during the fishing season, whilst others silently glide to and fro by the side of the banks or stretch into mid-channel.

Smelt and whitebait are abundant, the latter far outstripping in sweetness and delicacy even those choice species that grace the tables of the Ministerial banquets at Greenwich. Of the species I have enumerated only two are flat fish. Halibut, sole, skate and flounders are, however, sometimes caught, but appear as intruders rather than as regular inhabitants of the adjoining seas. Some of these varieties are migratory, absenting themselves in October or November and returning in April or May; the remainder, however, are met with in vast abundance at all seasons. Thus the poor here are able to profit by the bounty of the "Giver of all good things" to a far greater extent, perhaps, than in any other city in Europe.

Fresh-water fish are not met with in great variety. Trout from the mountain streams of both the European and Asiatic shores of the Bosphorus; eels from the reservoirs or "bends" of Belgrade; pike, thin and unusually bony; carp, coarse and ill-flavoured, and crayfish, are sometimes exposed for sale in the markets of Pera and Galata; but fresh-water fish, whether from their scarcity or there not being any great variety, seem to be but little cared for, and only meet with a ready sale about the time of Lent, when the strict and long fast of the Greeks, Armenians and Catholics render sea-fish somewhat scarce and dearer than upon ordinary occasions.

Shell fish is abundant and in great demand, especially mussels and oysters. Prawns are plentiful, and those imported from Smyrna are of extraordinary size, being equal in weight to fine river crayfish. Lobsters are less plentiful, and are not to be compared with those of our own coasts; while crabs, except a small species, are almost unknown; in fact, none of the shelled varieties have the flavour met with in those of similar kinds in colder seas.

I have been assured that dogfish and sharks of considerable size are frequently caught in the vicinity of the Princes Islands. Although these islands are but twelve miles distant, few instances are known of these voracious fish ascending the Bosphorus, or, at least, of their being caught in the fisheries of the channel. Not so with porpoises, for they congregate in vast shoals in the Bosphorus, especially at those seasons when the small species of tunny and others already mentioned migrate to and fro. Indeed, they seem to follow the smaller kinds of fish in their wanderings, and to imitate their example of breeding in the Black Sea. Stragglers may, however, be seen at all times of the year, sporting along the shore, and even finding their way up the waters of the Golden Horn.

Having enumerated the various species of fish commonly met

with in this and the neighbouring seas, it may not be out of place to offer a few remarks upon the principal modes of fishing. These are of four kinds: angling with deep-sea lines, wicker pots, hand-net and boat-net, and stationary-net fisheries.

In the first mode the lines are usually made of horsehair and are from sixteen to twenty fathoms in length. Rods, reels, artificial baits, and all the various and sundry devices of our fishing fraternity are here almost unknown, although, I believe, a coarse metallic imitation of a fish is sometimes used when fishing for the small tunny species; but this is the exception and not the rule. On ascertaining the depth of the fishing-ground the line is paid-out accordingly, held between the finger and thumb of the right hand and moved backwards and forwards; the fisher's success or otherwise depending upon the delicacy of his touch and the dexterity of his strike.

Each line is provided with two or more hooks, which are baited with slices of mussel, mackerel, or other fish. The leads, necessarily heavy, are rubbed with mercury to attract the fish, especially at night, which is considered the best time for this sport. During southerly winds the mid-channel for some miles is frequently seen to be covered with caiques and boats sculling to and fro for the purpose of fishing. When many of the species are migrating from north to south and are pursued by porpoises or gulls, they take refuge in the shallow bays, and the number caught with lines and hand-nets on these occasions is almost miraculous.

Wicker-pots are extensively used along the shores and at the mouths of sheltered bays and inlets. They are made of fine osier or split cane, bell-shaped, and flat at the receiving end. Twenty or thirty of these "pots" connected by a strong line and weighted with heavy stones are sunk together and the place marked by a buoy; in this way crabs (small ones), lobsters, and fish of smaller kinds are caught in abundance. While walking along the quay between Therapia and Buyukdere in the still evening it is interesting to watch the fishermen overhauling their nets, and, when needed, deftly working the netting-needle.

The net which mostly interested me in these rambles was a small one formed like a parachute, from twelve to twenty feet across at the mouth, and regularly tapering away to "nothing." At the apex a line was secured for its recovery when lowered in the water, and strung upon the rope which formed the circular mouth of the net were many pieces of lead, of sufficient weight to cause it to sink swiftly to the bottom of the sea.

How this net was used at first excited my curiosity. One day, however, after a judicious application of backsheesh, I was allowed to join in one of the fishing excursions. The boat paddled along the shore for a short distance until nearing a well-known place, when she was stopped and kept in position by one of the men sculling gently along. The other man now stood forward, with the net gathered in a peculiar fashion in his hand, keeping a sharp look-out all the time on the surrounding waters; when, suddenly, and apparently without further preparation, he launched the net ahead of the boat, sweeping it through the air with an impetus that caused the lead-weighted rope to expand into a circle and silently swoop into the sea. Away ran the retaining line until the net had reached the bottom, when, after a short interval, he commenced hauling it in, hand over hand. The net in descending was drawn together at the mouth by the weight of the leads, and in this way a good many fish were enclosed in its meshes. It seemed really marvellous the accuracy with which these fishermen, with the net folded like a hank in their hands, threw it and dropped its expanded mouth on the sea. The ease, swiftness and certainty with which the operation was carried out induced me to have a try; but trial after trial only disclosed to me how impossible it was to acquire the art of throwing the net, unless by long and patient effort.

This sport is not confined to boats, for I have frequently seen numbers of people enjoying the sport from the shores and ledges of rock along the Bosphorus; even the youngsters, who acquire the art early, are to be seen sweeping out their little nets to great distances with unerring skill, and frequently making captures; the shouts or laughter which follow every haul telling of success or failure. The rivalry among these young people as to who should throw the furthest might explain the patience with which this sort of fishing is prosecuted and the popularity of the sport.

Boat-net fisheries are principally established around the Prinkepos (Princes Islands), at the northern extremity of the Bosphorus, and thence along the coast to the Black Sea. The boats employed require crews of eight or ten men each. Near the bow of each boat is affixed an upright post, about twelve feet high, with transverse bars serving as a means of ascent to a wicker seat, or platform, fixed at the top. On this an experienced look-out man is placed, his duty being to watch the shoals of fish coming from a distance and to give notice of their approach.

Six boats generally comprise a gang when operations commence;

they form an oblong square, about forty yards long by about twenty-five broad. A boat is anchored at each angle and one is stationed about the centre of each side. The intervening spaces are occupied by the nets, which are from fifteen to twenty feet deep, with proportionate flues; those upon the longest side are kept flush with the surface by means of stout cork floats and by the aid of the central boats, so as to form a barrier; those of the extremity are allowed to sink to a certain depth, and so permit the fish to pass over; the ends, shelving upwards, are affixed by ropes to running blocks in the boats, ready for hauling taut. The narrow ends invariably face the current, and when the ripple of the water, or other signs of approaching shoals are perceived, and the number likely to be enclosed is deemed worth the trouble, the signal is given and the nets at both extremities are strained taut by those whose duty it is to haul the ropes. The fish, being unable either to escape by the sides, to retreat, or to advance, cast themselves with a simultaneous rush to the lowest extremity; and in this manner many hundreds are frequently caught at one haul.

These floating fisheries are usually established a few hundred yards from the shore, in such places as are known to be the favourite passages of the migratory species. The nets of strong tanned twine are made by the fishermen during the winter evenings, and are usually kept carefully repaired and preserved.

Stationary-net fisheries, although similar in the system of working, have nets which differ from the foregoing by being stationary. Many of these fisheries of the smaller kind may be seen upon both sides of the Bosphorus, but more especially on the western shore, where the current, with two or three exceptions, is less violent than upon the Asiatic side. The fishery usually consists of a couple of stout poles, elevated from eighteen to twenty-four feet above the level of the sea, on which are platforms; opposite to these, at a distance of seventy or eighty feet, is a row of stout poles, driven into the sea-bottom and held in position by moorings, the whole forming an elongated square with one of the narrow ends facing the current. The nets upon the longest faces are attached to these poles in the same manner as those affixed to the boats at anchor; but with this difference, that they rise about three feet above the surface of the water.

The watchmen, who perform the same duties as those in the boats, lie on these platforms face downwards. These were the men who, when seen by tourists and others while passing through the

country during the exciting times of the late war, were reported in the newspapers as unfortunate Turks who had been impaled by the Bulgarians. This statement, it will be remembered, caused considerable excitement in England at the time, until the real truth of the matter was explained that they were only poor fishermen pursuing their usual avocations, and were not the victims of Bulgarian atrocity.

These operations are very similar to those of the boat fisheries, with this exception, that upon the signal being given the men on watch strain and raise the end nets by means of cords running over pulleys affixed to the front of the platforms, while other men in flat-bottomed punts go round the four sides to haul up the net, take out the fish and replace the tackle.

Most of these fishing stations in the Bosphorus are small concerns, not employing more than ten or twelve men each; but the fisheries upon the shores of the Black Sea are on a much more extensive scale, each employing something like a hundred and twenty hands; frequently as many as twenty thousand of the small tunny species and five or six hundred sword-fish are entrapped in the course of twenty-four hours. The fishing season for these species of small tunny and sword-fish lasts about ten weeks, commencing towards the middle of September.

The majority of the men employed in this trade are Bulgarians from the vicinity of the Black Sea, and but few Turks work at it, unless as overseers or agents of the government contractors. All sea and river fisheries are fiscal monopolies; they are farmed out annually to the highest bidder in each district—generally some wealthy Pasha—by whom they are sub-let to various tenants.

The fishmongers form a numerous corporation, and, as a matter of course, claim the prophet Jonah as their patron saint. Their trade is divided into two branches—wholesale and retail. The former contract with the owners of the fisheries, or are themselves joint proprietors. On a good haul being made the fish are put up for sale in lots and are disposed of to the highest bidder by the public crier of the company. These sales are under the superintendence of the government inspector, whose business is to issue licences, to enforce police regulations, to inspect markets, to see that no unlicensed dealers sell fish, to seize unwholesome or spoiled articles and to regulate the selling prices.

If dealers are found guilty of selling stale goods, confiscation and punishment ensue. The retail fishmongers are principally Greeks,

and are under strict rules, a most advantageous system as regards the public health.

The Fish Market is well worth a visit, though at times the display is more remarkable for abundance and variety than for size and quality. The various species are exposed on marble slabs or on wooden dressers, while the finer kinds are hung by the gills in tempting display. Shell fish, when in season, is kept in hampers and baskets, and is brought to market in boundless profusion.

CHAPTER VIII

Greek Easter

Baloukli—The Festival of the Fishes.

To-day of all days in the year is the one for an excursion from Pera to Baloukli by the road skirting the land-walls of Stamboul. The road from the Golden Horn to the Sea of Marmora is delightful at all times, but it is most attractive at this season of the Greek Easter. The old grey towers are now putting on their gayest draperies of fresh young foliage, for large trees have sprung unchecked from the fissures of the crumbling masonry; the Judas-tree blushes and glows amidst wild vines, figs and sycamore; the showering snows of cherry and apple-blossom, so lately sprinkled over the broad moat, have passed away, and young green corn, stately artichokes, sturdy beans and homely kitchen herbs fill the deep hollow with a rich carpet of verdure; the birds are in full song and the whole face of the country is alive with holiday-makers.

This Easter Friday, old style, is the day especially devoted by the Christians of the Eastern Church to visiting the Sacred Fountain and the Miraculous Fishes of Baloukli.

I land early in the forenoon and make my way through the little burying-ground, and so reach the scala of Kassim Pasha, where a small flotilla of clean-looking caiques wait at the wooden jetty. Before embarking, however, a brief contest with the "caikdjie" is a duty owed to society; but the bargain is soon struck as there seems to be great competition amongst these "jolly young watermen."

At length we are off and are shooting along gaily over the smooth water. The arsenal is passed, its long range of workshops lining the shore, backed by the trees of an enclosure called the Sultan's Garden. The scene as we go along the Goldern Horn is full of interest, villages nestling along the shore giving a picturesque tinge to it all, relieved here and there by graceful tapering minarets and lovely foliage. The caique at length reaches one of the scalas, and on landing I secure a seat in an "araba," in which are a lot of laughing and joking holiday-makers. We drive along at a brisk

pace, pass gardens and fields, ruins of old palaces, and by the double line of blackened walls and towers that mark the site of the Blackernæ. After passing the Adrianople Gate I elect to walk the remainder of my journey. The road here dips into a valley, rising again to "Top-Kapousi" (or Cannon Gate). This spot is of historical interest, for it was here the Turks made their great entrance on the occasion of the taking of Constantinople. Along here I am informed a few years since existed a perfectly unbroken sweep of walls and towers, the triple line of defence. The moat and the water-bridges viewed from either eminence must then have formed a most picturesque scene; but now decay and destruction have fallen on this matchless girdle of the ancient city, and left many of the venerable towers mere heaps of crumbling masonry.

Passing the gate, what a stream of busy life is pouring onward towards the Grove of the Sacred Fountain at Baloukli; bright groups of Turkish women, gathered wherever a low parapet or a few stones on the edge of the road offer means of rest, are enjoying the day after their own fashion, staring at the passing crowds, and gossiping with one another. I continue my walk, but others jolt along in rickety carts or scarlet-tilted arabas, while horse and donkey-boys importune one to troll along in the same fashion.

The scene now, look where I will, is most enjoyable, and as I near the great cemeteries bands of Bulgars and Wallachs are filling the air with the plaintive and melancholy strains of their national music; then some wild, discordant notes proclaim a party of musicians heralding a cluster of Armenians in their holiday garb, baggy white trousers, the material of which has been so lavishly gathered into superfluous folds in the bulk of the garment that a painfully tight fit only has remained for the thigh, and nothing whatever to cover the knees; lower down covering begins again in the form of a gaily-covered stocking, bound round and crossed and swathed like an ancient Roman sandal. A crimson scarf, rolled and twisted, encircles the waist and wanders about the person, falling in a deep loop over one hip. A bright satin open-waistcoat, a jacket of striped Damascus silk, gold-colour and purple, or crimson and pale green, with a fez almost hidden under a painted handkerchief bound about it turbanwise, completes the fantastic holiday adornment of the hard-working Armenian *hamal*, whose usual attire is brown felt and dirt; to-day he is radiant, and performs heavy prancing capers to the sound of excruciating bagpipes

with all the joyousness of a child. I spend some time here enjoying the scene of this happy throng, and at length, moving on, I come across an apparently exciting event from the numbers gathered together. They are witnessing the wrestling matches, which are always a great feature at these gatherings. Here were some half-dozen strong, sturdy Armenians, stripped to the waist, trying their skill in giving a "fair back" to one another. It was, apparently, purely a game of strength; tripping up, after our manner of wrestling, not being recognised. There is no rioting, no quarrelling, and the crowd gets thicker and denser as I proceed along the road with the stream, occasionally stopping by the way to enjoy the pretty little glimpses of scenery. Here, as I pass the little pink and grey "teke" of the dervishes, the sylvan beauty of the country is really most charming, a long row of military tents giving a picturesque beauty to the scene; while in the distance are seen more tents and little shanties, which, on nearing, I find to be full of cooks and "cafédjis," busy with their frizzling and frying, and roasting and boiling, under the trees; and I look ahead among the thickly-strewn grave-stones of the Armenian cemetery, where the dancing and piping and the feasting seems to be vigorously going on.

A brisk clapping of hands as I reach the centre of all the attractions calls my attention to a ring of dancing hamals. The sounds that animate them are drawn from a drum and fife worked by two heated, ragged, but energetic musicians. In the centre of the group are the dancers, labouring slowly round and round. They are not all young and in the spring of life and gaiety by any means, for many grey-headed men combine to form the broken circle.

The evolutions are conducted by a gaily-dressed personage, who steps out with an air of heavy responsibility, held lightly at arm's length by the next dancer, their little-fingers only being twined together in order that the leader may be free to elaborate the fancies that are to guide the ring; the rest of the performers cling together, each one's hand upon his neighbour's shoulder. The master of the ceremonies waves a handkerchief with his disengaged right hand, and, slowly and heavily, like a circle of prancing elephants, the dancers, grave and serious, *knead* the ground. They turn the foot, they sway together, and so go on and on, round and round, till the perspiration streams from their brows; but still they toil on for hours, and, like the poor simple creatures they are, feel they are mightily enjoying their brief holiday with the mild dissipation of this treadmill-like exercise.

In another portion of this field of the dead I come across a crowd of Greek dancers, who are evidently bent on enjoying themselves; theirs seems to be a livelier step, for they leap and vault round a man who is scraping away and producing most discordant and squeaky music from a little Turkish fiddle. I stand aside and watch for a time these merrymakers, all brightly clad in holiday attire. In this ring the dancers hold each other more loosely, and the leader at certain stages flourishes his bright-coloured handkerchief wildly as he leaps and springs about, all following his not ungraceful attitudes and movements with more or less success. Seeing strangers amongst the crowd the fiddler's scrape is brisker and the dancers leap more energetically until, from sheer exhaustion, they stop at last and mop their flushed faces, while the fiddler goes round with a bowl to collect his scanty payment, the dancers meanwhile indulging in drinks all round.

I was surprised at not seeing the women joining in these dances, for there were many at hand, all looking more or less anxious to join in these national games. I learned on enquiry that Greek women very rarely dance at these public festivities; but in their own villages, on quieter occasions, they frequently do so, Armenian women the same.

Passing these groups leads me to where many other amusements are provided for the great crowd. Here are swings in full motion, aunt sallies and rifle galleries, all extremely popular. The swings here are not seemingly considered as exclusively the property of the young people, for they are crowded with ancient men and women, with grave and anxious faces, who await their turns and swing away, apparently enjoying themselves and considering they are fulfilling one of the serious duties of the day; and they are equally conscientious in the matter of the whirligigs and merry-go-rounds that seem to occupy every convenient patch of ground.

Here, too, are shows and exhibitions of the most wondrous character, to judge from the marvellously-painted signs swinging in the air, and the grotesquely-dressed "ruffians" and hideously-painted women in the shortest of petticoats and scantiest of clothing who line the stage fronts, mingled with clowns, acrobats and others, who call attention to the wonders that may be seen within their caravans for a few paras. Like crowds of others I made one among the number, for was I not out for a "day of it?" Common and tawdry as was the outside view, and shabby and disreputable as was the company, what they had to show us when inside was indeed a

delusion and a sell. Two or three of these "artistes" performed capers on the tight-rope; then they acted a scene from a pantomime in which the clown took a very active part; an acrobat did some tumbling, and another of the company did a little thimble-rigging with peas, &c. The crowded audience, composed of many tribes and nationalities (I, alone, representing Western Europe), clapped and shouted, being hugely delighted with the entertainment and all they saw. The bandsmen bellowed and blew on their crazy instruments, the cymbals sounded, the drums beat, caravan proprietors shouted till they were hoarse of the wonders to be seen within, and circuses with marvellous horses, performing ponies, boxing and wrestling booths, all were at hand to complete the picture.

Everywhere around as I continued my way were extemporized kitchens in which open-air cookery was going on—here a dish of hot kabobs, there pilaf or fried fish was to be had, and, from the crowds of customers, the vendors seemed to be doing a brisk trade; hawkers of sweets, ice-cakes, halva and other delicacies, were shouting as to the qualities of their wares, while water-carriers were met with at every corner of the road to satisfy the thirsty revellers. There were, as a matter of course, in every available spot, swarms of cripples and beggars in indescribable rags and tatters; but the most remarkable of all these are the gipsy-women who congregate at every such festivity—such wild, merry, picturesquely-tattered creatures, tall and slender, with flashing eyes and wavy, raven locks, their gaudy cotton garments fluttering in the sunshine and a large flower or two stuck in their greasy headgear; they come in groups of three or four, with smiling faces and winning ways which always coax a few paras from one's pocket; and they sink on their heels with hands clapping and bodies swaying backwards and forwards, uttering at the same time some hideous, screeching ditty of which, doubtless, the less that is understood the better.

Here I am at last near the Church of Baloukli. What a surging crowd there is pushing and shoving, but all good-naturedly anxious to enter its sacred precincts. Turkish soldiers are guarding the entrance, and I pass on with the unwashed multitude until reaching a small door where we have to wait our turn for entrance. At length the door opens, and we go down a narrow flight of steps leading into the Chapel of the Fountain. Here a lot of scuffling and struggling is going on, which I was told had been going on all day. After the manner of Eastern Christian worshippers at holy shrines I at length make my way to the Holy Spring, and

from an attendant obtain some of the water which is freely handed round in goblets, pitchers and other utensils. I take a deep, deep draught and feel wondrously refreshed. Some folks near by, I observe, are not content merely to take it internally, but pour it over their heads, hands and faces; but I, myself, did not reach that stage of devotion. Standing by I watched these dripping Christians for some time, and then, procuring a small wax candle and lighting it as other devotees did, I place it on a revolving stand and go the rounds, kiss all the pictures of the saints on the wall in succession, cross myself in true orthodox style, kiss the cross presented to me by an aged priest and get sprinkled in return with holy water, and my duties so far are accomplished. Proceeding now to another flight of steps thronged with devotees pushing their way upwards—their hair and hands streaming with water, the steps wet and sloppy and the heat suffocating—on reaching the top I find they lead to a large church where I have still more to do to complete my devotions. I pay my respects to the Virgin's shrine, light more tapers, go through the kissing of all the saints, cross myself as others are doing and once more get into the open air. Here I rest awhile in the clean little café close at hand, and while sipping my lemonade I will endeavour to enlighten my readers with what I know concerning the "Festival of the Fishes" and the churches through which I have just passed.

The present structure is reared on the site of similar buildings often destroyed and as often rebuilt. The first of these churches is reported to have been erected by Leo the Great, after which Justinian enlarged and embellished it, some years later it was destroyed by fire. It was then rebuilt by Basil the Macedonian. At the time of the Greek revolution it was again destroyed by the Janissaries, and it remained in ruins until the middle of the present century when the edifice that now stands was built, which has from time to time been renovated and embellished. The little chapel over the Sacred Fountain was formerly enclosed by an extensive monastery, but that edifice has long passed away and now forms part of the adjoining church, at the eastern end of which is the sacred pond, or fountain, in which are a number of gold and silver fishes.

These fish form the subject of a characteristic legend:

It appears when Constantinople fell into the hands of the Turks in A.D. 1453, a priest attached to the church on this spot was engaged in the occupation of frying fish for his dinner. A friend rushed in

and announced that the enemy were within the gates. "It is impossible," replied the priest; "I would as soon believe that these fish would leap out alive from this frying-pan"; whereupon the fish, constrained to bear testimony to the truth, leaped out of the pan, and have remained here for more than four hundred years, with one side cooked to a fine red colour and the other remaining a silvery white. How they got into the pond the legend sayeth not, but there they are, and can be seen to this day by the "believer."

But I had enjoyed enough of the scene, and started on my way back, passing as before through the mazy throng still full of life and excitement. On reaching the main road and meeting still a stream of busy life moving homewards, I determined, on passing the Cannon Gate, to change my route; so I continued along the walls, where the roadway dips into a valley, and where the flickering patches of sunlight and shadow played on the soft grass and rough grey marble and slate lying scattered here and there as if to form convenient seats for the gaily-tinted groups that were resting or flitting about, making little rainbow-like patches all over the ground.

The "shekerdjis," with glittering sweetmeats spread on their trays so temptingly, are doing grand business with the children; a man in a pink cotton jacket, crouched on the ground, ladles out steaming pilaf from a large cauldron; a seller of mohalibe wanders along with his gaudy platter poised on his head, the delicate creamy jelly covered with a damp cloth, and the row of brightly-coloured saucers, the polished metal bowl, the arrow-headed spoons, and the bottle of rose-water all sparkling and flashing as he crosses a patch of the vivid sunshine.

Then there are "semitdjis," with their yellow rings of semit (cakes or biscuits) dangling on a long pole, and in a shady little nook I see an old bearded Turk presiding over a heap of fresh lettuces in water; he shouts out as I pass that his water is like ice, and offers the tempting beverage to all comers. Behind all this glitter and movement the solemn grey towers and battlemented walls frame-in the merry picture; while the rich bistre and sienna tones of Constantine's ruined palace rise clear and vivid against the bright blue Eastern sky.

Near by, at the foot of another grand old ruin, I rest amid the shade of the rustling boughs to enjoy the panoramic scene spread out before me. It is a beautiful spot; the little hillocks are fringed with bright green tufts and fragrant daisies, and all the old crumbling walls are decked with bright groups of Turkish women sitting list-

lessly about or watching the passers-by. I move on and soon see the grey and majestic towers of Isaac Angelus, the ancient state prisons and dungeons of which are said to be most interesting and curious in their construction; now, however, these old historical sites are covered with modern market gardens all bright and green with growing produce. The road now skirts a winding grove, and a little fountain and guard-house is reached. Here the road that stretches away to the right would take me to the picturesque and venerated suburb of Eyoub; but I continue on, passing all that now remains of the once grand Palace of Belisarius, standing in bold relief above the double line of walls and towers that mark the site of other Imperial palaces where the Greek Emperors resided during the decline of the Empire.

At last I arrive at Aivan Serai; I call on my friends the Heywoods, partake of their kind hospitality, and, after a rest and a chat, take the steamer from the scala and continue my way back to the city through the waters of the Golden Horn.

I was not long in reaching my destination, and a pleasant day's excursion was thus brought to an end.[1]

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1 I am indebted for much of this description to Mrs. Walker's "Sketch of Eastern Life and Scenery" and to observations on the occasion of my visit to the festival.

CHAPTER IX

Society Doings

Life on the Bosphorus—Tea and Tennis—Balls—Dances—At Homes—Garden Parties at the Embassies—A Life of Pleasure.

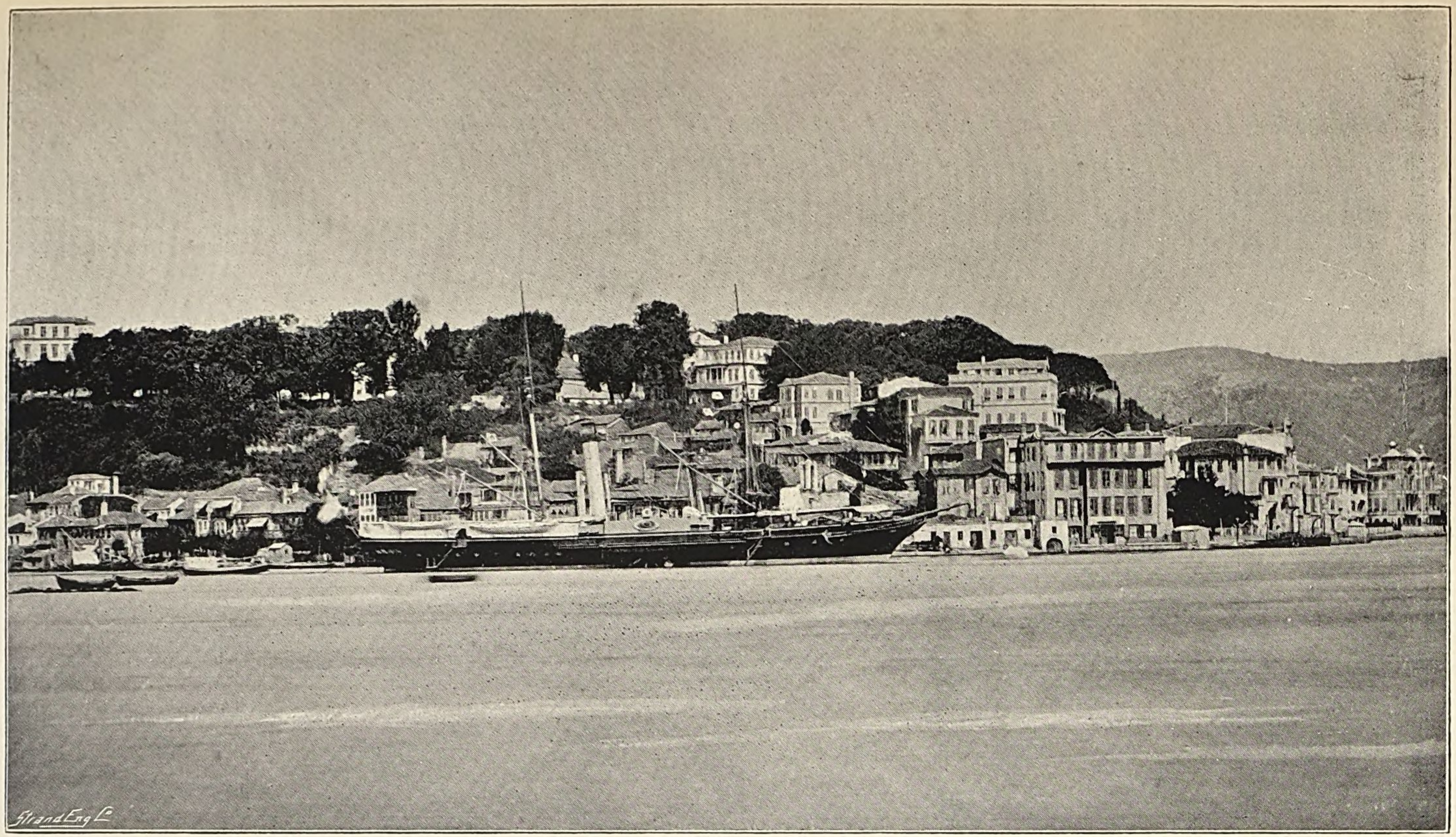
Our "At Homes" are always well attended. This afternoon the weather is lovely and the surroundings in the Khedive's gardens are bright and pleasant. Nature here appears in her loveliest garb and kindliest mood, which is, in itself, an attraction, but when lovely woman is present it is doubly so.

We walk through the little Greek village of Therapia and enter the garden, where we see all that remains of its former grandeur and greatness. The palace which formerly stood here was burnt down some years since, and the remains of its terraces and ruined walls are now covered with masses of foliage of lovely hues, trailing creepers, ivy, honeysuckle and westeria.

Passing along a fine avenue of lofty trees we arrive at the lawn-tennis court, prettily situated and surrounded by lovely foliage. There is always a something in the sight of trees in their greenery that appeals strongly to the imagination; but add to this the gathering of the many prettily-dressed ladies sitting under the shade of the surrounding trees, sipping tea or ices, chatting with the officers and others present, and keenly watching the players who are engrossed in the fascinating game of tennis, and we have a scene at once fantastic and charming.

To the majority, and especially to young people, tennis never appeals in vain in whatever part of the world we may be; and here on Fridays we rarely have a lack of visitors who are most eager and anxious to join in the game, many distinguished players from time to time honouring us by playing on our court. I may mention the Renshaws, who have done so much, as all lovers of tennis know, to develop the resources of the game with their clever and graceful style of play.

Even amongst our members we can boast of some exceptionally good players; their fleetness of foot, accuracy of stroke, and length of reach, combined with their thorough knowledge of the game,



THERAPIA. H.M.S. "ANTELOPE."

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making them formidable opponents to most comers; nor are our lady friends behind in skill and ability, their play often evoking rounds of applause from the onlookers, when by their activity and judgment they reach a remote ball and return it again and again.

While the play is going on, others of our guests wander over the old gardens which, truly, may be styled the "Wilderness," for Nature is here allowed to run riot. Trees of all kinds, their branches meeting and turning and forming shady avenues; tangled underwood, with here and there the trunk of some grand old fallen tree, lying prostrate and covered with a mass of creepers and parasites, while the natural vegetation of the hedges and hillsides overpower in picturesque effect all the artificial productions of man.

With a laughing and merry party of young lady friends bent on having a good time, we wend our way along shady paths where the line of vision is at times limited by the dense nature of the foliage. On reaching a clearing we get peeps into wooded valleys and over fertile plains, with glimpses of the bright blue Bosphorus backed by hills beyond and bordered with gardens and rich vegetation. Look where we will, lovely views are obtained along the low wooded shore, and on the surface of the water are numerous boats, caiques, and coasting-vessels, their white sails gleaming in the sunshine. Often we have picnic parties amongst these lovely scenes, but to-day we must hurry back to our assembled guests. Continuing our walk along shady pathways we reach the heights overlooking the quiet little village of Therapia, while away to our left is Buyukdere and the coast line ending at the entrance of the Black Sea. Delight, however, is a weak term by which to express the feelings even of the most ordinary observer of Nature. The lovely panorama of land, sea and sky stretching out in all directions, the wide-spreading branches of the giant trees, and the bright green foliage all give to the general aspect a picturesque beauty only to be met with here.

Back again amongst our guests. The players are still busy contesting the game, and all seems bright and cheerful—for we have a brilliant gathering this lovely afternoon. The lawn fairly blossoms with the beautiful toilettes of our lady friends. Amongst the party is our genial Ambassador, Lord Dufferin, and his amiable consort, who are making themselves at home with everbody, their kindly, happy recognition, their kind words and their hearty shake of the hand setting everyone thoroughly at ease. Here is Count Hätzfeldt, the German Ambassador, with his cheerful, pleasant

smile and kindly greeting; Rustem Pasha, just returned from the governorship of the Lebanon; and Mochsin Khan, the Persian Ambassador, addressing everybody with courteous dignity. Nor are we short of princes, or great ministers of state, diplomats, and members of the various Embassies.

The afternoon speeds on, the players never seem to tire. Tea, coffee, ices, and other good things are being served by attendants. The pretty women sit about in wicker chairs, and chat, and gossip, and continue to watch the players till all is over.

We've gardens at Therapia,
  Where on Friday if you be,
You may have your game of tennis,
  Eat some cake and drink some tea.
While Counts, and Lords, and Princes, too,
  There every week you'll see;
For we belong to the upper sphere
  Of the British Embassie.

We've friends in great variety,
  Courting our society;
We go and dine, and drink their wine,
  And shake their hands with glee.
"At Homes" and garden parties, too,
  Where everyone we see—
'Tis a pleasant life, you all must own,
  At the British Embassie.

So we sing this song,
  Of which we never tire;
For to the British Embassie,
  We really do aspire.

The Ball at the Italian Embassy.

With the invitation to the ball at the Italian Embassy before me—the first of the season—I look forward with pleasurable anticipations to a very happy time. Reaching the palace at Therapia about ten o'clock, we are received by His Excellency Count Corti, the Italian Ambassador, and forthwith saunter round the ball-room to find out who has arrived before us. Evidently we are early, for as yet there are not many arrivals; however, they soon begin trooping in and the scene becomes a very animated one, all aglow with the infinite variety of beautiful costumes in which the young and graceful ladies make lovely pictures.

The ball begins with a waltz, and as the dancers whirl past, several of the familiar friends one meets with everywhere in society stand out distinctly; while at the same time there are many new faces



HER EXCELLENCY THE COUNTESS OF DUFFERIN.

From a Photo. by Elliott & Fry, 55 Baker Street, W.

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present, amongst the most charming being that of the Countess of Dufferin, all smiles and brightness, beautifully attired in a rich satin costume trimmed with lovely lace and ornaments of diamonds; her sister is in bright silk with festoons of flowers. Madame B. was in white silk; Miss Z. was in light mauve, and, for gorgeous display of diamonds, carried off the palm. I think all the diplomatic corps were represented. Earl Dufferin wore the blue riband and star of St. Patrick and his G.C.B. Austria was represented by Baron Calice; France, by the Count de Montholoyn; Persia, by General Mochsin Khan, and so on. But I would fain attempt a description of the ladies' costumes, for the men wore the orthodox black-tailed coats or the naval uniforms of officers belonging to the several vessels attached to the Embassies. Mrs. P. did not look her best to-night, her dress was not so attractive as usual; this, however, was atoned for by our old friend, Madame H., in a costume of pale blue, which, combined with its lightness and shortness, made her most attractive—and she took good care to show off to the best advantage the loveliest little feet in the highest-heeled blue shoes and the daintiest of embroidered stockings worked in the most cunning of designs. Who could resist a valse with such a fairy? The pretty Mrs. K. looked as nice and agreeable as ever in mauve silk; so, also, did Miss S., in black and red.

The company was very aristocratic, for we had a couple of princesses in our midst—the one of Austrian nationality, in blue silk, the other from some German state or other, prettily attired in pink. The two daughters of the Spanish Minister were dressed in ivory-white satin costumes, and very well they looked. The wife of Baron K., a jolly creature who made friends with everybody, always seeming so bright and happy. But to go through the list of the many pretty and handsomely-attired ladies is more than I can venture upon; suffice it to say they were all lovely, and their marvellous combinations of colour gave the scene a most picturesque appearance. The whites, the blues, the blacks and the reds, all blended and mingled together, showed much refined taste amongst the gay company assembled.

Supper was laid in the lower hall, and everyone—for it was now past midnight—did full justice to the good things provided by our hospitable entertainer.

After supper came the cotillon. This dance seems to hold supreme sway in every aristocratic ball-room. I can only attribute this to the constant variety of devices it is capable of affording. It began

by each gentleman presenting a fan to the lady of his choice and then going round in a *tour de valse* with his fair partner. After this, many were the parts allotted to the men; they passed in file behind a lady's chair, while she rubbed out the reflection of each one with her handkerchief from a mirror in her hand till the desired one's image appeared, then up she jumped and off they went spinning round! Anon, the ladies were stationed on one side of a screen and selected their partners, a finger of whom only was visible. But for novelty, I think the "teams" were the greatest; but fancy such men as our own Ambassador and those of Italy, France, Austria and Germany being harnessed with silken bonds and driven round the room, Lady ——, whip in hand, guiding the ribbons! In an opposing team were an equal number of ladies—Mrs. P., a couple of princesses, Baroness K. and others—being driven round by Capt. the Hon. W. Hylton-Jolliffe. These rival teams advanced and retreated from each other till, at a given signal, they escaped from their ribbons, secured a partner, and round and round they went in the merry valse.

Other devices followed: "throwing the ball"; the one who succeeded in catching this had the pleasure of the dance with the thrower, and so on; then came the distribution of pretty bouquets by the men, and ribbons and favours by the ladies, the recipients of each claiming the pleasure of the valse; and this sort of thing went on till the early hours of the morning. It was, on the whole, a very happy gathering, and all enjoyed it greatly. But it was now half-past three o'clock; so bidding our acquaintances good-bye we hurried on board, and soon were dancing the past all over again in the land of dreams.

Garden Party at the British Embassy, Therapia.

These gatherings afford so picturesque a sight that it was no wonder there were so many present to enjoy the hospitality of the givers. The weather was lovely, and contributed greatly to its success.

On entering the grounds and crossing the lawn, Lord and Lady Dufferin were at hand to welcome the arrivals with a kindly and pleasant recognition. One always feels a sense of freedom and elasticity at these entertainments given in the open air; there is an indescribable something in the sight of trees that appeals strongly to the imagination—one scarcely knows why—and when

the light comes softened through the thickest foliage, its effects are always greatly enhanced. Then the lovely banks of flowers, the many light-robed forms moving about in every direction, and the subdued strains of music from the band stationed on one of the terraces complete a beautiful and an animated scene.

Those who love to see, and like to be seen by, others, gather upon the green lawn or saunter near the broad walk; here the promenaders pass and repass in full view of those seated on the many garden chairs scattered about. As I walked along on the soft grass in company with some of my acquaintances, I thought I had not seen so pleasant a sight, where there were so many happy, cheerful-looking faces, for a long time; the alternations in the colours of the varied costumes proving most flattering to the wearers, and making the scene brilliantly attractive. Scarlet—likened by the blind man to the sound of a trumpet—and yellow, which the Chinese call the eldest daughter of light, when combined and seen against green leaves, under the azure blue of the cloudless sky, being most successful. The large conservatory is open, and peeping in on passing I see it is filled with people, whose many-coloured costumes afford a charming contrast to the lovely collection of plants and flowers. Some of the ladies are in bonnets, others wear hats; but the effect of the whole is pretty and totally devoid of monotony. Seated in one of the wicker chairs near the refreshment tent, where are displayed all sorts of remarkable dainties concocted with wondrous skill, and which seem to be greatly appreciated by the guests who are thronging round—for there is a large gathering present—I ask, "Who is that gentle, pretty young lady in black satin? Is she the wife of that middle-aged and rather cross-looking man, or is she his daughter?" She looks rather sad; if she is his daughter, I hope she may soon marry someone very nice, and so get away from her ill-tempered father.

"Who is that pretty lady talking to Lord Dufferin?" I ask my fair companion. What a lovely dress! and what priceless opals she is wearing! She is a Greek millionaire's daughter, I learn.

Here is a party of young girls with a delightful, merry-looking old father, who, by his cheery laugh, would give one the impression he was the youngest of the party. How fresh and pretty the girls look in their gowns of pale-pink muslin with lovely flowers pinned at their throats and in their hair! I lose sight of them all at once. I believe they are a French family on a visit to the capital. The tall gentleman, dressed so neatly and with so much care, is

Count ——, attached to the —— Embassy. Everything, look where one will, is so bright and pleasant; the gentle chatter of the people scattered about makes quite a musical sound in the air, and the bright dresses of the ladies form quite a series of rainbow colours. Most of the guests seem to prefer sitting in the open air, where they can listen to the band and enjoy the deliciously fresh odour of the lovely flowers.

Conspicuous among the ladies are Mrs. A. and Mrs. B., dressed in figured pompadour trimmed with old lace. A gold brocaded jacket on a tall girl stands out in bold relief amongst one or two dark toilettes. There were many, however, amongst the French and German ladies in the lightest of summer attire, pale blue-and-white, pink, and cream-coloured sateens. A stately lady drew many folds of steel-grey satin after her as she walked up and down the lawn with Count M. Another, less stately but not a whit the less charming—a Mrs. K.—was habited in pale azure, a colour which always looks fashionable and which suited her remarkably well.

Strolling a little distance down what I think to be an unfrequented path, I come across Mrs. P., and we walk together until the heights are reached, from whence a lovely view is obtained over the bright Bosphorus and the distant hills. My companion—whose tongue is as active as an Irish obstructionist's—rattles on with all sorts of stories. I really believe she is the greatest gossip of the place, and is ever on the alert to collect news for the sake of being able to communicate it to her friends.

Here we are back again in sight of the pretty scene, and near enough to hear the band performing a beautiful waltz. Who is that in the centre of a cluster of people, so full of animation? Oh! it is Mrs. W.; how nice she looks, how bright and gay she seems, how prettily she appears to be turning the compliments of her admiring male friends, and with what a smile she looks on those around! In her heart, I can almost see by the compressed lip, she is thinking of the inevitable moment when she must leave this scene to return home, when all this brightness and compliment will be changed for the usual weary grumblings and reproaches of her unadmiring and unsympathetic husband; for with all these surroundings and all this caressing, that one dark shadow is always hovering over her.

We reach the conservatory, and there sit amidst flowers and ferns and listen to the music in the distance till the time arrives to leave. As the National Anthem sounds through the length

and breadth of the grounds we hurry on to say adieu to Lady Dufferin, and with regret leave the delicious odour of the flowers and the beautiful associations of the place.

The sparkling water of the bay is all alive with caiques, boats and steam-launches, while the road for a considerable distance is lined with carriages waiting to take the guests to their respective homes.

The Paper Chase at Therapia.

'Tis a fine hunting day, and as balmy as May,
  Pretty near enough paper we've got;
Ere we sit down to lunch, vanish *Times*, *World* and *Punch*,
  And the servants soon finish the lot.
All the sailors are on it to-day;
Each one to the other will say:
"I'll hire a 'screw,' and, I hope, worry through,
But I *will* go a-hunting to-day."

Chorus.

For we'll all go a-hunting to-day,
The paper will show us the way;
We'll join the glad throng that goes laughing along,
And we'll all go a-hunting to-day.

Mr. Malet, C.B., soon gets wind of the spree,
  Cavasses and servants are gay;
Says the telegraph cl*a*rk, "I am off for a lark,
  As those Sec.'s go a-hunting to-day."
The great master says "No! they must stay!
What on earth will Sir Henry then say?
But 'tis such a grand spree that I'll let them go free,
And we'll all go a-hunting to-day."

R. J. K. is in boots, breeches brown as cheroots,
  Greeks, Persians, Turks, visits may pay;
But he cares not a jot if they get in or not,
  Or who sees the great "Elchi Bey."
There's Lord George in his gaiters of grey—
Kay and he are the *Hares*, so folk say—
He sings out from his cob, "'Tis a real sporting job,
To lead you a-hunting to-day."

Soon the "loafers" descry Miss S——l go by
  On a rare, well-made, young chesnut horse.
Whate'er may betide, she swears she will ride
  Wherever the scent leads across.
See, next comes a lady in grey,
Who says "she will show them the way"—
'Tis Miss H——y the third, who can go like a bird,
Says she will go a-hunting to-day.

'Midst the crowd there is seen a smart habit of green,
  "But where's the 'White Arab'?" all say.
Why, she's riding, I vow, a beast like a cow,
  As she will go a-hunting to-day.

See, here comes the Colonel so gay,
To the charming Miss d'E——f, who doth say,
"You may flog with your 'crop,' but if nags you don't swop,
You'll not see the hunting to-day."

There's the eldest Miss H——y says "she will forlorn be
To-day if a mount be not found;"
Tho' not hunted in Malta, her nag will not falter,
She'll be to the front, I'll be bound.
Her next sister goes shortly, they say,
To gaol, as her fines she can't pay;
Tho' watch, bracelet and locket won't pay for the rocket,
She will go a-hunting to-day.

Tho' our hunt now is past, that 'twill not be the last
Is what we must all hope and pray;
For 'twill be a grand thing when again we can sing,
"We will all go a-hunting to-day."
Ladies have, as a rule, their own way,
So I trust soon we once more shall say,
"Away with all care—Forrard! after the hare,
For we'll all go a-hunting that day."

Chorus.

For we'll all go a-hunting to-day,
The paper will show us the way;
We'll join the glad throng that goes laughing along,
And we'll all go a-hunting to-day.

Two Garden Parties—French.

The gardens are very extensive and prettily laid out. It seems difficult to carry luxury, combined with good taste, to a greater extent; nothing seems to have been omitted that the most fastidious mind could desire, and yet there is no wasteful ostentation.

The sun shone out brightly on the day of the *fête*, the blue waters were covered from time to time with puffing launches or graceful caiques bringing visitors from either end of the Bosphorean shore, who, on landing, passed in groups through the garden entrance, all making for the centre of attraction—a large cleared space which had been prepared for dancing—and near which, on my arrival, was the band ringing out the most seductive waltzes. Everywhere the rustle of silken robes sweeping the grass and the musical sound of the ladies' voices fills the air.

A large number have already assembled, and I enjoy the pretty scene, watching the almost continuous stream of brightly-dressed women converging from the various entrances to the spot where stands M. Tissot, the French Ambassador, and the Marquise Villa Mantilla, wife of the Spanish Minister, who is doing the honours

for him. After a very pleasant greeting from Their Excellencies we scatter, forming in groups or wandering off in pairs.

The gathering is representative in a wide sense; it includes the *crême de la crême* of Bosphorean society. I think all the Embassies, great and small, are represented; the naval officers from the foreign vessels stationed in the Bosphorus were all well to the front.

I see amongst a group of foreign diplomats, M. O., Chancellor of the Russian Embassy. His brain just now, no doubt, is fermenting with all kinds of schemes and plots and plans—for he is amongst the foremost of politicians here. Near him stands a Russian princess, in handsome black silk costume with overskirt of rich lace, and displaying much costly jewellery—she is the observed of all observers. So, also, is the wife of Nejib Pasha, who is in Oriental splendour with lots of diamonds. Mrs. G. is here with her sister-in-law, dressed with exquisite taste and looking so handsome, and near the same group is another very pretty lady in the tightest and most delicate of blue-silk costumes; it is H. Pasha's wife, recently come out from England; while the Admiral, looking as jolly and pleasant as ever, in fez and Turkish uniform, is close at hand. In a dark maroon costume is an English countess, looking very charming, accompanied by her husband wearing the uniform of a lieutenant in our Royal Naval Reserve; they are here in the Bosphorus in their yacht. A lovely woman in a cloud of pink, leading two little children who are so prettily attired that they remind one of some painting or other one sees at times, flits across the path. Just then the band begins its programme of dances, and many of the young people select their partners for the waltz.

The buffet, a short way off on the terrace overlooking the Bosphorus, was in itself a work of art; the variety of dishes, of drinks, bon-bons, and wondrous works in pastry (it was almost like a supper). Here were turkeys and hams, fowl and game pies, fish and joints, fruit and candies, tarts and preserves, sherbet and ices, and drinks, from coffee and chocolate to cognac and champagne.

The aspect of the scene was now at its prettiest. Several hundred guests must have been present, and amongst the ladies were some marvellous productions in dress, Mrs. H. carrying off the palm for "style," while Miss T. looked pretty, as also did V. W., in white. Mrs. P. had arrived from Malta only that morning, so was in time, and was looking younger and brighter than ever; the Effendi had allowed himself a holiday and was with her, as were her daughters.

A happy thought had been hit upon by the host. A large marquee on one of the terraces overlooking the gay scene was reserved for Turkish ladies. Here were assembled quite a number of beautiful houris, looking so bewitching in their yashmaks and bright-coloured feridjees. Although separated as they were by a gauzy screen from our vulgar gaze, many of the ladies of the company visited this "harem" and had a gossip with the fair inmates caged there, who, doubtless, longed to be able to get out and mix with their more favoured sisters on the grassy lawn; but, no! there were their "owners"—fat old Pashas, Beys, and Effendis about the grounds, gorgeous in their uniforms, their medals and decorations—who had their eyes on them.

There were so many amongst the assembly that I knew, that it was with the utmost difficulty that I could pay the attentions I desired; but I devoted as much of the limited time as I could to each, escorting them to the buffet as frequently as they desired. In different cosy places were chairs and settees, so arranged that the languid and weary might find a place of rest. A garden party, I always think, is a delightful place for engaged couples, for they can wander away into unfrequented paths and do their love-making to their hearts' content.

Mrs. F. looked more than nice to-day; she was chaperoning a decidedly pretty girl whose features were good, complexion clear, light hair fine and abundant, blue eyes looking so joyous, and a mouth which meant sweet temper. We all wondered who she was—an English girl, for certain!

I make my way to where I see two or three pretty young ladies whom I know, sitting in comfortable wicker chairs, and am invited to sit awhile and join in their pine-apple and ices, which are being served by one of the innumerable servants in attendance. The band strikes up the "Lancers," so I hurry off for my partner, Mrs. D., who looks very pretty in a brown silk costume trimmed with exquisite Eastern gold embroidery. A pleasant dance—it is over too soon—but we wander away, meeting a couple I know so well; the lady seems to be extravagantly dressed in costly attire—tight shoes and tight-lacing is evident in her case. I know not which is the greatest torture, but if tight-lacing is more painful than a tight shoe (which I dare say it is), what agony must it be for the poor creatures who endure it for the sake of being fashionable!

We meet Mrs. W. and have a chat, and again reach the lawn, where a couple of pretty ladies—sisters—seem to be the centre of

attraction for the moment. They are from Paris on a visit to the Ambassador; in fact, I understand it is in their honour this *fête* has been given. They look very charming, and one can readily see by their actions they are free from that vanity which spoils many a beauty in the official world. I do not know when I saw lighter or more graceful dancers; their chit-chat seems to be the effervescence of joyous spirits. Nature has been very bounteous in endowing them with those qualities which embellish and delight. One of the secretaries tells me they are both clever—music comes to them as to the birds, they paint, they sketch, they dress artistically, and are courteous because they could be nothing else; it is their nature to be pleasant to those with whom they are brought in contact. But what a contrast are the two Greek girls who are coming along the path near by with their mother. They certainly are good-looking, showy girls, who do everything that is supposed to be attractive in the eyes of men. They ride, dance, sing, are musical, play lawn-tennis, and can make themselves generally agreeable; but although wealthy, yet somehow or other the young fellows fight shy of them matrimonially.

A waltz is being played; I find my partner, Miss P., and off we go amidst the giddy throng. There are a few more dances yet to be got through, and I could go on detailing much about the company present; but as the shades of evening are closing o'er us, it is time to go.

On leaving, instead of going on board, I dine with a few friends at Petala's, where, after a nice little *tête-à-tête* dinner, we finish up the evening with music till midnight.

Persian.

Invitations had reached us from the Persian Embassy for a garden *fête*. Leaving Therapia one afternoon for Bebek, where the summer residence of the Ambassador is situated, we reached the scene in time to find the approaches to the landing-place already in possession of a number of caiques, steam-launches and boats, producing quite a bright and picturesque scene with the surroundings flashing on the blue and sparkling waters, the varied tints of colour on the undulating hills upon the opposite shore all adding a charm to the lovely weather.

On landing we see the roadway for a considerable distance lined with carriages, and as we enter and pass into the garden we are cordially received by Mochsin Khan, the Persian Ambassador.

The grounds looked pretty; there were several tents in Persian style, with red-and-blue and green-and-gold hangings, gilded chairs, and scores of lovely carpets scattered about. Under the grandest of these canopies was Prince Hussam, uncle of the Shah, who is on a mission to the Porte, and in whose honour the *fête* of to-day has been given. The sons of the Sultan were present, and such a host of Pashas, Beys, and Effendis in gorgeous uniforms! I think all the Ambassadors, with their wives and suites, were there, and a large sprinkling of the upper-crust of society. The ladies were beautifully attired, and the whole appearance of the grounds and surroundings had a fairy-like aspect. The Sultan's band was present and kept up a continuance of pretty music; refreshments of the most choice description were handed round, and all present seemed to enjoy the pleasant outing provided.

A Dance on board the "Antelope."

I suppose I must say something about the ball we gave on board last week. It was a large and brilliant gathering, for quite two hundred invitations had been issued, and the greater part were accepted. No other ball in Constantinople can vie in popularity with those given by the "Antelopes." The size of the vessel and the special facilities on board, and the proverbial hospitality of the givers (so our guests say), are additional reasons which make our efforts successful and popular; so, in view of all this, we spared no expense or trouble in endeavouring to make things pleasant.

Many of our acquaintances supplied us bountifully with plants and flowers, and the quantity of bunting at our disposal converted the vessel, fore and aft, into a fairy scene. On the bridge we had a tent-like canopy formed of foreign ensigns, while the ferns, shrubs and flowers were scattered in lavish profusion wherever they could contribute to make the surroundings a scene of perfect taste and harmony; the colours of the bunting, &c., were so softened and toned down by contrast that anything which might have appeared uncomfortable or obtrusive became, by the aid of Persian rugs, Turkish carpets, flowers and flags, an object of beauty or a comfortable seat or lounge.

The after-cabin was fitted as a ladies' reception room, and the large dining saloon was set apart for the supper; down its centre was a table laden with viands and brilliant with silver, glass, flowers and ornamental dishes.

Amongst the first of the guests to arrive was His Excellency

the British Ambassador and family; others from the principal foreign Embassies followed, and those distinguished in Bosphorean society came shortly afterwards. Dancing soon commenced; and, later, when most of the company were assembled, the scene was extremely pretty, the bewitching toilettes of the ladies producing a most lovely effect. There were dresses of all styles and colours, and I myself, who have been absent some three years from England, could hardly fail to be astonished at their form and make—even to my accustomed eyes—for they seem to have grown tighter and shorter since I was at similar assemblies at Malta last Christmas.

As the dancers fly past in the whirl of the waltz, several of the figures stand out with startling distinctness. Lady ——, in a light pink bodice with a combination of frills and lace, or tulle, high up in the neck in Elizabethan style; there was the long train to match picked out here and there with bright bows and lace—no ornaments were worn to set off her costume; but this was amply made up for in the next, who is "flying" round with Captain Jolliffe. It is the Marquise de Villa Mantilla, in a cream-coloured satin corset, laced down and cut very low at the back and front; but there was length of train sufficient to make up for it; and the diamonds displayed—why, peas in July were as nothing compared to them!

A French lady, Madame L., wore a grey satin corset and a skirt so tight that at every turn of the *trois temps* I almost expected her knees to come through it. Madame —— was attired in a costume, if it can be so called, which looked alarmingly like an absence of dress; it was of a colour which I have since learnt is known in the fashionable Parisian world as *Nymphe ennui*, which is an exact match of pink flesh-tint, so that, combined with its extra shortness and tight fit, it caused quite a sensation, and it was not surprising that many of the dancers, when first they saw it, should so suddenly stop short in their waltzing — in more than one case nearly upsetting the couple immediately behind them. The *ensemble* was none the less startling from the fact that stockings and shoes were of the same colour, and really it was a somewhat difficult matter, so charming was the fit, to distinguish them from the dainty little feet they were so thinly covering.

Many other dresses were equally becoming to the wearers. The pretty Miss A.'s wearing white dresses with no end of real flowers, the youngest, in particular, looking very pretty, having her hair drooping loosely over her back, with a few rosebuds apparently entangled in it.

Miss M. was radiant in white silk, and Miss G. was charming in a dress of heliotrope tulle, trimmed with bunches of ribbon, lace and flowers to match, and diamond ornaments.

Miss E. was in blue, and very neat and pretty she looked; the Miss B.'s, one in pink, the other in blue; and the P.'s were both in white, with only ribbons and flowers as a set-off. The Greek Minister's daughters looked their best in dresses of a mustard-coloured Indian silky texture. Mrs. W. wore a silvery-white costume with stephanotis and forget-me-nots scattered over its surface, which had a most pleasing effect.

I could not help remarking, amongst the number, an inveterate dancer (a French lady, I think), a very lovely woman, and one an artist would love to paint, looking, oh! so graceful and charming in a cloud of tulle sprinkled with tiny silver spots. The corsage was pointed, back and front, and edged with the finest lace; a collarette necklace of brilliants with lovely diamond ornaments to match completed, I think, next to the Spanish Minister's wife, the most bewitching toilette of the evening. As a rule, the trains were not long, and so were not so much in the way as they used to be —for which dancing men must, I am sure, be very grateful. The loveliest little boots, the highest-heeled shoes, the daintiest of embroidered hosiery in the brightest of colours, worked in the most cunning designs or loveliest of flowers, were shown off to advantage and admiration. Mrs. E. H., a very pretty, fascinating little American lady, was got up very attractively in pale grey silk in the latest fashionable style, with diamond and emerald ornaments, laces, frills and flowers, and looking as coquettish as American ladies can look when they please. There was a tall, dark beauty, Madame R., who was greatly admired, and who wore the tightest and most closely-fitting dress I think I ever saw; the skirt was of white tulle with a long train, the bodice or tight cuirass was gleaming with jet and diamond ornaments, and lace, flowers and ribbons set it off to perfection. Mrs. M.'s pretty costume was covered with a creamy-coloured material, with Eastern embroidery where it could be displayed to advantage, and well it looked. Mrs. W. was in her favourite black; Miss Z., the millionaire of the party, was in Broussa gauze, plain and with but few diamonds, yet sufficient to set off her pretty figure. Mrs. H., who under any circumstances whatever is a charming little woman, looked her best to-night; the gauzy material composing her costume, set off with brilliants, making her very fascinating and attractive.

The effect of all these pretty dresses, set off by the dark uniforms of the naval officers attached to the foreign vessels in port, the black-coated civilians, and the gorgeous dresses of the foreign Ambassadors and Ministers, was most successful.

It was really interesting to watch the company as they, from time to time, recognised each other, and the little flirtations carried on between each dance—for there were little nooks and corners provided for those so inclined. Of course it is very wrong to listen to anything that may be whispered on such occasions as these, but I could not help observing how charming was the "spooneying" going on with some of the young people. Alas! for Love's young dream on this pleasant moonlight evening; will any of the girls here have cause to remember this "Antelope's" dance with joy and gladness? I hope so, at all events.

Some, seemingly, have come especially for these enjoyable little flirtations, for I notice a couple who dance but very little; both are young and handsome, silken robes sweep the deck and soft laughter floats on the evening air; but I hurry away, I will be no "spoil-sport," so let them enjoy the happy hours together as best they may.

I must stop, I suppose, for if I attempted to chronicle the names and dresses of all the fair ones, I should find I had a long task before me.

The elderly ladies—and of course there were several present—looked their best in their black silks and brocades; while, to sum up, the younger ones in their sleeveless dresses, tightly moulded to the figure, their scantiness, their dragging-in and tying-back. . . . It is over! the last waltz has been played—our guests are gone—and where but an hour ago all was life and gaiety, quietness now reigns; but we have the satisfaction in knowing that our ball was a great success.

A Ramble in the Municipal Gardens—The Dress of the People.

It is on a fine afternoon in November that I enter these lovely gardens. There is an abundance of novelty in the many pretty ladies who show themselves in the very smallest of waists, tightest of shoes, and jauntiest of gaits. Old and young walk round and round the promenade enjoying the double sensation of seeing and being seen, and having the added gratification of a *tête-à-tête* over their coffee, chocolate or sweets at the many little tables scattered about.

Here are smart, light dresses worn with long fur coats, and thick warm gowns without any over-jacket at all. There is every possible combination of winter (and even summer) styles. Here I note, for instance, one of those pretty pompadour dresses which recall the "Dolly Vardens" of dead and gone seasons, worn with fur cape and beaver hat; two or three red dresses illuminate the scene, one worn by an elderly lady being further lighted-up by a quantity of yellow embroidery. Elderly ladies here seem to devote a large amount of attention to the decoration of their persons. Here comes Mrs. S. dragging a long train of grey, brown and silver brocade after her. Her bonnet is of grey plush with juvenile-looking feathers of the same colour tipped with silver, and a long sealskin coat deeply edged with sea-otter protects her delicate form. The most ladylike and also the most becoming costumes are in very dark shades of velvet, such as brown, blue, ruby or green. These are, as a rule, surmounted by long coats or the tight-fitting short jacket, which seems to be very popular, and certainly shows off to perfection the cultivated smallness of the fashionable waist.

I could not help noticing and admiring the rather stylish dress Mrs. B. was wearing, consisting of a prettily-made skirt of black velvet, the tunic being of Indian fabric similar to that seen in Indian shawls, and having bows of bright-coloured ribbons down the front, a stylish black velvet jacket accompanying the whole. Eccentricity stalks abroad and glories in its own excesses!

Fancy-Dress Ball on board H.M.S. "Antelope."

A splendid moonlight night with just breeze enough stirring to keep the air cool was the best of all weathers for our fancy-dress ball which took place last night, and universal was the satisfaction at the elements contributing in this way to the success of our entertainment. We had taken care to make the very utmost of our ship as regards accommodation and decoration, and by the aid of foreign ensigns had formed a large tent-like canopy over the principal dancing space, making the *ensemble* one of perfect taste and harmony. Some two hundred invitations were issued, and the guests were requested to come in character.

There never had been such an entertainment on the Bosphorus where so strange and interesting a medley of costumes had been gathered together. With very few exceptions the guests came either in uniform or fancy dress, and the chance grouping of the different characters was sometimes irresistibly droll. About half-

past ten the deck presented a most enchanting sight, the lighting being effective — a bronze chandelier of fifty lights together with upwards of a thousand variegated lamps shedding their softening rays over the scene. The ladies were very pretty and looked charming in their artistic "get-up," the lovely combinations of colour making a picture not easily forgotten.

> "Garbs of all times and nations, Greek and Jew,
> Turk, Roman, Puritan and Hindoo."

Foremost among the arrivals were the Ambassadors in their official dresses, their breasts glittering with decorations and orders. When His Excellency the Earl of Dufferin — wearing the hunt dress of County Down, Ireland, accompanied by her ladyship, attired as "Mrs. Sheridan," and looking eminently beautiful in a white dress and Gainsborough hat trimmed with black and white plumes — stepped on board, the band struck up the National Anthem. Then the dancing commenced, and away, pell-mell, went all the tinsel and glitter of the varied garbs round and round the deck. What merriment this pretty spectacle excited, and with what dexterity those engaged avoided collision! During the promenade between the dances it was an entertaining sight to watch the Chinese mandarins in flowing silks, Hungarian nobles with their sumptuous jackets slung over their shoulders, Russian nobles, Persian peasants and naval officers, Afghans and Japanese, Circassians and Albanians all mixed up together.

The dances followed in quick succession, and it was amusing to notice the pairing of the different characters. A Turk placed his arm lovingly round a Greek beauty and whirled her away with astonishing rapidity. A French officer courted the favour of a Tunisian belle; Bulgarians and Italians moved round in perfect harmony; Germans and Russians, Austrians and Bosnians were on the best of terms. One old lady of the last century was flirting with a young man of the period; brigands had their arms entwined round bonny English lasses; fishermen spread their nets so deftly as to entangle many a partner in their meshes; Algerians mingled with flower-girls; gipsies, Montenegrins, peasants, and nobles from all parts flocked together, and charmers from every country were seen to perfection. Dancing was kept up until midnight, when supper was announced, which was served in the saloon, the tables being laden with choice viands and brilliant with silver and glass and ornamental dishes. Here were displayed the choicest delicacies, both solid and liquid, to tempt the palate and gratify

the appetite of the most insatiable. From here the dancers returned to the deck with renewed strength, and recommenced their merry movements until the programme was finished.

Two features in the arrangement had a great deal to do with its success, one being the profusion of plants and flowers in the decorations, the other being the brilliancy of the lighting. These features were novelties on board ship. There were misgivings, we afterwards learnt, in the minds of some of the guests, that there would not be light enough to show off their beautiful dresses. Many thought, after all the trouble they had taken to look pretty in their lovely costumes, there would only be a dim light against a background of bunting, and it was therefore a pleasing surprise to them to find the ship a perfect blaze of light and one mass of bloom. Of course, then, their dresses were seen, and as they were very varied and happily chosen they afforded an object of general interest. Let me mention a few of the most striking: Mrs. Brown, who received the ladies, was charming as "Grace Darling," and, amongst the B.'s, Miss Bilinski was singularly fortunate in her white and pink representation of "Cherry *Un*ripe." The Miss Coundouriottis were perfect as Albanian, Bohemian and Greek "paysannes," their dresses being rich and true. Lady Dufferin, as a copy of a family portrait of "Mrs. Sheridan" (by Sir Joshua Reynolds), in white dress and Gainsborough hat and plumes was eminently beautiful. A rich Greek peasant's dress was very becoming to Madame Flores de Garcia. Mrs. E. Goschen made a very pretty effect as "Princess Shéhérezadé." Madame Hoffman's "Russian peasant girl" was very true and effective. Madame Hirschfeldt's fancy dress was in excellent taste, and Madame Heidenstam's "Bulgarian peasant" was rich and true. Mrs. Fawcett's "Lady of the Roman Empire" was perfection. "Dolly Varden" was very prettily done by Miss Hamilton. Mrs. Honischer's notion of "Ruth" was expressed with much taste, and Madame Von Haas as an "Eastern lady," Madame Kuhlmann as a "Lady of the Directoire," and Miss Longworth as a "Tunisian lady" were all distinguished successes. Miss B. Parnis as a "Conscript" was a happy conception, and Miss E. de Rascon was highly effective as "Maya de Goya," while her sister looked well as a "Galician peasant." Miss Scudamore as "Sophia Primrose" was perfect, and Miss White looked well as "Night"; but there was nothing prettier than Mrs. Vere as "Olivette," a charming and most tastefully executed idea.

Coming now to the male attire, let me first say that Captain the Hon. W. Hylton-Jolliffe's costume as an "Admiral of the last century" was a picture, perfect in all its details and most happily chosen, suiting both the wearer and the occasion. M. Carrere, of the Spanish Legation, was admirable as a "Mecquois." Mr. H. Eyres made an effective "Paul," but "Virginia," where was she? We firmly believe that Mr. Plunkett and Mr. E. Goschen, made up as "Russian Moujiks," were amongst the best. Mr. R. Kennedy wore a very rich and tasteful dress as "Urbino," a court page; and while on the subject of pages let me not forget Mr. Palfrey Burrell dressed as "My pretty Page," and well he looked it. The three "Village Beaux" of Messrs. Polacco, Porcinari and Count Szechenyi were all admirable. Mr. Nicholson's "Don César de Bazan" was a telling costume, as also was Mr. Preziosi's "Circassian." Colonel Norton's "Kurd of Bitlis" was very striking and true. The humour of Mr. Sartoris's "Tsing Po, the Mandarin," with his diminutive "Japanese wife," (the Hon. T. Blackwood), was immensely enjoyed.

I have only noticed a few of the details of this charming *fête*. There were many beautiful and well-chosen dresses, designed with great taste and ingenuity and admirably befitting the wearers, which I have not mentioned.

The dancing went on gaily as the hours passed away, and gradually our company became aware that the night had been left far behind and that the morning sun was already rising over the Giant's Mountain. It was only then that the dancing and the music ceased and the last of the guests took their leave; the boats plashed their way through the still waters and over the long shadows of the ships in the bay; and thus one of the most successful and enjoyable of the many entertainments, for which "we of the *Antelope*" are famed, came to an end.

AU CLAIR DE LA LUNE.[1]

My sweetest Leila! Hear me tell
Some tidings that will please thee well,
And make thy shapely corsage swell
With dreams of admiration.
And well I know that, 'mid the brains
Thy graceful Grecian head contains,
The bump that o'er all others reigns
Is "Love of approbation."

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1 From the *Levant Herald*, the day following the Fancy Dress Ball on board the *Antelope*.

To-night is planned for me and you
(By " Mirth admitted of her crew "),
A *fête*, from which we can't elope;
A moonlit dance in fancy dress;
Two added charms for loveliness,
On board the good ship *Antelope*.
Gay moonbeams, such as lovers prize,
From every wave are glancing;
They're not so bright as Leila's eyes,
Or light as Leila's dancing.
Haste then, my dear, the boat to catch,
Ere all the guests can start—
Dress quick! and thus a grace you'll snatch
Beyond the reach of art.

A *Moissonneuse* my love shall be—
The dress becomes thee rarely—
Burns had been blithe thy form to see
" Among the rigs o' barley."
Like you, kind Ruth with dexterous stroke,
Gleaned 'mid the alien corn,
Till Boaz slept, and dreamed, and woke
To bless the happy morn.

See! How the motley guests have filled
The deftly-ordered decks.
" Grace Darling," once in salvage skilled,
Recks not what heart she wrecks.
An " Olivette "—Ah! Captain, dare
You yield up such a bride?
A " Roman matron "—would I were
That " Consul " by her side!

And here's a sweet " Bohemian girl,"
Whose locks my fancies fetter—
Her hair's a little out of curl,
It suits her all the better.
Her form the " Old, old song " recalls,—
Now, Leila, do not chide me—
Would I could " dwell in marble halls "
With that sweet girl beside me.

And here's " French Liberty," I vow!
But still, howe'er you read 'em,
My wayward thoughts don't prompt me now
To liberties with Freedom.
" Sheik Obeidullah! " Is that you
From Erzeroum and Van?
Dear " Ali Pasha Tchurouk Sou,"
Just fresh from Daghistan!

Now, Leila, never mind these words!
Don't heed what either says!
You know how much I hate the Kurds,
And execrate their ways.
All ages, ranks, and races mix
In this gay, buzzing hive;
A " Japanese princess " of six,
A " Page " of forty-five!

Yon girl, whose eyes are not more bright
  Than is her repartee,
A "Turkish Hanoum" is to-night,
  Though "raised in Tennessee."
"Cherry *Un*ripe!" Here, Wamba, take
  This partner, blithe and merry;
And, were I you, I should not make
  Two bites at such a cherry.

A "Dolly Varden!" Where is "Simm"?
  No "Miggs" is here to bore;
A "Primrose" by the river's brim—
  To me she's something more.
Did I gay Ovid's muse possess,
  How gladly would I write
Of all the metamorphoses
  Which greet us here to-night.

Yet sure I am that were he here,
  And looked on all before his
Rapt gaze, he'd find not, far or near,
  "Remedium Anoris!"
See now, my love, the stars descend,
  And, 'neath the pale green sky,
The planetary powers end
  Their friendly company.

But Venus like a hostess gleams
  On each retreating guest—
Shines to the last, and brightly beams
  To each a "Good night's rest."
In this sweet break 'twixt day and night,
  Some guests may stray and roam,
But Leila's eyes are always bright—
  Sweet lamps, come, light me home!

F. I. S.

CHAPTER X

Dark Days

Trial of Midhat Pasha and the Ministers.

We must go back many years, when Sultan Abdul Aziz, by his excessive extravagance, had brought the country to desperate straits for the want of money. The continued demands made by him on the Treasury for "millions," which were squandered on palaces, gardens, ironclads, &c., had brought the finances of the country into such a condition that it was impossible to provide for the salaries of the officials, the pay of the soldiers and sailors, or even that of the ordinary Government labourers, whose families were left destitute and who were clamouring for the payment of arrears, till the distress and discontent of all classes brought into existence a large party calling for reform.

The Empire was drifting to destruction, for while appointments of all kinds, high and low, were procured or purchased through the Imperial Harem, officials of high rank were shifted from place to place to suit the whim or caprice of the ladies, to whom it was usual to send presents on receiving an official appointment.

About this time, Midhat Pasha, who had been the governor of the vilayet of the Danube, where he had done good work in developing the industries of the province, establishing schools, giving security to life and property by his firm administration of justice, was called to the capital and appointed Grand Vizier; however, his determination to put down all abuses and irregularities soon made many enemies at Court, and after a few months in office he was dismissed. Some time later he was persuaded to accept the office of President of the Council, but here all his attempts at reform were of no avail, and he therefore resigned, a proceeding which annoyed the Sultan extremely. Midhat was now in disgrace, and he retired to a farm he possessed near the city, where, in quietude, he worked out plans in the hope, some day, of establishing a constitution and a parliament for Turkey; he knew he had set about a very difficult task, and knew full well the resistance such

proposals would meet with from the Sultan; still, he persevered and did not despair of success.

The Sultan, however, was determined to resist all reforms, and appointed to the high offices of State Pashas and others who were well known as strong opponents to any change in the form of government. This naturally caused agitation and discontent to increase, and grave fears were entertained that a serious revolution was at hand; strange to relate, no notice seemed to be taken by the Sultan and his advisers of any impending crisis. However, the intelligent classes of the capital — Christian as well as Mahommedan — knowing they would be supported by the bulk of the nation, determined not to relax their efforts until their demands were acceded to, and that, should the Sultan refuse to grant them, he must be deposed.

About this time the leaders of the movement had contrived to communicate with Prince Murad, the heir apparent, who promised on his accession to proclaim a constitution and to inaugurate the desired reforms. Midhat Pasha, and Hussein Avni, the Minister of War, were apparently the only two who had matured the plan of action. This they had accomplished without compromising anyone but themselves; although it was well understood that several members of the Cabinet were in the secret, but who, knowing the grave risks they ran, declined to come to the front, for, should the enterprise fail, they knew full well their lives and fortunes would pay the penalty. Midhat and the Minister of War, however, seemed to have worked out the enterprise with skill and ability, and showed no want of courage and resolution in carrying it out.

The time selected was the morning of May 30th, 1876; the two conspirators had matured their plans and held their final meeting the evening before at the house of the Minister of War, at Beylerbey, on the Asiatic shore of the Bosphorus; and from thence, an hour or two after midnight, when it was very dark and raining heavily, they crossed the Bosphorus in a small caique, landing at a prearranged place where carriages were in waiting. Then, as had been arranged, Midhat proceeded to the War Department at Stamboul, while the Minister of War ordered a regiment from the barracks and had them drawn up so as to guard all the entrances and exits of the palace. The Minister of War, in his official capacity, had no difficulty in gaining access to the Sultan and informing him he was a prisoner.

The Sultan's first and natural impulse was to resist; but on

being convinced that resistance was impossible, he quietly submitted. A guard was placed over him without even a blow being struck, and a gun was fired to announce to Midhat that the arrest of the Sultan had been a success.

Midhat, on his arrival at the Ministry of War, had, by representing himself as authorised by the Seraskier, succeeded in inducing the officer in command to assemble his troops in the square. Here they had an anxious time awaiting events which were transpiring at Dolma-Bagtché. It was close upon daybreak when the signal-gun put an end to their suspense and announced the successful accomplishment of the enterprise.

Midhat now addressed the assembled troops, and not a murmur of discontent was heard when he informed them of the step which had been taken and explained the necessity for it. Afterwards, with a guard of honour and an escort, he proceeded to the Palace of Tcheraghan where Prince Murad was staying, announcing to him his accession to the throne and conducting him to the Seraskierate, where he was at once proclaimed and saluted as Sultan by the troops as well as by the people, who by this time had begun to assemble.

Thus the deposition had been effected quietly and with less disturbance than sometimes occurs at a Hyde Park demonstration. A powerful monarch had been removed from his throne without any of the passion, bloodshed or crime which has distinguished similar operations in other countries. The blow had been struck and success had attended it.

Notification of the change of Sovereign was at once telegraphed to every quarter of Europe; and everywhere the news was received with unbounded satisfaction and rejoicing by the people. Congratulations poured in from all parts, and even the ex-Sultan wrote to his nephew, conveying his loyalty and acceptance of the new order of things.

Abdul Aziz was at first taken to quarters in the Old Seraglio, but after a short time he was transferred, at his own request, to the Palace of Tcheraghan, which he had built for himself, and where he arrived on the evening of May 31st. On the following day, according to accounts put forth, he exhibited signs of insanity, and his attendants, therefore, removed all weapons from his reach. but who could have foreseen the startling events that were to happen in less than a week?

Since his deposition everything seemed to have gone along

favourably. The hopes of the "new party" ran high, and the establishment of constitutional freedom was apparently within easy reach, when a series of unfortunate incidents occurred in quick succession, shattering all their prospects and anticipations.

On the morning of June 5th, six days after his deposition, the city was startled with the news that Abdul Aziz was dead. The first impression was that he had been assassinated, and all sorts of rumours of foul play were current, which were only removed from the public mind by the combined reports of the medical men who had been summoned to enquire into the cause of death, and all agreed that the direction and nature of the wounds were such as to make it apparent that the deceased had died by his own hand.

The weapon employed seems to have been a pair of scissors, with which the unhappy man had opened the arteries of his arms, as every other instrument that could have done such an injury had been removed beyond his reach. That morning, it seems, he had asked for a pair of scissors to trim his beard; these were at first refused, but later, a pair was sent him at his mother's direction. Some time later he was found dead, lying on the floor in a pool of blood, and with the veins of both arms opened. There was no hesitation, therefore, in accepting the theory that it was a case of suicide.

The funeral ceremonies of the ex-Sultan were over, and the excitement of the populace was quieting down, when sensational rumours and events were again succeeding each other with startling rapidity. Within ten days of the ex-Sultan's death the city was ringing with fresh troubles. An attack had been made on the ministers while sitting in council.

When the particulars became known, it was found the outrage had been committed by a young Circassian officer named Tcherkess Hassan. This young officer was a brother-in-law of the ex-Sultan, and he thus acted in a spirit of revenge against the ministers who had been answerable for the deposition and death of Abdul Aziz. He succeeded in gaining an entrance to the Council Chamber by telling the doorkeeper he was charged with a message to one of the ministers. Once in their presence, he first fired at the War Minister, Hussein Avni. Struck with fear and horror, the other ministers, with the exception of Raschid Pasha, the Foreign Minister, and Ahmed Kaïsserli, the Minister of Marine, rushed through one of the doors into an inner apartment. The Foreign

Minister was next shot, but the Minister of Marine managed to get behind the assassin and endeavoured to pinion his arms; Hassan, however, got his right hand free, and with a long Circassian knife stabbed the Minister of Marine in several places, compelling him to release his hold and take to flight. He managed to get into the room where the Grand Vizier had already taken refuge, and the two old men between them contrived to barricade the door, which Hassan ineffectually tried to force. He fired through the door, but, fortunately, without hitting anyone on the other side. In his wild excess of rage he flung the furniture about, set fire to the curtains, pulled down the chandelier, and, in intense excitement, rushed around, raving like a madman. After awhile, two of the attendants—Ahmed Agha and Chukri Bey—ventured back into the room, but were instantly shot dead by the assassin.

When at length the police and soldiers from the nearest barracks reached the palace, they found the chamber-floor deluged with blood, and Hassan still in a state of mad excitement. One of the police officers was killed and six of the constables and soldiers were wounded before the assassin could be secured. He had thus succeeded in killing seven persons, including two ministers, and had wounded eight others, of whom one was the Minister of Marine. In the struggle, he was himself seriously injured, and in this state was taken to the Seraskierate, where, on the following day, he was tried and sentenced to death. He maintained an undaunted bearing and showed a reckless courage to the last. He would not allow the surgeon to bind his wounds, and was, consequently, much exhausted by loss of blood when, on the following morning, he was hanged in the open space in front of the War Office.

Fresh troubles followed, for Servia, about this time, took the venturesome step of defying the power of the Suzerain, counting on the assistance which she would get from the Czar—for, with scarcely any attempt at concealment, a constant supply of Russian officers and soldiers were drafted into the Principality to take part in the struggle for independence.

Thus was Turkey, much against her will and at a most inopportune time, dragged into a war. However, after a sanguinary struggle, in which there were great losses on both sides, it ended in favour of Turkey, and, at last, Servia lay at the mercy of her angered Suzerain.

Before these events had reached their crisis, Constantinople was

the scene of another revolution. The new hopes of the people which, after the deposition and death of Abdul Aziz, had been centred in Murad, were doomed to disappointment. Before he had been many weeks on the throne it became evident he was entirely destitute of the ability to command. The terrible events immediately succeeding his accession, combined with the responsibilities of his high office, completely shattered his nervous system; the condition of his health grew worse, and it was soon evident he was unable to bear the heavy strain required of the ruler at the head of the Imperial administration during those perilous and stormy times.

The mental and physical ill-health of Sultan Murad which had laid dormant and unnoticed in the quiet and secluded life he had led up to his accession, was very apparent in the Council Chamber, and his inability to attend to any matters of business whatsoever became so marked that the choice of a successor was inevitable.

The public impatience began to be shown when, day after day, there were no signs of the promulgation of the constitutional freedom so eagerly expected.

At length a Grand Council was held, and it was decided that as the safety and welfare of the Empire were seriously endangered by the continued inability of the Sultan to take charge of its interests, a change of Sovereign should be made with the least possible delay. The next day Sultan Murad was deposed, after a reign of three months, and was succeeded by his brother, Abdul Hamid, the second of that name; a man of four-and-thirty, vigorous in health, and with every promise at the time of carrying out for his great nation the long-looked-for reforms.

Never, perhaps, had a Sovereign been called upon to face a darker outlook than that which lay before him. He had taken up the reins of government at a period when the country was involved in war; it was no time for political reforms, for all thoughts had to be concentrated on the safety of the Empire by strengthening and organising its military forces. Yet, in spite of warlike calls made at the time, within two months of Abdul Hamid's accession, a proclamation was issued promising a general scheme of reform and the establishment of a Senate and House of Representatives. Thus the impatience of the people was, for a time, quieted. Two sessions of this Parliament were held, and the results were considered encouraging to the reformers and proved that the elected members were determined that their control over the affairs affecting the welfare of the country should be a real one.

Midhat Pasha was appointed to the high position of Premier under the new parliamentary constitution, and his heart and soul were in his scheme for making it a great success; but, naturally, he had many enemies in the capital, particularly among those who were against progress, who, somehow or other, were successful in injuring him in the estimation of the Sultan, insinuating that as Midhat had taken an active part in dethroning his two predecessors, it would therefore be as well to keep on his guard against him.

The Sultan soon found it difficult to reconcile himself to the loss of absolute power which had for some six hundred years been enjoyed by his predecessors, and which, by this new form of representative parliamentary government, was gradually slipping from his grasp; it is not surprising, therefore, that every effort should be speedily made by him for the recovery of this authority, and he at once decided that his first step should be to deprive the reformers of their leader.

The opportunity came at last. Some difference of opinion arose between Midhat Pasha and the members of the Cabinet on a question relative to the appointment of governors of provinces. On it being referred to the Sultan, he eagerly seized the opportunity for getting rid of the ablest man in the Empire, and Midhat Pasha, without any reason being assigned, was there and then dismissed from office and sent into exile, February 5th, 1877.

During his absence from Turkey he visited various parts of Europe, residing for a short time in London, where he made many friends. He returned to Paris most unexpectedly one day, when the Ottoman Ambassador to the French Republic delivered to the fallen statesman a letter from the Sultan, giving him permission to take up his residence with his family in Crete; he was not yet allowed to visit Constantinople, for the Sultan had, so far, only partially overcome his distrust of the ambitious and reforming Pasha.

It was believed at first that he would be appointed governor-general of the island; but the governorship of Syria, a much more important post, was shortly afterwards conferred on him.

His stay was not long in Damascus, for he was shortly afterwards transferred to Smyrna, where, as governor, he proved himself to be a man of great ability, intellectual culture and liberal ideas, doing much to develop the province and ensure the prosperity of the people he was called upon to govern.

It is not my intention, however, to enter minutely into details of events immediately following Abdul Hamid's accession. We were living in exciting and stirring times; Russia, under the pretext of effecting an amelioration in the condition of the Christians in the East, and feeling compelled by the obstinacy of Turkey to draw the sword, declared war on April 24th, 1877.

This trouble forced on Turkey was a sad blow to all prospects of reform, which had again to be postponed. Parliamentary representation now became a dead letter, and has so remained ever since. After a year's fighting and great losses on both sides, a treaty of peace was signed at San Stefano, March 3rd, 1878. The Berlin Congress assembled on June 17th, 1878, and "Peace with Honour" was secured.

More than two years had gone on their way since Midhat Pasha was allowed to return to Turkey, when, in April, 1881, sensational rumours were circulated in the capital that important information relative to the cause of death of the ex-Sultan, Abdul Aziz, was forthcoming.

Some persons, it was said, who were supposed to be the actual murderers of His late Majesty had confessed to the crime, and had given details which promised to implicate many distinguished statesmen then holding high official appointments in the Empire.

Public opinion was much perplexed at this announcement, and there seemed no way of explaining why, after a lapse of five years from the time of the ex-Sultan's death, the subject should be again revived, especially upon such indifferent and untrustworthy evidence as that of persons holding most subordinate positions in the palace; but, however, with no further testimony than this —which was certainly not deserving of the slightest attention—it was decided, after some deliberation among the palace officials, to place on trial certain important personages on charges which, by any possibility, could not fairly be substantiated.

I was fortunate at the time in getting from one of the officials who had been attending the preliminary enquiry at the palace an outline of the extraordinary facts which had been revealed.

According to the evidence which was given during the examination of the witnesses, it seems that after the deposition of Abdul Aziz, a committee was formed, composed of Hussein Avni, Minister of War, two ex-Grand Viziers, Midhat Pasha, Ruchdi Pasha, Mahmoud Damad Pasha and Nouri Pasha—these last two being sons-in-law of Abdul Medjid. These councillors held

several meetings in private, when at last it was decided that, for the safety of the Empire and the prevention of further complications, the ex-Sultan should be put to death, Nouri Pasha undertaking to find the men who would, for a consideration, carry out this decision. A certain Fahri Bey, the second chamberlain to Abdul Aziz, who enjoyed his master's full confidence, was selected to commit the crime; he had been in communication with two men, who had been employed on subordinate duties in the palace, and a couple of eunuchs to assist him—one of the men was a gardener, the other being described as a professional wrestler. At the appointed time, when Abdul Aziz was alone, Fahri Bey introduced his confederates into the apartment, and they at once proceeded to carry out their diabolical plot.

Fahri succeeded in getting his master down on the sofa, and, by sitting on his head, prevented him shouting for assistance; his feet were held by the two eunuchs, and he then directed the wrestler, Mustapha, to open the veins in his arms with a sharp-pointed dagger. This was successfully carried out—not, however, without the Sultan struggling and using every endeavour to cast off his assassins, but without avail—and, finally, Abdul Aziz fell to the ground unconscious from loss of blood.

The assassins now quietly made their escape, feeling certain that their victim would shortly breathe his last; but before leaving the room a pair of scissors, steeped in blood, were placed in the Sultan's left hand to give the impression that it was with these he had committed suicide.

A short time after, Fahri Bey, pretending he had just arrived at the palace, returned to the scene of the crime, knocking at the door as if he wished to take his master's commands; hearing no sounds issuing from within, and feigning uneasiness, he broke open the door, and saw the Sultan bathed in blood. Acting his part with consummate skill, he aroused the household by his cries and lamentations, and the Sultan's mother, the ladies of the Harem, the children and the servants all rushed in upon the scene. Meanwhile Fahri impressed upon all those present a conviction of the sincerity of his feigned distress, and succeeded in making them believe that the Sultan, attacked by a fit of melancholy, had, whilst alone in his room, committed suicide.

The members of the government were at once informed of what had happened. Hussein Avni, the Minister of War, was amongst the first to arrive on the scene, and gave orders that the Sultan

should be covered with a sheet and removed to the guard-room. The body, bearing also traces of stabs on the stomach delivered during the struggle, was there dressed in a shirt and drawers, leaving only the arms and face visible. The doctors were then summoned to draw up a medical report as to the cause of death, but were only allowed to see the arms and face.

The report, stating that the Sultan died by his own hand, was then drawn up and signed by all the members of the medical body present.

After all this conflicting evidence had been obtained no one really believed the accused would be brought to trial, but it seems the Sultan consented at last, on the earnest solicitation of Youssouf Effendi, the son of Abdul Aziz, who had begged for justice on the murderers of his father. This, and the many recent attempts made on the lives of rulers, and, above all, the appalling murder of the late Czar, Alexander II., evidently convinced him that it was his duty to take measures for thoroughly investigating the cause of the death of his predecessor, and to punish, if necessary, even those of so high a rank as Mahmoud Damad, Rushdi, Nouri and Midhat.

The trial of the several persons accused of the murder of the late Sultan Abdul Aziz began on Monday, June 27th, 1881. The Court assembled, not in an ordinary building, but in a large green oval tent erected in the park outside the walls of Yildiz Kiosk, the residence of the present Sultan.

On entering this improvised court of justice, a raised daïs was seen at one end, with a bench running round, covered with green baize; here were several seats reserved for the Judges, the central one being for the President of the Court; there were also seats provided for the secretaries and the Public Prosecutor, Latif Effendi. Immediately in front of the bench was an enclosed space for the prisoners, and near by were seats for the advocates of the accused, the remaining space being allotted to those who had come provided with a ticket of admission.

At eleven o'clock, the President, Sourousi Effendi, a venerable, grey-bearded old gentleman of the Ulema class, and the four other Judges entered and took their seats. Some formal business was at first transacted, and, about half-an-hour later, the accused, Mahmoud Damad, Nouri Pasha, Fahri Bey, Ali Bey, Nedjib Bey, Izzet Bey, the gardener and the wrestler, were brought in under a strong guard who took up a position behind the prisoners.

The proceedings commenced by the Clerk of the Court reading

the indictment, which was a long document occupying nearly two hours in its delivery, its principal purport being to the effect that Midhat Pasha and his associates were accused of the murder of the ex-Sultan, Abdul Aziz, with the connivance of ex-Sultan Murad. After this accusation, perhaps the most important clause was one which stated that, after the deposition of Sultan Murad and the accession of Abdul Hamid, a commission had been appointed to investigate the finances of the Empire with a view to retrenchment, and during this revision it was discovered that certain persons, who had previously held quite subordinate positions in the palace at the time of the ex-Sultan's death, were each receiving large pensions, charged upon the Civil List, for services rendered. Upon these persons being sent for and questioned, it came out that this salary had been paid them in return for their services in procuring the assassination of Abdul Aziz; in fact, two of them confessed that an oath of secrecy had been obtained from them by Nouri Pasha, who was acting as the representative of the Council of Ministers; for, besides the assassination of the ex-Sultan, the ministers had determined that nearly all the princes of the Imperial family should be put to death.

After this lengthy document had been read, the Vice-President, Christoforides Effendi, a Christian of Greek nationality, began to cross-examine the accused with considerable ability.

The first of the accused to make a statement was Mustapha the wrestler, who described circumstantially, and with terribly graphic detail, the part which he had played in the tragedy, and the promises held out to him of a large pension so long as the secret was kept. Another of the accused stated that he had helped to hold the ex-Sultan while Mustapha killed him by opening his veins with a dagger; he said they were promised a hundred pounds a month, and they each got thirty pounds down as a present. Others of the prisoners, Ali Bey and Nedjib Bey, stated that Fahri Bey gave admittance to the murderers, they merely guarding the door of the ex-Sultan's room while the assassins completed their terrible work; care being afterwards taken that matters were so arranged as to give colour to the theory of suicide.

Midhat Pasha now entered the Court. He was evidently looked upon as the hero of the day, and every eye was strained to get a glimpse of the author of the Ottoman Constitution, as, with a proud air and a firm step, he took his place in the dock next to Mahmoud Damad. The Clerk at once read out the charge against him—

which differed somewhat from those against the others—that of participation in the murder and of conspiracy with others to bring together the princes of the Imperial family with the intention of having them put to death.

The Vice-President then commenced to cross-examine Midhat, but he proved quite a match for the Judge, defending himself with remarkable skill and success. He spoke with great deliberation, constantly referred to notes, and declared the whole story of the crime to be a tissue of falsehoods from beginning to end, specially got up for the ruin of himself and the others before the Court; remarking, however, that though he was condemned before being tried, still he could not help bearing testimony to the spirit of justice which had actuated the Sultan in giving them a public trial. He denied that any commission had been formed to order the assassination of the ex-Sultan, but he knew that instructions had been issued to deprive him of every kind of weapon with which he might be likely to do himself bodily harm.

It seems that at Smyrna, when Midhat was about to be arrested, he took refuge in the French Consulate, and he was questioned by the Court as to his reason for so doing. In reply, he stated he had been informed that a number of armed men were approaching Government House. He feared a repetition of the Tcherkess Hassan incident, when several ministers were killed in the Council Chamber in Constantinople. Anticipating the same treatment, he had fled, but ever since had regretted the act and was prepared to take his trial on that charge.

Several witnesses for the prosecution now followed, all of whom were prepared to swear they had seen the accused directly or indirectly taking part in the assassination. One of the ladies of the ex-Sultan's Harem, who appeared much affected, stated that she saw one of the accused—pointing to Mustapha the gardener—jump out of the window of the ex-Sultan's apartment, and at the same time she observed Fahri Bey making his exit by the staircase.

The medical officers called seemed to differ in opinion; while Narco Pasha, who had been summoned at the time of death, expressed his doubt that it was a case of suicide, and that it was impossible the wounds could be produced with a pair of scissors, for a man who had cut the artery of one arm would have no strength left to sever the artery of the other, he also declared that the body was never properly examined, only the arms being looked at. Dr. Castro stated he had every opportunity of examining the

body, and found no marks of violence beyond the wounds on the arms, his opinion being decidedly in favour of the theory of suicide. Dr. Nory Pasha, who was next called, stated that he had examined the body with the other medical men, and expressed a similar opinion to that of the preceding witness.

The question was now put to the prisoners, after the hearing of the evidence, as to their guilt or otherwise. Mahmoud Damad, Nouri Pasha and, in fact, all the accused, with the exception of the two Mustaphas who had confessed their guilt, absolutely denied all knowledge or participation in the crime. It being now seven o'clock, the Court adjourned until the following day, when sentence would be pronounced. All the prisoners were then conducted by the guard to a place of safety.

The following morning, amidst a scene of no little excitement in the Court, the President and Judges took their seats upon the Bench. The President, addressing the prisoners—all of whom were present with the exception of Midhat—said that the Court, after hearing the Public Prosecutor and counsel for the defence, would retire and consider their verdict.

The Procurator-General, Latif Effendi, immediately arose, and addressing the Bench said, "From the evidence before the Court, the accused, Mustapha the gardener and Mustapha the athlete, Hadji Mehmed and Fahri Bey have been proved to be the actual murderers of His Imperial Majesty, and I claim, in the name of the law, the extreme penalty of death in accordance with Article 170 of the Penal Code. In the case of Mahmoud Nouri, Midhat Pasha, Ali Bey and Nedjib Bey, for aiding and complicity in the crime—Articles 45 and 170—I claim the penalty of death; and for Seyd Bey and Izzet Bey, as aiders and abettors, I demand long terms of penal servitude in accordance with Article 175 of the Penal Code.

The counsel for the accused who had pleaded guilty—the two Mustaphas—based their defence upon the argument that although their clients were, from their own admission, guilty in fact, they were innocent in law, as they were merely obeying the orders of their superior officers. They then dwelt on the many discrepancies in the stories related by the different witnesses, some having stated the deed was done with a dagger or penknife, while the evidence of the doctors was at such variance, and who had said the wounds were self-inflicted and must have been done with a pair of scissors.

The speeches for the defence of the other prisoners were those of able and clever advocates, struggling against evidence excep-

tionally strong against them. They knew full well their eloquence would have no effect on the Judges—for the verdict of the Court, as everyone knew, was a foregone conclusion before the trial commenced, however much they might plead extenuating circumstances —but they finished with an appeal to the Sultan for his clemency.

The Judges left the Court, and returned after an absence of about half-an-hour. The President, addressing the prisoners, said, "You, Mustapha the gardener, and Mustapha Djezairli, Hadji Mehmed and Fahri Bey, are found guilty of the crime of murder with premeditation; and you, Mahmoud Pasha, Nouri Pasha, Ali Bey and Nedjib Bey, are found guilty of complicity in the crime." Sentence of death was then pronounced upon them all.

The President then, turning to Seyd Bey and Izzet Bey, passed sentence of ten years penal servitude upon them as aiders and abettors in the crime; after which the Court rose, the prisoners being removed by the guard.

On returning into Court after a short absence, the Vice-President, Christoforides Effendi, occupied the presidential chair—and Midhat Pasha took his place in the dock alone.

The Public Prosecutor then asked for Articles 45 and 170 of the Penal Code to be applied to the prisoner for complicity in the murder of the ex-Sultan.

Midhat defended himself with much skill and dignity; he spoke boldly and fearlessly, stigmatising the indictment as a tissue of falsehoods. "For once," said he, "I am placed on the same level with wrestlers and blacks, whose words are believed before mine and those of other statesmen who have their country's happiness at heart. My antecedents, surely, should be a guarantee that I am incapable of mixing myself up with so cruel, odious and perilous a conspiracy; and, at the least, they should afford a very strong presumption that it would be entirely repugnant to my character; and the very strength of this presumption renders it imperative that evidence of my complicity in the crime with which I am charged should be on higher testimony than that which has been obtained through perjured and suborned witnesses, before I am pronounced guilty." While continuing in this strain he was silenced by the President, who declared the Court had found him guilty, and he passed sentence of death upon him forthwith. Midhat was then led away in charge of the guard.

The impression left on the public mind was very unfavourable to the whole proceedings. Midhat Pasha was not allowed to call

the witnesses for the prosecution, or to cross-examine them; indeed, he was utterly ignorant of their depositions, as he was not present in Court when they gave evidence. The Ottoman Penal Code plainly confers upon the accused the right to put questions to the witnesses; but the Court, after deliberating for a few minutes, decided against Midhat's demand.

This was simply gross injustice, and effectually prevented Midhat, who had all along defended himself with remarkable ability, from successfully refuting the charge. He was informed that all the Court permitted him to do was to plead palliation of his conduct—in other words to confess his guilt. Well might he reply with disdain that "Silence was better, and, indeed, it mattered little what might happen to him now that he had been placed on a level with wrestlers and eunuchs."

Everything connected with the trial inspired the public mind with the gravest of doubts as to the genuineness of the evidence, the truth of the depositions and the justice of the verdict.

We give the Sultan the credit of acting with the best of intentions in these ambiguous transactions. It is notorious that he lives in continual dread of assassination, and that he habitually cherishes a keen desire to strike terror into those who may at any time meditate his death. The moment his suspicions were aroused as to the manner by which his uncle came by his death, he was animated by a stern determination to bring the criminals, if any existed, to justice. Unfortunately, however, he was not equally solicitous to inquire whether the forthcoming evidence was convincing of their guilt. It was a well-known fact that for some time palace officials had been desirous of discovering some means by which Midhat and others, who were considered dangerous, might be disposed of; here was the opportunity, and it was not at all difficult to manufacture hostile testimony.

The Sultan seemed eager to accept any suggestion of complicity and every corroboration of guilt; and the Judges would, as a matter of course, do all that was necessary in carrying out the wishes of their royal master; had it been otherwise the trial would certainly have been conducted differently.

It is true the Court was thrown open to the public—a fact of some significance—for this is, I believe, the first time in the history of Turkey that men accused of serious political crimes were tried by the ordinary law, and in the presence of the public and the foreign press; but the proceedings, it must be acknowledged, were of the most perfunctory character.

In England and other countries a trial of such importance, of such gravity and of such complexity, would have occupied a considerable period of time, and would not have been hurried over, as it was here, in a couple of days. True, it may be said that the actual murderers had confessed, with circumstantial details, their own guilt and the part played by those incriminated with them in the crime; but it is well known that there are obscure and wretched persons who could be induced to admit anything, even guilt of which they were innocent, in order to please superiors in whose power to shield them from evil in any emergency they entertain the profoundest belief, more especially when based upon a lifetime of precedents and experience. Who knows, who cares, who will pretend to foretell what will become of Mustapha the gardener and Mustapha the wrestler? Although condemned to death, it by no means follows they will die.[1]

Society in Constantinople continued for some time after the trials to take a lively interest in the future of the prisoners. At last it became known that the Sultan had summoned an extraordinary Council of Ministers to deliberate on the fate of the condemned men. After a long sitting they could not arrive at a unanimous decision. Ten voted for clemency and sixteen for carrying out the extreme penalty of the law, four Ulemas declared that as the prisoners had not been tried according to their law, the "Cheri," they had no voice in the matter. Amongst the ten were the Prime Minister and five ex-Grand Viziers, but the Minister of War and his party were in the majority.

When the result was laid before His Majesty—who, it is well-known, possesses a kindly and humane heart as well as all other good qualities of a wise and able Sovereign — he determined to accept the votes of the minority, and thereupon commuted the death sentences to those of banishment. When this result became known it was received throughout the Empire with general satisfaction.

Departure of the Exiles.

Thursday, 28th July, 1881. The closing scenes connected with the State trials took place here to-day. Great precautions were taken in the matter for fear that an attempt at rescue would be made, and under a strong escort the condemned prisoners were conveyed in carriages to the landing-place on the Bosphorus and

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1 They were not executed, but are believed to have continued in the enjoyment of comfortable pensions ever since.—Sir Henry Elliott, in the *Nineteenth Century*.

were shipped on board one of the Imperial yachts, which was waiting, with steam up, to carry them into exile.

The environs of Yildiz and the street leading down to the shore from the palace on the hill were crowded with a large concourse of people; the roadway along the route was lined with troops and the carriages conveying the prisoners were surrounded by Circassian cavalry. Great sympathy was shown for Midhat, the statesman and reformer, from whom so much had been expected for the welfare of his country; and the extremely partial nature of his trial caused much dissatisfaction, for he was allowed no opportunity of defending himself against so serious a charge. Though pronounced guilty of participation in the death of Abdul Aziz, there were still grave doubts in the public mind as to whether the ex-Sultan met his death at hands other than his own. Nobody seemed to care much about the fate of the others. Mahmoud and Nouri never enjoyed any popularity, especially the former; and as for the rest of the prisoners, their individuality had not come home to the national mind; so one heard here and there in the crowd expressions and murmurs such as "Allah Kerin dir," and "Kismet," (God is merciful, it is their fate). Whatever, then, their fate may be will soon fade from public thought and memory. Not so, however, with Midhat, who still is, and will for a long while yet, be regarded with affection by the educated people of the Empire.

On reaching the landing-place at Bechiktach, we saw a large cordon of armed boats, extending from the shore to the Imperial yacht *Izzedin*, which kept all craft from approaching that side of the Bosphorus. After the prisoners were safely on board, these boats rowed guard round the yacht until her departure, which took place shortly after.

The destination of the exiles is the Hejaz. They are consigned to the Grand Sheref of Mecca, Abdul Mouattclib, who is to keep them under the strictest surveillance.

Taif, which is spoken of as the place where most of the prisoners will be kept, is a town almost entirely unknown to Europeans, owing to its proximity to the Holy Cities. It is situated behind the range of hills which bound the sandy desert plains of Mecca. Taif is described by the dwellers of that sunburnt city as a perfect Paradise, a land flowing with milk and honey. It is said to be the largest oasis in all Arabia, abounding with springs and running streams, which render the soil exceedingly productive. Standing at a much higher elevation than Mecca, the climate is mild, even in

comparison with that of Constantinople, being less warm in summer than the latter. As might be expected, it is a favourite resort of the Grand Sheref and the wealthy Meccanese.

Notwithstanding all these charms, the "climate" of Taif seems to have a strong tendency to shorten the existence of State prisoners, causing sudden and mysterious deaths in most cases after a short residence there; it being a well-known fact that but few return who have been sent in exile to this place. So we may safely bid adieu to Midhat and his companions, who will no longer trouble the ruling Powers with their ambitious or dangerous designs.

CHAPTER XI

Folk-lore—Anecdotes of Trades and Guilds

In some old volumes I came across on one of the Stamboul bookstalls while wandering about that interesting old city were the elaborate works of one Eloia[1] (an Austrian, I think), a celebrated traveller in the East, from whom I make free extracts of the following interesting sketches and anecdotes of the trades and guilds of these curious people.

It seems that the establishment of guilds and corporations date from some remote period, and probably were suggested by the example of Christian religious fraternities and monkish congregations. According to popular belief, however, the first of these corporations was instituted by Mahomet, whose example has since been followed by his several successors, each company or craft reverencing and acknowledging a patron-saint, as is similarly the case with most of the trades and guilds in Europe.

It is worthy of remark firstly, that Mahommedan tradition attributes to many of the prophets the exercises of professions and trades in which these holy men were supposed to have been distinguished, and secondly, that these traditions are founded, more or less, upon the Old and New Testaments, perverted or misrepresented to suit the purpose of Mahommedan theologians and commentators.

Thus we find Adam was the first tailor, builder and sawyer, and took his hints from swallows and the beavers. He was also said to be the first writing-master, having received the latter talent with the gift of a thousand tongues from heaven; which last, considering all things at the time, seems to have been rather a superfluous gift, and is in direct contradiction to the miracle of the confusion of tongues in the days of the building of Babel, which fact is admitted by Mahommedans.

Eve, who was the first being deriving existence from, and

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1 Eloia is the author of a descriptive work on Constantinople and of several books of travel in various parts of the Eastern Empire about the reign of Amurath IV., 1630.

transmitting it to, others, was the first bathing-woman, in imitation of the ducks and drakes of Eden. Cain the accursed, instructed by the ravens, was the first grave-digger; and Abel was the first shepherd. Seth, the most beautiful of Adam's sons, was not only the first button-maker and wool-stapler, but to him is also ascribed the introduction of shirts. Enoch, admirable for his beardless beauty and from his scientific learning, was the first weaver and scribe, which latter profession, according to holy writ, was exercised by Ezra, whom Moslems have converted into an ass-driver, he having, so it is said, miraculously resuscitated one of these animals which had been dead for one hundred years.

Noah, the second father of the human race, was the first shipwright; but, by a singular caprice, the "Seven Sleepers and their dog Katmir" — which animal, by the way, enjoys a place in Paradise—are the patrons of seamen, especially of those trading in the Black Sea.

There might be some excuse for adopting the watchful dog; but it is difficult to understand why the seven drowsy youths should be selected as the guardians of a profession wherein so much vigilance is required, more especially in the difficult navigation of the Black Sea. The selection is typical, nevertheless, of the somnolent manner in which Turkish seamen perform their duties.

Shelah, great-grandson of Noah, and Eber, the son of Shelah, were the first camel-drivers and traders. Abraham was the first barber and milkman, and the first man who is supposed to have had grey hair, or to have used scissors to clip his beard. Later, when he was commanded by the Angel Gabriel to build the Kaabah[1] at Mecca, he was recognised as the first mason. Upon this the old Mahommedan writers have founded their tradition of the building of the Ark and Tabernacle. Abraham and Hagar are also regarded as the originators of circumcision.

Ishmael and Isaac are credited as being the first hunters and

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1 "Kaabah," literally a square or cube stone, in the inward chapel, the Holy of Holies of the great temple at Mecca. It is supposed to have been originally founded by Seth upon the spot where the Lord's Angel spread a tent for Divine worship; but was subsequently rebuilt by Abraham, who placed the sacred black stone at one of the angles. The origin of this stone, the peculiar object of Moslem veneration, is unknown; it is, however, supposed to have been first given to Adam by the Almighty, who thereon engraved the covenant made between God and man. It was lost for a long time, but was at last given by Gabriel to Abraham.—(See "Pilgrimage to Mecca," page 75).

herdsmen, but Moslem writers have confounded the one with the other. They say it was Ishmael and not Isaac who was offered by Abraham on Mount Moriah as the intended sacrifice.

Jacob is the patron of those who devote their time to meditation, and thus is the inventor of this particular kind of prayer. Joseph was the first watchmaker, he having made one of these timekeepers while a prisoner in Egypt, that he might the more readily know the exact time for his daily prayers; he was also said to be a most expert carpenter.

Job, as the model of patience, is the patron of all persons in affliction; and Jethro of all those deprived of their sight. Moses was a shepherd and cowkeeper; while his brother Aaron was a deputy (a reader or pleader in the law courts). Lot invented chronographs and chronology; and Adam has also the credit of being the first cook and baker.

Somehow or other the patronage of the Baker's Company has been conferred on an Arab, a contemporary of the Prophet, who was girded with the apron of the craft by Mahomet's favourite barber, Selman, to whom Paradise was promised by his protector. Here, again, Abraham's right to the patronage of barbers has been overlooked in favour of an artist who first applied a razor to the Prophet's head.

Daniel was the first interpreter, and thence the patron of dragomen; a tradition derived from his explaining the mysterious writing on the wall of Beltshazzar's banqueting-hall. David occupied himself in forging coats of armour and helmets, and is generally believed throughout the East, even by tribes who have not received the tradition from Mahommedan sources, that the Psalmist was a blacksmith and farrier by trade.

Solomon employed his leisure hours in basket-making; Jeremiah practised surgery; Samuel was a soothsayer and astrologer; Jonah was a fishmonger; St. John was a preacher; Our Saviour—who is called by the Mahommedans the "Spirit of God," and venerated as the first prophet after Mahomet—was a traveller. Old writers assert that Our Saviour occupied himself in making wooden clogs and pattens, hence he is described as the patron of clog makers.

Mahomet was a merchant, and herein tradition accords with history, for Mahomet's paternal grandfather was one of the wealthiest merchants and lords of Arabia; and his father, Abdullah, was of the same honourable profession. The Prophet himself was chief clerk to a wealthy widow named Khadijah,

whom he married a short time previous to the commencement of his mission, and he thus became one of the richest traders of Arabia.

To the Archangel Gabriel is attributed the invention of aprons; for when Mahomet performed his miraculous visit to heaven upon the mythical animal "Borak,"[1] Gabriel presented him with an apron of silk, or a girdle, said to have been manufactured in Paradise.

I will terminate this description of ancient tradesmen by remarking that the beautiful Balkis, Queen of Sheba, has the credit of first introducing pocket-handkerchiefs. She presented some beautifully-embroidered ones to King Solomon on her visit to his Court; but what substitutes the ladies used for them before her time has not yet been divulged.

Confectioners.

When confectioners commit fraud or introduce deleterious compounds into their goods, they are summarily punished. One of these travelling sweet-sellers fell into a scrape the other day, and this after a novel fashion.

The Mayor of Stamboul, who is a great lover of almond cake, when on his way to the Court, directed his attendant to purchase from one of those itinerant dealers a quantity of his favourite dainty.

From the frequent necessity of having to expound the law while presiding on the bench, the venerable Effendi had no opportunity afforded him of tasting his purchase until within a few moments of the closing of the trial, when he had to pronounce judgment in the complicated case before him. When he attempted this after a mouthful of the dainty, he found it more difficult than he had anticipated. In vain he cleared his voice and attempted to open his mouth. The adhesive "halva" had united the upper and lower teeth as firmly together as though they had been cemented with glue.

This was extremely perplexing to the Judge, for the cake was obdurate, and the Effendi's teeth were not very firm. At length, by grasping his beard in his right hand and throwing back his head, he succeeded in liberating his imprisoned jaws. But the result was disastrous to himself; the dilapidated teeth of the upper jaw had entered into a bond of union with those below; in a word, the

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1 "Borak" is an animal represented with the body of a horse, the face of a beautiful woman, and the tail of a peacock.

venerable Mollah had not a tooth left in his upper jaw, for they were all firmly embedded in the glutinous mixture.

To sentence the prisoner before him, to clear the Court, to mumble a dozen or so of oaths most uncomplimentary to the dealer's mother, and to order the poor dealer in sweets to be dragged before him, with all his stock-in-trade, was but the affair of a few moments.

This order was no sooner made than complied with, and the "halvadji" was brought into the presence of the irritated magistrate. The latter then beckoned him forward and exclaimed in as loud a voice as his sufferings would permit, "Oh! you law-breaker! how dare you exercise other men's callings without a licence? Where is your dentist's certificate?" "Allah! Allah! I am but a dealer in sweets, and by the soul and grave of Omar Halvadji I exercise no other calling," replied the trembling dealer. "You are a liar! a most unblushing liar!" exclaimed the Mollah. "Do you think the Sultan's subjects are to devour dirt that you may fatten, you outrageous impostor? You are worse than a Muscovite unbeliever! Look! there is your almond cake, and there are my teeth. What dare you say to that?" "By the Effendi's head and beard," replied the trembling culprit; "the halva is worthy of Paradise, what else can I say?" "What blasphemy and perjury is this?" retorted the Mayor, wincing with pain. "Oh! you bad man! your cakes are only fit for devils or Persians! How long have you employed glue instead of honey? Allah alone knows how many honest men's jaws have been mutilated through your infamy." Then directing the culprit's mouth to be opened, and finding that his teeth were not over-soundly established in their sockets, the Mollah continued: "Now, you purveyor of lies and filth! now we will see what your mixture can effect. Chew some of that almond devilry!" Then, as the trembling offender obeyed, he added: "Bite! in Allah's name! Bite harder! harder! bite as if your teeth were grindstones and your drug soft paste!" In a short time, therefore, after all this, the worthy Mayor had the consolation of seeing the poor halvadji reduced to the same condition as himself, two loose teeth remaining embedded in the composition. Upon seeing this, the Mollah smiled with grim satisfaction. Then, having gazed awhile at his fellow-victim, he exclaimed, "There, you unblushing rogue! you poacher upon other men's trades! There are the proofs! We will teach you to act dentist without a licence!" Then, turning to the attendant, he

added: "Let him eat stick, one hundred on the soles of his feet, and let all the Satan's filth be cast away!"

Adam has the credit of having produced the first confectionery; but the patron of all trades connected with sweet condiments is Omar Halvadji, a contemporary and kinsman of the Prophet. He it was who had the honour of making halva and rahat-lakoum for the Prophet's Harem.

Water Carriers.

These people are, with but few exceptions, either Turks or Armenians. Their patron is a certain Soliman Kufaly, a native of Kufa, as his name indicates. He had the honour of slaking the Prophet's thirst on more than one occasion. These people are usually much respected, and to illuse one of them is considered an insult to the quarter to which he may belong; this does not always, however, save them from persecution, or even death.

During the first Greek revolution, three Greek water carriers were said to have exercised great influence over the Christian residents of their quarter, and to have incited the people to revolt. An order, therefore, was issued by Halet Effendi, then all-powerful in the Council, for their decapitation, and the sentence, forthwith executed, had well nigh produced the effect which Halet was desirous of averting.

Amongst the most clamorous of the friends of the deceased men was a Greek barber, who lived near by; he was also a man of influence in the Fanar. This being reported to Halet as he was sitting, with several others, in the Council Chamber, he exclaimed: "The infidel latherer dares murmur, eh? Good! we will find a way to silence him." Addressing the chief executioner who stood near the entrance-curtain, he exclaimed: "Go and hang up the barber over his own door." The executioner was about to depart, when one of the Effendis present rose and said in a whisper to Halet: "I beg this barber's life; he has shaved my head for the past ten years; he is the cleverest man of his craft, and if he loses his head I cannot trust mine to any other barber." "Peky!" replied Halet, "I am willing to oblige you; but an example must be made, or these infidels will spit on our beards instead of shaving our heads." Then, addressing the executioner, he continued: "Next door to the barber lives a fruiterer; let him be strung up amongst his pumpkins, that will do as well!"—and so, within two hours, the unfortunate and innocent fruiterer's body was seen dangling from the projecting eaves of his shop.

Perfumers.

Purchasing some marrow cream the other day at the Bon Marché in Pera, calls to my mind an adventure said to have befallen a member of the British Persian Mission on his way from Trebizond to Teheran a few years since.

The party, unfortunately, had neglected the precaution of taking an escort over the border country, and fell into an ambush of Kurdish horsemen. After wounding our gallant attaché who, with greater valour than prudence, showed fight, the freebooters carried the party into one of the mountain gorges, and while the chief was debating whether they should put the captives to death for daring to resist, others of the party were busy rifling the baggage. Amongst the various articles which attracted the freebooters' attention were some half-dozen pots of sweet-scented pomatum. These the robbers first applied to their noses with evident enjoyment, and then to their mouths with increased satisfaction; a short discussion ensued amongst them as to the nature of the substance, which terminated in its being pronounced, "Frank butter." Thereupon, the rogues drew from under their saddle-cloths some barley-cakes, upon which they spread the supposed butter, and commenced a savoury breakfast.

The attaché, a man of no less presence of mind than valour, on seeing this, saw how he might turn this mistake to advantage, and thereby save the lives of himself and his companions, besides the remainder of the pomatum; so he bade his dragoman call out, "Stop! stop brothers! In Allah's name take care, or your tongues and insides will become as hairy as camel's backs!"

"What dirt is the son of a Kaffir dog poking down our throats?" exclaimed the greediest of the Kurds. "Just as you please," replied the attaché, "just as you please;" but, by your heads and by mine, you will pay dearly if you eat that stuff!" Upon this the Kurds paused, and said: "Speak! by your soul! is it poison?" "Not precisely," answered the other. "Look!" added he—pointing to his moustache and long beard—"look! Six days past my face was as that of a new-born babe; this beard is the result of the use of that unguent you have been eating."

"What does the Giaour mean?" said one of the robbers, spitting at the same time. "I mean," replied the attaché, "that if you eat that grease your tongues will become as shaggy as a goat's tail. Eat if you please, I have spoken!" The whole party stood for awhile looking at each other, and then exclaimed, "Allah!

Allah! these Kaffirs are worse than devils!" and so began scraping their tongues with their daggers. On seeing this the attaché renewed the conversation, saying, "Scrape away! scrape away! nothing will avail you without my assistance. You may kill us if you are so disposed; but your tongues will betray you, go where you will. There will be the indelible mark, and perhaps you will suffer death through suffocation."

"Where is your antidote? Where is your Bezoar? Quick! give it to us, or we will burn your fathers!" exclaimed the Kurds. "Burn away! burn away!" replied the attaché, picking up the half-devoured pots of pomatum; "burn all our fathers and our grandfathers if you like, but that will not cure you. Hearken! allow us to proceed to the neighbouring convent, and send two of your people with us; we will not only pay for our escort, but will give you antidotes to remove all chance of ill befalling any of you."

Upon this a council was held between the chief and his followers, which resulted in their accepting the terms. The party was then escorted to the convent of Etch Miagen, where, on gaining admittance, the attaché fulfilled his promise by sending to the escort, for conveyance to the tribe, the Bezoar, requesting that it might be divided and swallowed, by those who had partaken of the unguent, with all possible expedition. It was known to have had the desired effect, and from that time both the attaché and his marvellous remedy are highly spoken of amongst those wandering tribes, even to the present day.

Tobacco and Smoking.

After the introduction of tobacco and smoking into Constantinople many attempts were made by divers Sultans to abolish this innovation; but no sovereign waged war upon pipes and tobacco, and their usual accompaniment, coffee, more inveterately than did Amurath IV., who hunted down smokers, coffee-drinkers and opium-eaters with relentless severity; and if delinquents, high or low, were caught in the act of smoking, their heads immediately paid forfeit.

Amurath often went forth disguised, on purpose to watch if the police did their duty in this respect, or to see if he could himself fall in with an individual bold enough to infringe his edicts.

On one of these occasions he is said to have met with an adventure calculated, for a time at least, to diminish his passion for these experiments. Having disguised himself as a simple citizen, he passed over to Scuturi in a common caique and prowled

around the caravanseries, where strangers arrive from the interior. Not having discovered a single defaulter, he went on board one of the large passage boats to return home, and took his place by the side of a "zapthy,"[1] who had come to the metropolis for his arrears of pay. In the course of the passage across the Bosphorus, the trooper produced a short pipe, lit it, and commenced smoking. Upon seeing this, Amurath could scarcely contain his anger, but as the man was in his power he resolved to amuse himself at his expense; so he leaned on one side and said to him in a whisper, "By the Prophet's beard, comrade, you must be a bold man! Have you not heard of the Sultan's edict? Look! we are in sight of his palace. Take care of your head!" "If the Sultan neglects to pay his soldiers, or to furnish them with more substantial food, they must needs sustain themselves by other means," replied the zaphty. "The Prophet has said that starvation by other hands is homicide, but by one's own, suicide, which is worse than homicide. My tobacco is good; Bismillah! it is at your service." Upon this Amurath, pretending to look around as if afraid of being detected, drew his pelisse over his face, took the pipe, and smoked away lustily; then, returning the forbidden luxury to the soldier, he exclaimed: "Brother, you seem to be a most liberal man. It is a pity you are not more discreet. To speak the truth, however, I, also, am fond of my pipe, and laugh at the Padishah's beard in private; but heads are heads after all, and do not sprout like young figs; so take my advice and be cautious when you reach the city." "Man can die but once, and each has his appointed day," retorted the soldier; "I may as well die with my mouth full of smoke as with an empty stomach. It is well for him who wants neither bread nor salt to deprive others of this substitute for food; but the day will come when, Inshallah! he will broil for it." "Allah! Allah! this is a most incorrigible rebel and blasphemer. He shall be impaled with his own pipe-stick!" ejaculated the Sultan aside; then he added, in a half whisper, "Speak lower, speak lower, our lord has long ears!" "And so have all the asses in Stamboul," retorted the sturdy trooper; "but his braying may not, one of these days, keep him from meeting the same fate as that of Sultan Othman"—alluding to that Sultan's murder. The boat by this time had reached the shore; it was nearly dark, and the soldier jumped on land closely followed by

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1 A private soldier.

Amurath, who, when they had advanced a few paces, stopped the soldier, saying, "Your looks please me, and your language proves you to be a brave man. You are a stranger, I will find you lodgings; come, I and my friends care not the husk of an almond for the Sultan; we will enjoy our pipes!" The trooper, looking round and seeing no one near, thus answered: "Hark ye, friend, I don't like your looks; I have heard of this Sultan's pranks. He shoots men with arrows as others shoot dogs. There is honey in your speech, but gall in your eye; and you are either a spy or the Sultan himself! If the first, you merit a rope; if the other, worse than a rope. None but rascals would lure starving men to death; but, whether spy or Padishah, you shall have your deserts." Whereupon he took forth his short mace and administered a most severe beating to the despot; then, bounding away with the speed of a gazelle, he disappeared amongst the narrow streets, leaving Amurath foaming with rage and with half-broken bones.

Having rejoined his attendants, who were awaiting him at an appointed place, the Sultan concealed the adventure and retired, bruised and infuriated, to the Seraglio. He then, forthwith, issued orders that the Chief of Police at Tophana should be beheaded, and that all his subordinates should be bastinadoed for not being on the alert. Next morning he sent for the Grand Vizier, and, without disclosing what had happened, commanded him to issue a proclamation offering ten purses of gold and a free pardon to a zapthy who, on the previous night, had beaten a citizen near the landing-place of Tophana, provided that he would at once present himself to the officer on duty at the police station. But the soldier, remembering that "heads did not sprout like young figs," never put in an appearance; and Amurath, therefore, took care not to stir out again unless closely followed by his attendants in disguise or by his confidential guards.

Queen of Sheba's Visit to King Solomon.

The manufacturers of the trays upon which food is served in the East, venerate the Queen of Sheba as their patroness. Tradition has it that this celebrated beauty, when on her way to pay a visit to King Solomon, was accustomed to employ a large inverted salver of gold, on which, when she dined, the dishes were placed in succession. This served also for another purpose, for, being brilliantly burnished, it produced the reflective effect of a mirror, and thus the fair queen was enabled to gratify simultaneously her vanity and her hunger.

Although glass mirrors appear from this to have been unknown to Balkis, who was the twenty-second Queen of Yemen, plate-glass was already in use at the court of King Solomon. As a proof of this I annex an anecdote whereby it is shown, on the authority of an old Arabian writer, that glass was in use at this remote period.

Balkis, having accepted an invitation to Solomon's court, was received by that monarch, seated on his throne. The floor of the apartment was made of transparent glass, under which was a stream of running water filled with living fish. The object of this singular device was to impress Balkis with the idea that she was about to step into a stream of water, and thus induce her to exhibit her ankles—for Solomon, who was curious in these matters, had heard that her Majesty's nether limbs were covered with hair, like unto those of a she-ass.

The stratagem succeeded. Balkis, not aware of the existence of glass, no sooner approached the entrance than, supposing she must plunge into water, she lifted up her robe. This natural precaution proved that the report was really true.

Solomon, though mightily pleased and struck with her pretty face, was grievously disgusted at her shaggy heels, and could not be brought to marry her on this occasion. However, some of the alchemists of the court came to the assistance of the King, and smoothed away the difficulty. They forthwith compounded a powerful depilatory paste, which was applied without loss of time, at Solomon's request, to the heels of the lovely Queen, and in a very short space of time it removed the unsightly appendage, so that her feet became as fair and as soft as the cheek of a new-born infant.

Opinions Differ: A Turkish Fable.

In a city of Syria there abode a Sheik who had heard of a town some distance off where the people neglected their religious duties and were guilty of much evil-doing. This holy man summoned to his presence a confidential dervish, and thus addressed him: "O, Hadji, God has gifted thee with perspicuity and love of truth. Reports are in circulation that the people of a certain district are bad men, heretics in fact, and are on the brink of destruction. I would fain know how these things are; gird up thy loins, therefore, and visit these parts; go in the name of God, and may His shadow overspread thee. Thereupon the dervish kissed the hem of the Sheik's robe and departed.

When he was gone the Sheik summoned another confidential

dervish named Seyed Ali, whom the venerable man addressed in similar terms. So he, also, tightened his girdle and, mounting a fleet camel, set out for the appointed place.

In due course both dervishes accomplished their chief's bidding and successively presented themselves before him. When the salutations of peace and welcome had been exchanged, the first of the messengers thus spake: "O, Sheik! it is high time that stringent correction should visit these people lest the hand of Divine wrath overtake them, as it did in the two doomed cities of Sodom and Gomorrah. They are worse than their bad reputation; faith and truth to them are as treasures hidden in the sea. They neglect prayer-time, turn away their cheeks from ablution, and snap the finger of derision at Divine precepts. By my head and by yours! they are cheats, liars and false swearers, and there is no goodness in them. They deserve the fate of the children of Lot. I have spoken!"

The Sheik, having pondered awhile, answered thus: "O Hadji! thou hast done well; all thy words are from conviction, and thou hast faithfully discharged thy duty. God will reward His servant. The sins of these people shall be looked to; and chastisement and reproof shall not be wanting. Go! thou needest repose."

When the Hadji had withdrawn, Seyed Ali was introduced, and, after the customary formalities, thus narrated what he had heard and seen: "O, Sheik! God is great and infinite, and has made man both good and vicious. In His immeasurable bounty He has favoured these people and so balanced accounts that the majority are not of those who go astray. It is true there are some grievous offenders, but these are as black spots on the white lamb's fleece. I have eyes, and opened them to witness their ablutions; I have ears, and did not close them to the music of their five daily prayers. They give to charities, pay their tithes, and conform to Divine and initiative practices. These people could be much better; but many of higher repute are less deserving. Such did they appear to me; I have nothing to add!"

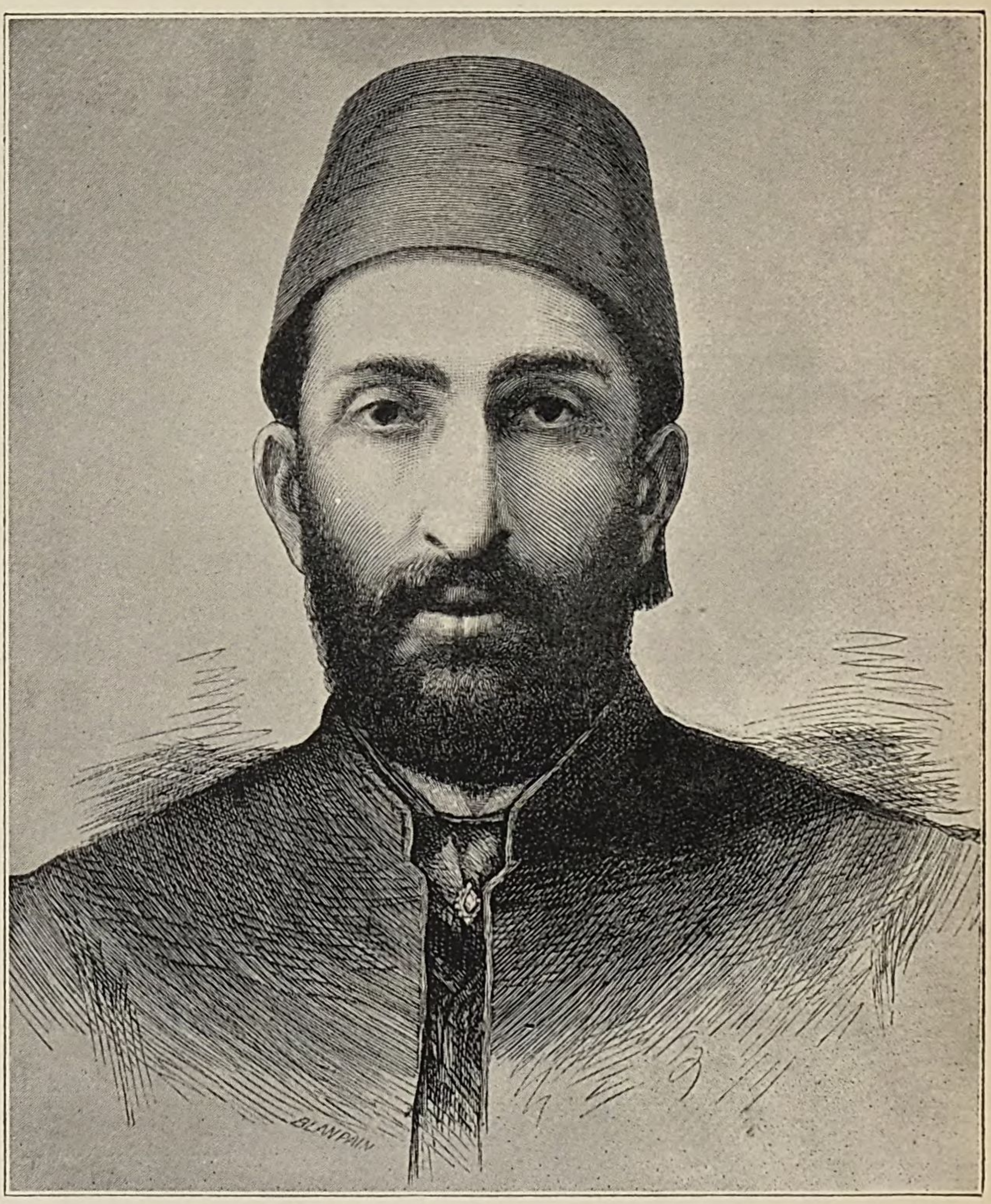
After musing a short time, the Sheik stroked his beard and thus spoke: "O, Seyed Ali! thou hast spoken exceedingly well; all thy words flow from the pure fountain of conviction. Thou hast well performed thy duty. God is great, and there is no other; He will recompense His servitor. The virtues of these people shall not be forgotten or go unrewarded. Go, thy face is whitened!"

Now, there chanced to be a guest in the Sheik's company who

heard these different narratives, and, after listening to the holy man applauding both the dervishes and declaring that each had done rightly and spoken well, he lifted up his voice and said: "With permission, how is this, Effendi? There are two sides to all things, a black side and a white side; shade and light cannot be on the same face; but, lo! one dervish enters and swears by his head that the people of a certain district are all heretics, unclean and sons of the devil; thereat you exclaim: 'Thou hast spoken well,' and bid him depart with blessings; presently, a second dervish enters, and, behold, he declares these same people to be good and pure, like unto angels; whereat you observe: 'Thou hast spoken rightly,' and dismiss him likewise with a benediction. Now this contradiction passeth my knowledge and understanding; I beseech you, therefore, to explain how it is that he that speaketh well and he that speaketh ill of the same thing can be equally worthy of commendation."

Thereupon the Sheik, smiling benignly, answered thus: "O, Moossfeer (guest), the words I used to these worthy men were just. Knowest thou not that God hath not made all men's eyes to see alike? He has granted to some a bright eye which softeneth errors; to others he has granted a dark eye which augmenteth defects; so it is with these two dervishes. Yet both are honest, conscientious men, and have doubtless narrated matters even as they appeared reflected in their own eyes."

END OF PART I



ABDUL HAMID II. (1876—still reigning.)

Frontispiece to Part II.

PART II.

CHRONICLES OF THE CALIPHS

MAHOMET TO ABDUL HAMID II.

PREFACE TO PART II.

THE short sketches of the lives of the Caliphs, Emperors or Sultans—as the rulers of the Ottoman Empire have from time to time been styled—I have abridged from narratives supplied by Von Hammer, whose long residence in the East fitted him with some authority to give a fairly correct account of the stirring events occurring in the early days of this great Empire.

I have also gleaned much information from a narrative by Schöbel, a French author, from Sir Edward Creasy's "History of the Ottoman Turk," and from other works, to the authors of which I owe very many thanks.

WILLIAM J. J. SPRY.

CHRONICLES OF THE CALIPHS

AND

HISTORY OF THE EARLY TURKISH EMPIRE

CHAPTER I

MAHOMET—Prophet, Legislator and Conqueror
A.D. 610-632.

Origin of the Turk—Joktanides and Ishmaelites—They settle in Arabia—Their religion—The Kaabah at Mecca—Early days of Mahomet—His marriage—His prophetic mission—His disciples—Commencement of Islamism—His vision; receives from Gabriel the first portion of the Koran—The temple at Mecca—Pilgrimage—Conversion of Omar—The Hegira—Tradition of the spider—His success at Medina—First mosque built—Attack on the Meccan caravans—The Battle of Beder—Tenets of Islamism—Promises to his followers—Religious massacres—His successes as prophet, legislator and conquerer—His pilgrimage to Mecca—Marries Ayesha—Attempt on his life—Constitutes himself ruler of his native city, Mecca—His death—Election of Abu Beker as his successor.

The origin of the Arabs and Turks, like that of almost all the Eastern nations, is enveloped in darkness. Some seek it among the Tartars of the Caucasus, others amongst the ancient Parthians—the conquerors of Persia—while others, again, make them descendants of the Scythians, or roving Tartars, who possessed the country situated between Sarmatia and the Tanais, and who, after overrunning all Asia, subdued Turkestan, from which they received the appellation of Turks.[1]

It has always been a puzzle to historians how a race of people,

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1 At the present day the Ottoman people designate themselves as Osmanlis, from a Turkish chieftain named Osman, who, in the 14th century, established himself at Broussa. In the Turkish language the word "Turk" signifies a rustic or clown. The Turks, consequently, never apply the word to themselves, but reserve it for the Turkomans and other tribes of Central Asia.

which had never before been politically conspicuous in the world, should suddenly have shown such a marvellous power of conquest. No one had thought of looking for the rise of a race of world conquerors from the multitude of barbarians who were ever moving to and fro in the vast sandy desert of Arabia, where they preyed upon one another, marking history with but few traces of their existence.

If we go back to ancient times we find these people were separated into two great divisions; the larger, descendants of Shem, the son of Noah, and who, after the flood, when the earth was to be repeopled, set forth, as we read in the tenth chapter of Genesis, and "made their dwellings from Mesha, as thou goest towards Sephar—a mount of the East." The other division claims descent from Ishmael, the son of Abraham. The first were known in those days as Joktanides—sons of Joktan—and their home was in the southern part of Arabia; while to the Ishmaelitish tribes were assigned Mecca and the western parts of Arabia as their chief district. Between these two divisions there has, time out of mind, existed a perennial enmity, to which all Arabic literature bears witness, and maintained in all countries where the Arabs have settled. The southern and more ancient branch has been devoted to trade and commerce. They have always been expert navigators, and especially slavers, from the earliest times to the present day.

The northern, or Ishmaelitish, tribes have been rovers of the desert and founders of empires and dynasties ever since the days of their great leader, Mahomet.

After a time, these tribes overspread all the adjacent territory, taking possession of the fertile plains and broad lands which skirt the east of Syria. Here they increased and multiplied and built cities, including, amongst many others, Palmyra.

Other tribes settled along the banks of the Tigris and Euphrates in the neighbourhood of the ancient Babylon. Others migrated to Egypt and the Soudan, where they have, down to the present time, remained the same wild, reckless horsemen. The ancestors of these brave warriors it was, who, assisted by some two thousand troops sent (about A.D. 640) by the Caliph Omar, effected the conquest of Egypt, and were thus the means of overthrowing the Christian rule in that country, and of bringing the ancient land of the Pharaohs under the sway of Islam, under which it still remains.

Before the time of Mahomet the greater number of the people, if

they had any religion at all, were little better than fetich-worshippers. Each tribe had its own idol or god, which in many cases was originally typified by some peculiar tree or rock within their territory, about which they built rude shrines, and to which the custom was to make pilgrimage.

From time immemorial, however, there was one supereminent fetich which the whole Arabian world revered as peculiarly sacred, and that was the Kaabah, or sacred stone, of Mecca.[1] It is probable that this stone was an aërolite, which, falling from heaven in the presence of spectators, became ever after an object of superstitious veneration, just as the stone of Diana of Ephesus became the centre of worship for the Greek world.

The tribe of Koreish, to which Mahomet belonged, had held for several generations the lucrative office of stewards of this great national shrine, the Kaabah; and to encourage the flocking of pilgrims to it, whence the aristocratic families of Mecca derived the larger part of their revenues, they had admitted with great impartiality representative images of all the domestic idols of the various tribes from one end of Arabia to the other, so that each votary might feel at home when he arrived there for his peculiar devotions.

These peoples were not, however, gathered into the semblance of a united nation until they had adopted the religion and acquiesced in the laws of the bold innovator, Mahomet. It was not until then that they assumed the distinct character and acquired the formidable ascendency which were destined to operate so powerfully upon the fortunes of Europe.

We have now reached the epoch of that remarkable man, Mohammed Abul Cazen, generally known as "Mahomet." Born on Monday, 10th November, 569, at Mecca, of the family of Hashem, the most illustrious of the Arabs, he was left an orphan at an early age, his father having died before his birth, and his mother six years later. He grew up under the care of his uncle, Abu Taleb. At the age of fourteen he had already journeyed into Syria with his uncle, and engaged in fight against two tribes in hostility with his own. But, being without patrimony, his uncle afterwards located him with a wealthy widow, named Khadijah, who carried on considerable traffic with Syria. She entrusted him with the care and conduct of her caravans, and soon made him her confidential agent. His

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1 Mustapha's visit to the Holy Cities (page 75, Part I.)

agreeable person, his attention, punctuality, and zeal, pleased his mistress so much that she proposed marriage, and was accepted, although some fifteen years his senior. While she lived he had no other wife, and of the three sons and three daughters born to him by her, the sons died in infancy, but the daughters survived to give to their progeny, no matter how far removed from the original stock, the right to wear the green turban.

Until the age of forty, Mahomet was wholly engaged in this traffic, and in promoting the happiness and interest of his benefactress. He had in the meantime travelled over many parts of Asia, become proficient in the language of the people, studied the manners and customs of various nations, and made himself acquainted with the divers forms of religious belief in vogue at the time. He seems to have been subject occasionally to attacks of a nervous disorder of a hysterico-epileptic kind, in which he would fall and lose consciousness, followed by periods of hallucination, of which he afterwards made good use, by declaring that they were visits of the prophetic afflatus, during which he received direct revelation from the Almighty by His messenger, the Archangel Gabriel.

It is hardly necessary to inquire whether, at the outset of his career, he was or was not sincere in regarding himself as the medium of communication from God of a fresh revelation of the Divine will to the people. However, after some years of thought and study, he definitely made up his mind to announce himself as commissioned by the Almighty to found another religion upon earth, and forthwith to assume the garb and the character of a prophet.

His mission, he proclaimed, was to overthrow the worship of idols among his countrymen, and to substitute that of Allah-Taalah, God the Exalted—according to his conception of the Deity. His first convert was naturally his devoted wife, and the second his brave and chivalrous cousin, Ali, who was in the future to be so conspicuous a figure in the Mohammedan world. Other members of his household were soon numbered among his converts. His mission soon spread far and wide. In his early addresses he informed his disciples that one night on Mount Hera he heard a celestial voice pronounce these words: "O Mahomet, thou art the Apostle of God and I am Gabriel." [1]

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1 The angel at this time left him the first verses of the Koran, which he had brought from heaven entire; but he only delivered the book to the Prophet in portions adapted to the exigency of the circumstances in which he happened to be. This night, famous in the annals of Islamism, is called "Leilet el Kadr," the night of power (see page 92, Part I.)

The persons with whom he had been principally brought in contact were Arabs, mostly dwelling in tents, who, besides living amidst flocks and herds and cultivating a few patches of ground, had always regarded it as their hereditary privilege to raid the caravans of the city dwellers. With no established form of religion, they blended the idea of a Supreme Being with all the errors that spring from ignorance and superstition. They seem to have received from the Egyptians some ideas of Paganism, and from the Jews the knowledge of the Most High. Persians, weary of the civil wars which distracted their own country, had thronged to Arabia. These different nationalities had propagated their various religious doctrines and multiplied their superstitions.

An ancient and widespread tradition had for ages consecrated the temple at Mecca as the sanctuary of the people of the desert. There, from time to time, they had been accustomed to make their pilgrimage and perform their worship. The superintendence of this fane had long been committed to the tribe of Koreish, to which Mahomet belonged. Frequent attempts had been made from the earliest time, but in vain, to suppress idolatry among the people of Mecca. Although all these endeavours had so far proved unsuccessful, they had kept alive amongst the Arab tribes the expectation of the advent of an apostle, commissioned by the Almighty, to effect the desired reformation. Some prophetic verses, ascribed to Ghalib, one of Mahomet's ancestors, predicted that this envoy would be a Koreishite. The children were taught these verses by their parents, and herein consisted almost the whole education of this pastoral nation.

Mahomet now thought a favourable opportunity had arrived to apply the prophecy to himself.

He commenced his mission at Mecca, going into the highways and byways, preaching his new doctrine, gradually succeeding in making converts and increasing the number of his disciples. What assisted more than anything else to strengthen his infant religion was the conversion of Omar, who had long been its persecutor. Omar, who was in the sequel so great a conqueror, exclaimed, in the midst of a numerous assembly: "I attest that there is but one God; that He has neither companions nor associates, and that Mahomet is His servant and Prophet." All present applauded this declaration, and the loud demonstrations of their joy were heard as far as the temple of the idolaters. The Prophet alone maintained an undisturbed composure, and calmly observed: "I have long foreseen in spirit what has this day come to pass."

His enemies, however, still out-numbered his partisans, particularly amongst the influential residents of the city, who saw that his mission involved the casting out of all the tribal deities from the sanctuary. If this were permitted what would become of the great pilgrimage on which the inhabitants of Mecca so largely depended for their income? Nevertheless, the converts increased, and grew in numbers. Many men of influence—notably Abu Beker, a citizen renowned for his wealth and integrity—joined the reformation. The crisis of opposition was steadily approaching a great struggle, when an event happened which changed the whole character of the movement.

On the day when the pilgrims to the Kaabah assembled in the Valley of Mina to throw stones at the Evil One (as all Moslems still do, for Mahomet changed the old customs as little as possible), the Prophet suddenly came upon a group of pilgrims and, learning they were from Medina, confided his mission to them, together with his woes and the opposition he had endured from his fellow-citizens of Mecca.

They thereupon invited the Prophet to leave Mecca and go with them to Medina, which, at length, Mahomet, seeing his opportunity, decided to do. The Meccan aristocracy soon became aware of this secret arrangement, and perceived what this new movement of the Prophet meant, namely, that he was going to identify himself with their ancient and bitter enemies, and thus make the passage of their caravans very dangerous. It was agreed, therefore, that prevention being better than cure, he must be put an end to without further delay.

However, Mahomet was successful in evading his enemies, and fled to Medina. From this event, which was dated Friday, 16th July, A.D. 622, the Mussulman era, called Hegira or flight, and also the triumphs and elevation of the Prophet, take their rise. From this moment fortune never ceased to favour him. He turned disasters and extraordinary circumstances to his advantage and converted them into miracles.

Pursued by several parties beyond the walls of Mecca, Mahomet hid himself in a cavern situated on the road to Medina. Tradition relates that a pair of doves immediately built their nest and laid two eggs at the mouth of the cave, across which, also, a spider spun its web, so that the pursuers had no inducement to search a place which seemed to have been long undisturbed by any human being. A chapter of the Koran, entitled the "Spider,"[1] was re-

1 Chapter xxix.

vealed to him to testify to the authenticity of this miraculous intervention—to which must be attributed the veneration of the Moslem for the dove, and their tenderness for spiders, which they never kill. Such were the prodigies with which the Prophet replied to those who demanded supernatural proof of his mission; but he soon contrived to furnish others of a more convincing kind. His disciples increased considerably at Medina. With an armed force he reduced the city in which he had at first merely solicited an asylum, and he then required from his proselytes a solemn oath to extend his doctrine with fire and sword.

As soon as Mahomet was fairly settled in Medina, he set about reorganising his followers for military operations. It was first necessary to weld them together by deepening their faith in supernatural guidance, and the Prophet's interviews with Gabriel became, therefore, incessant and particular. Every question, great or small, was decided only after counsel with the angel. If it were asked whether or no a plundering expedition should be undertaken, in what way the booty was to be divided, whether a whole tribe was to be put to death, what prayer and ceremonies should be used in Moslem worship, whether or no the Prophet should add a new wife to his harem, Gabriel at once gave the necessary instructions. Mahomet's first care was to build a mosque—a very modest structure of burnt tiles, with a roof of palm leaves, which leaned over and formed a veranda supported by palm-tree trunks. About a court, on one side of the mosque, habitations were erected for his thirteen wives, as they arrived one after the other. He daily changed his wife, and lived for the day in the quarters of the wife he honoured. After some months of repose, occupied in making political and religious ordinances, Mahomet proceeded, by attacking its caravans, to make open war upon his native city.

The reasons of this policy were all-powerful—the desire of avenging his own injuries, of securing booty for the maintenance of his indigent companions in exile, and above all of keeping the spirit of the young religion in constant activity.

Medina did not, however, lie in the direct line of march of the caravans from Mecca to Syria, and a three days' march was necessary to cut across their track. After some unsuccessful attempts, at length several caravans were plundered, and one rich column of a thousand camels led by Abu Sophyan on its return from Syria ran the risk, but the Meccanites marched with a thousand men to its support. Mahomet met them with only

some three hundred of his followers. The Ansár, or his body-guard of first believers, fought desperately. Mahomet, while the fighting was going on, had a cataleptic attack in the field. But, recovering, he threw handfuls of dust at his enemy, and cried out that three thousand angels were coming to his assistance. On learning this, his followers wrought such marvels that they utterly routed the Meccanites, and Mahomet had the satisfaction of being presented with the severed head of his old and life-long enemy, Abu Jahal. Exclaiming that the present was dearer to him than the choicest camel in Arabia, he fell on his knees and thanked God for His goodness and mercies.

This, on the sacred field of Beder, was Mahomet's first victory; and just as it is clear that the certainty of material aid from Medina changed the whole character of his system of religious ethics, so this first victory of Beder was followed by new and striking developments of his character. Considering the importance of the subject as it has affected, and still affects, the world, we cannot, in estimating the man himself and the influence of his personal example on his followers to the farthest generation, ignore his subsequent conduct, as so many who represent him as a religious reformer (which he claimed to be before the Hegira and before Beder) have done.

The world at the present day is reaping the fruits of the battle of Beder in deeds of atrocity which in no way differ from those which Mahomet himself committed soon after he had first tasted blood. Assassination of individuals, often with the darkest treachery, and the wholesale massacre of prisoners who had surrendered to him marked his whole subsequent career.

Two of Mahomet's doctrines in particular rendered his troops extremely formidable; the first, that of predestination, according to which no man can avoid his destiny nor by any means defer the hour of his death; the second, as revealed by Gabriel, the great principle, that the sword is the key of both heaven and hell. Hitherto in the world's history, the sword had been the chief instrument for the acquisition of political dominion; henceforth it was to be in addition the very life of theology, and to be drawn against all mankind as the means best adapted to effect their conversion. Henceforth the merit of fighting for the faith with carnal weapons was announced to surpass all other merit whatsoever. A single drop of blood shed in the cause of 'Allah and of Mahomet was to be of more avail than two months of fasting and

prayer. All Moslems slain in battle with infidels were proclaimed martyrs of God, Who on that account, would forgive at once every sin that they had ever committed, however wicked and cruel they had been; angels would usher them into an eternal paradise of delight, where every imagination of pleasure would be gratified, and the believer find himself in the arms, not of the weak women of earth, but in those of the far more beautiful and dark-eyed houris, attractive spouses of Allah's garden. For the Prophet says: "Allah has caused delight to come from females and from fragrant flowers; of these, Paradise shall never want!" Thus as legislator, prophet and conqueror, Mahomet employed persuasion and arms, seduction and terror, to establish his religion and authority. He held the will in subjection by the law which requires implicit submission, the understanding by the precepts of absolute ignorance, the imagination by the doctrine of inevitable predestination, and the senses by the expectation of an eternity of sensual enjoyment. With such levers he moved the people at pleasure, and rendered them completely subservient to his views.

Mahomet had for some years nursed a feeling of hatred of the Jews (many tribes of whom were settled in and near Medina), and knew no rest till he had compassed their destruction; he had very little difficulty in accomplishing a desire which was carried out in the most atrocious manner. Their property was confiscated and their rich spoils of silver and gold were distributed amongst his followers. The men in most cases were brutally slaughtered, and the women and children sold into slavery. Such was the beginning of the long series of religious massacres which history records against Islam. In our day, one reads with horror of the periodical slaughter of whole communities of Greek, Syrian, Bulgarian and Armenian Christians; we must attribute it to the execution of the express precepts of the generator of this great religious movement. With his last words, according to some of his biographers, he made an impassioned prayer to the Almighty that all Christians and Jews might be wiped off the face of the earth.

His partisans, dispersed over Arabia and the neighbouring Asiatic countries, implanted his doctrines wherever they went, thus uniting the whole of the Arabian people in a commission to literally raid and exterminate the Christian nations in the name of God and His Prophet!

Mahomet, having rendered himself formidable to his fellow-

citizens of Mecca, imposed upon them a truce of ten years' duration, during which he was to be at liberty to go unarmed on pilgrimage to their temple. He there sacrificed camels and performed ceremonies which became binding precepts for his disciples and, besides, imposed on all his followers the sacred duty of visiting the Temple of Mecca at least once in their lives.

Mahomet had lost his wife Khadijah before his departure from Mecca. One of his daughters by her he gave in marriage to his cousin Ali, and soon afterwards married Ayesha, a child eight years of age, the daughter of Abu Beker, one of his disciples. She became his favourite and best-beloved wife, and was with him at the time of his death. In the course of his conquests the Prophet, on one occasion, nearly lost his life by poisoning. In a city which had just been captured, a young female, whose brother Mahomet had caused to be put to death, was appointed to wait on him at meals. She, determining to be revenged for the loss of her brother, set before the Prophet a shoulder of mutton impregnated with a subtle poison. He partook of the meat. He was warned of his danger, not by supernatural means but by the disagreeable taste of the joint, and presently became very sick. He could not wholly arrest the effect of the poison which had insinuated itself into his system. It produced violent convulsions. The girl confessed the truth, observing that she was desirous of ascertaining whether Mahomet was, in truth, a prophet or an impostor. He delivered her up to the family of a young man whose death resulted from his having eaten more of the meat than Mahomet, and they revenged their loss with her blood. The Prophet, although not fatally poisoned, never fully recovered the effects of this dangerous experiment.

The people of Mecca having determined to relieve, during the truce, a town which was besieged by Mahomet's troops, he immediately sent a large force against them, regarding the truce as broken; and thus, in A.D. 630, the eighth of the Hegira, he made himself absolute sovereign of his native city. At length, master of the renowned temple, venerated throughout the Arabian world, he at once destroyed all the idols it contained, and upon this solemn occasion performed public worship therein according to the rites and ceremonies prescribed by the Koran.

It was midsummer, in the year 632 A.D., when Mahomet passed away.[1] He had been ten years at Medina; it was now the eleventh year of the Hegira. The Prophet of Arabia had reached the age

1 "The Caliphate."—Sir William Muir.

of three-score and three years, and had been, up to the time of his illness, which lasted but thirteen days, hale and vigorous. His death came as an unexpected shock to Medina; but for some days before, a burning fever had weakened him grievously and confined him to his bed. All through the Sunday of the fatal week he lay prostrate, and at times delirious. Monday morning brought temporary relief. The hour of early prayer arrived, and the worshippers had assembled in the court of the Great Mosque adjoining the chamber of Ayesha, where she had been tenderly nursing her husband in his illness. Feeling stronger that morning, he rose from his couch, drew the curtain aside from the door, and advanced softly into the court where Abu Beker, commissioned by him in his absence, was conducting the service. After prayers, Abu Beker, observing the improvement apparent in his master, obtained leave to go and visit his wife who lived in the upper suburb of the city. Then the Prophet, having spoken a few kindly words to his aunt and others who crowded round him, was helped back to his chamber. Exhausted by the effort, his strength collapsed, and he shortly after breathed his last on the bosom of his favourite wife. It was yet but little past mid-day. A rumour of his death spreading, the mosque was rapidly thronged with a host of bewildered followers. Omar arose from amongst them, and in a wild and excited strain proclaimed that the Prophet was not dead but in a trance, from which he would shortly emerge to root out the unbelievers from the land.

Abu Beker had by this time hurried back. He crossed the court, not heeding his impetuous friend, and entered into Ayesha's chamber. There, stooping down, he kissed the Prophet's face. "Sweet wert thou in life," he said, "and sweet thou art in death." Then he went forth, and finding Omar still haranguing the people, put him aside with the memorable words: "Whoso worshippeth Mahomet, let him know that Mahomet is dead; but whoso worshippeth God, let him know that God liveth and dieth not!" So saying, he recited certain verses from the Koran, upon which, no doubt, he had long dwelt, as signifying that Mahomet was mortal and would die as other prophets had died before him. Recognising a meaning in the sacred words that had never struck him before, Omar became speechless. "My limbs trembled," he would say, when speaking of that memorable hour, "and I knew of a certainty that Mahomet was dead indeed."

Mahomet left behind him as remarkable a body of apostles

as ever any enthusiast had collected. The first thing the citizens of Medina did was to assemble to choose a successor amongst them. The moment was critical, for the unity of the faith was at stake. High words ensued, and the altercation grew in heat and bitterness. The question of upon which of the band the succession, or Caliphate, of the Prophet should be conferred excited the greatest discord.

For two years, however, it remained in abeyance, owing to the selection of the venerable Abu Beker, the father-in-law of Mahomet, one, also, of his earliest converts, and already in a manner indicated by the Prophet as his viceregent.

Mahomet was, agreeably to his express wish, interred in the house of his beloved Ayesha beneath the bed upon which he had expired. The house was shortly after converted into a "Turbeh," or sepulchral monument, which in its turn was enclosed in a magnificent mosque, still at the present day an object of veneration and pilgrimage to the whole Mohammedan world.

CHAPTER II

The Interregnum

A.D. 632-1300.

Mahomet's successor, Abu Beker — The chapters of the Koran collected in book form — The sayings and doings of the Prophet compiled, forming the "Sunnah"—Abu Beker's military successes—His death—His successor, Omar—His wars; fighting in Palestine, Armenia and Persia—His assassination—Othman chosen as his successor—His warlike successes in Khorassan and Persia—The Island of Rhodes captured—War with the Greek Emperor—Death of Othman—Succession of Ali—Ayesha's intrigues—Ali accused of the murder of Othman—Ayesha collects an army and gives battle to Ali—Her defeat—Ali, after a turbulent reign, is assassinated—His successors, Moawiyah, Walyd, &c., &c., during their reigns—The Arabs become masters of Spain—Caliph Almansur, founder of the City of Bagdad—Haroun al Raschid, the patron of literature—Successes of the Caliphs—The Crusades.

Ayesha and her friends persuaded the people that the Prophet had named Abu Beker as his successor. He did actually succeed him, although Ali, his nearest kinsman, his only son-in-law and his oldest disciple, had much stronger claims. Abu Beker collected the chapters of the Koran, and formed them into the volume at present known as such, without, however, any regard to the analogy of the subject-matter or to chronological order. The chapters are merely placed one after the other according to the number of verses they contain, commencing with the longest.

In another book, Abu Beker collected the wise and remarkable sayings and narrated the actions of the Prophet. This collection, entitled the "Sunnah," is, next to the Koran, the volume for which the Mohammedan entertains the profoundest veneration.

Strong in his numerous troops, Abu Beker destroyed the party of Alsasvaad, the last rival of his master.

He completed the reduction of Arabia, conquered Irak and Syria to beyond Damascus, and defeated on several occasions the armies of the Emperor Heraclius. After a reign of four years and a half he died, leaving the Empire of the Caliphs to Omar, whom he appointed his successor.

Omar added to the title of "Caliph," or Vicar of the Prophet, that of "Emir Almoumenyn," or Commander of the Faithful (which

the Mohammedan sovereign still retains), and subdued Palestine, the rest of Syria, all Egypt, Tripoli and its territory, a great part of Barca in Africa, Khorassan, Armenia and Persia.

After a reign of ten years, Omar was assassinated by a slave without, indeed, having appointed a successor, but leaving the right of selecting one to the six companions of the Prophet, who still survived. Ali was one of the number, but the enemies whom Ayesha had raised up against him once more prevented his succeeding to the authority of the Caliphate. Othman was chosen. He, soon after his succession, completed the conquests of his predecessors in Khorassan and Persia; the Island of Rhodes fell into his power, and his army then penetrating into Nubia, he waged war with the Greek Emperor and drove his troops from Alexandria, which they had retaken. While these campaigns were in progress, the crafty and intriguing Ayesha, by means of a forged letter, brought about Othman's assassination.

All eyes were now turned to Ali as best fitted to fill the vacant throne. His great courage, his intimate acquaintance with the Koran, and a green old age, all contributed to render him venerable; years had moderated his ambition, and at length, in spite of himself, he was elevated to the throne of the Caliphs.

Ayesha, who was desirous of placing a young favourite of hers on the throne, exerted herself to the utmost to overthrow Ali. At length sending her *protegé* with the bloody tunic of Othman, she caused it to be exhibited in the mosque at Mecca and accused Ali as the murderer of the late Caliph. The charge was believed. Her character as the "Mother of the Faithful," as the best-beloved wife of the Prophet, and, above all, her artifices, soon proved the means of collecting an army of followers, which she decided to command in person. Ali gave her battle near Bassorah, a stronghold in Irak. For a long time a contest so sanguinary had not been witnessed. Ayesha, mounted on a camel, encouraged her troops by her presence; the pavilion of her litter was soon covered with javelins and darts, the camel that carried her was killed in the engagement, her young favourite fell by her side, and at last her followers were nearly all cut to pieces.

Ayesha herself was taken prisoner and led to the Caliph's tent; he spared the widow of his master, but doomed her to that obscurity which, according to his religion, best befitted her sex.

After a turbulent reign of five years, Ali was assassinated in the Mosque of Cufa, at the age of seventy-three, in the fortieth

year of the Hegira. The Persians, and some other Mohammedan nations who still adhere to the sect of Ali, regard him as the first legitimate successor of the Prophet, and consider the first three Caliphs usurpers. They also reject the "Sunnah," a volume in which, as we have observed, are recorded the ancient traditions of Mahomet. From this book the Turks and Mussulmans, opposed to the sect of Ali, have taken the name of "Sunnites," and, on the other hand, give the appellation of Sheeite's to the followers of Ali, who venerate him almost as highly as Mahomet himself.

Hassan and Hosein, the sons of Ali, who should have succeeded him, were both assassinated by the partisans of Omar, while all his kinsmen perished by poison, or otherwise suffered a violent death. Twenty Caliphs successively inherited the authority of the Prophet between the time of Ali and that of Othman, the first Turkish Emperor; of these we shall mention: Moawiyah II. who, six weeks after his election, announced his abdication to the people, declaring his belief that the throne belonged exclusively to the descendants of Ali, the son-in-law of the Prophet, and his legitimate successors; Walyd I., during whose reign the Arabs became masters of Spain—a territory delivered up to them by Count Julian, who, in revenge for the violence offered by King Roderic to his daughter, invited the Mussulman forces from Africa into that part of the kingdom which was under his command; Abul Abbas, progenitor of the race of the Abbassides-al-Mansur, founder of the city of Bagdad, which became under his descendants the seat of art and science; and lastly the celebrated Haroun-al-Raschid, under whose patronage literature, and the study of medicine in particular, were cultivated with extraordinary success.

Notwithstanding their intestine divisions and the rapid succession of their sovereigns, the Arab tribes, gathered into a nation by Mahomet, conquered an immense extent of territory in a very short space of time under the command of the Caliphs, his vicars and successors.

They subdued on the one hand Persia and Syria, and advanced to the very gates of Constantinople; while on the other, after traversing Egypt, overrunning Africa, the islands of the Mediterranean, and Spain, they carried their arms into France itself. Here they were checked only by the valour and talent of Charles Martel, who completely defeated them in the vicinity of Poitiers, and compelled them to retire into Spain, where they founded, upon the ruins of the Empire of the Visigoths, a dominion

which lasted 780 years. They were at length, as is well known, subdued and expelled from Spain during the reign of Ferdinand and Isabella, who ousted them in 1492 from Grenada, their last Spanish possession.

The Saracens[1] of Asia had long before this time (in 1248) been destroyed by the Tartars. A new nation, destined to wrest their power from the hands of the Saracens, now forced the Caspian gates. The Turks laid waste Armenia, overran Iberia as conquerors, and some time after entered Thrace.

The feeble Greek Emperors, despairing of being able to expel the horde by force of arms, lavished their gold amongst them, in the hope of creating dissensions amongst them, but seemingly without effect, for the Turks permanently established themselves in Turkestan, and began to spread their name and the terror of their arms. Thus we reach the ninth century, when their assistance was sought by the Mussulman Empire, whose religion they had adopted, to aid it in its wars. They were not long in discovering, from the corruption of the Court of the Caliphs, that the dynasty of the Abbassides was approaching its downfall, and their plans were accordingly made to succeed them. Success seemed to have attended their arms wherever they went. Persia and Bagdad were completely subdued. For a while they were repulsed with loss by the Christian forces of Georgia and Armenia, when the European arms glistened in the Holy Land; but were beaten more by stratagem than by force of arms. They almost immediately revenged themselves by their conquests of Media and Armenia, and advanced to the very gates of Constantinople. They rendered themselves so formidable, that the Emperor Alexis and the Christians of Palestine solicited the famous expedition to the Holy Land, which was a subject of deliberation at the Council of Clermont.

This—the first crusade—was the best conducted of any that set out, both on account of the great number of combatants and the zeal and harmony which prevailed in its ranks. It was particularly glorious for the French, whose forces were mainly instrumental in taking Jerusalem, where they at once established a new order of things. Important events now rapidly succeeded each other, fortune alternately favouring the contending parties until the loss of the Holy City. Other expeditions followed, but without much success,

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1 A corruption of the Arabic word "Chagyn," which is intended to designate the "Orientals," in opposition to the inhabitants of Africa, who are called "Occidentals," or people of the West.

till the tenth century. This brought the last efforts of the Christians to an end.

At this time the Turks formed themselves into a political state under the rule and guidance of the powerful chief and prince, Athman, whose Turkish name was afterwards melted into Othman, and transferred to his successors; and as Ottoman even to the whole Turkish race and Empire.

Mohammedanism now spread without check, and the Crescent, the device borne on their banners throughout their campaigns in Asia and Africa, was destined speedily to be planted on the ruins of Roman power.

CHAPTER III

OTHMAN I.—First Emperor or Sultan[1]

A.D. 1300-1326.

Othman—The commencement of Ottoman power—His wars and victories—Death of Othman.

The commencement of the Ottoman Empire is dated about the year 700 of the Hegira, or 1300-1 of the Christian era. The Empire of Mahomet had, so far, flourished by reason of the enthusiasm and the strict discipline of his votaries, and it was only by a continuation of the same that any prospect existed of its further extension. About this time, Othman, son of Ertoghrul (one of the Emirs, or Princes, who had divided Asia amongst themselves after the destruction of Iconium), commenced to stir up the people, giving them to understand that he was an envoy sent from God to restore Islam, which had severely suffered at the hands of Zengis Khan and his successors. Othman's energy, devotion and bravery soon won over the multitude to his side. And feeling strong in his position, and encouraged by his success, he began by dictating terms to the idolaters and the Greeks; whom he offered the option either of embracing the Mohammedan religion or of paying tribute. He thus soon managed to establish his kingdom in a very satisfactory manner. Later on, either with a view to its extension or instigated by the hope of plunder, he attacked Iconium with a small force and captured it from the Tartars. These first successes induced him to go further and, profiting by the dissensions which he learnt had arisen between Andronicus the Elder and the Younger, who were then reigning at Constantinople, he at once deprived them of the means of opposing his progress, and wrested from them almost the whole of Bithynia. He laid siege to Prusa, the capital of that country, but was unsuccessful in reducing it. But, to destroy its commerce and to keep the garrison prisoners, he occupied the adjacent territory with his forces. And in order that his troops might not remain inactive, he attacked a large body of Tartars which was making frequent incursions into Asia Minor. In this expedition he proved victorious. Afterwards, making terms

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1 The title of Sultan first given to Turkish rulers, 1055.



OTHMAN I. (1300-1326.)

To face Chapter III.

with the captives, he offered them lands and liberty if they would embrace Mohammedanism—a proposal usually gladly accepted—and they were thus soon ranged as fighting-men under his banner.

With these additions to his forces, his son, Orkhan, a prince not less valiant than his father, who was now oppressed by age and infirmities, once more laid siege to Prusa, and captured it; but Othman never actually occupied it, for he died in August, 1326, at the age of sixty-nine while making preparations to remove the seat of the new Empire to the new capital.

Othman was a man of enlightened views, and possessed invincible courage united with extraordinary prudence. He understood the art of imparting to his followers the energy and enthusiasm necessary for extending and exalting the nation. But he was careful to polish the barbarians only just as much as was requisite to teach them to conquer.

CHAPTER IV

ORKHAN.—Second Emperor or Sultan

A.D. 1326-1360

Orkhan succeeds his father—Splendour of his court—Appoints his brother Grand Vizier—Introduces great reforms in the Empire—His wars and successes—Capture of Nicomedia and Nice—Descent on Europe—Siege of Gallipoli—Conquests of his son, Solyman—Orkhan's death.

This prince succeeded his father at the age of thirty-five. He introduced splendour and magnificence into his court, and assumed the title of Sultan. He appointed his brother, Aladin, Grand Vizier, or his Prime Minister, the next in the State to himself. This example was not, however, followed by his successors. They invariably considered their relatives as their greatest enemies.

Orkhan coined money, improved the military discipline, and formed the young Christian renegadoes—children stolen in various raids from their parents in infancy—into a strong body of soldiers, which became the firmest support of his power. Of such of his subjects as were landed proprietors he formed a squadron of cavalry, and from this source eventually sprang the corps of Sphays, or horse-soldiers, who were the terror of his enemies.

Orkhan had not long been seated upon the throne before trouble assailed him. Andronicus the Younger, Emperor of the Greeks, about this time crossed the sea, intending to oppose the invasion of the Turks. He was defeated. Orkhan, elated by this victory, made an attack on Nicomedia (in 1327), which town he, thanks to the discipline of his troops, captured easily. Owing to the administrative ability of his son, his troops were full of dash and daring, and, inspired by their success, continued making important conquests. Nice, an important city, stood a two-years' siege, but at length fell into the Sultan's hands. He then turned his arms against the children of the Emirs, who had divided Anatolia with his father. Having first been careful to sow seeds of dissension amongst these petty princes, he afterwards, when his plot ripened, sent his troops into their midst and stripped them of all their possessions. Thus becoming master of Anatolia and the shores of the Bosphorus and Hellespont, Orkhan burned with impatience to pass that barrier and to attack the Greeks in Europe. His son,



ORKAN. (1326-1360.)

To face Chapter IV.

Solyman, a young prince full of ambition and courage, finding no other means of crossing the straits (for the Turks possessed not a single boat), formed three rafts of plank, and one dark night committing himself and eighty brave followers to these frail bottoms, arrived without accident at the foot of the Castle of Tzympe, on the European shore of the Hellespont.

Here he secured the services of a peasant, who conducted him and his party by a subterranean passage into the castle. The garrison, surprised and defenceless, laid down their arms, and submitted to their conqueror without resistance. Solyman lost no time in assembling the principal inhabitants, who, seduced by promises or intimidated by threats, delivered to him the vessels which were upon the beach, and, before the day was over, 40,000 Turks landed in Europe, reduced another fortress, and proceeded to lay siege to Gallipoli. The garrison made a valiant defence, but their provisions being soon exhausted, and the fortifications in a bad state, they were at last compelled to surrender the city. Gallipoli, the key of Europe, thus fell into the hands of the Turks.

The Greek Empire was, at this period, distracted by fresh dissensions. Cantacuzene, the guardian of young Paleologus, attempted to secure supreme power for himself, but was only so far successful as to divide it. Both parties applied to Orkhan for assistance. The Sultan allied himself with the usurper, who offered him his daughter in marriage, notwithstanding the difference of their religions, and the number of wives, concubines and children already belonging to the Turk, whose disastrous protection Cantacuzene doubtless dreaded.

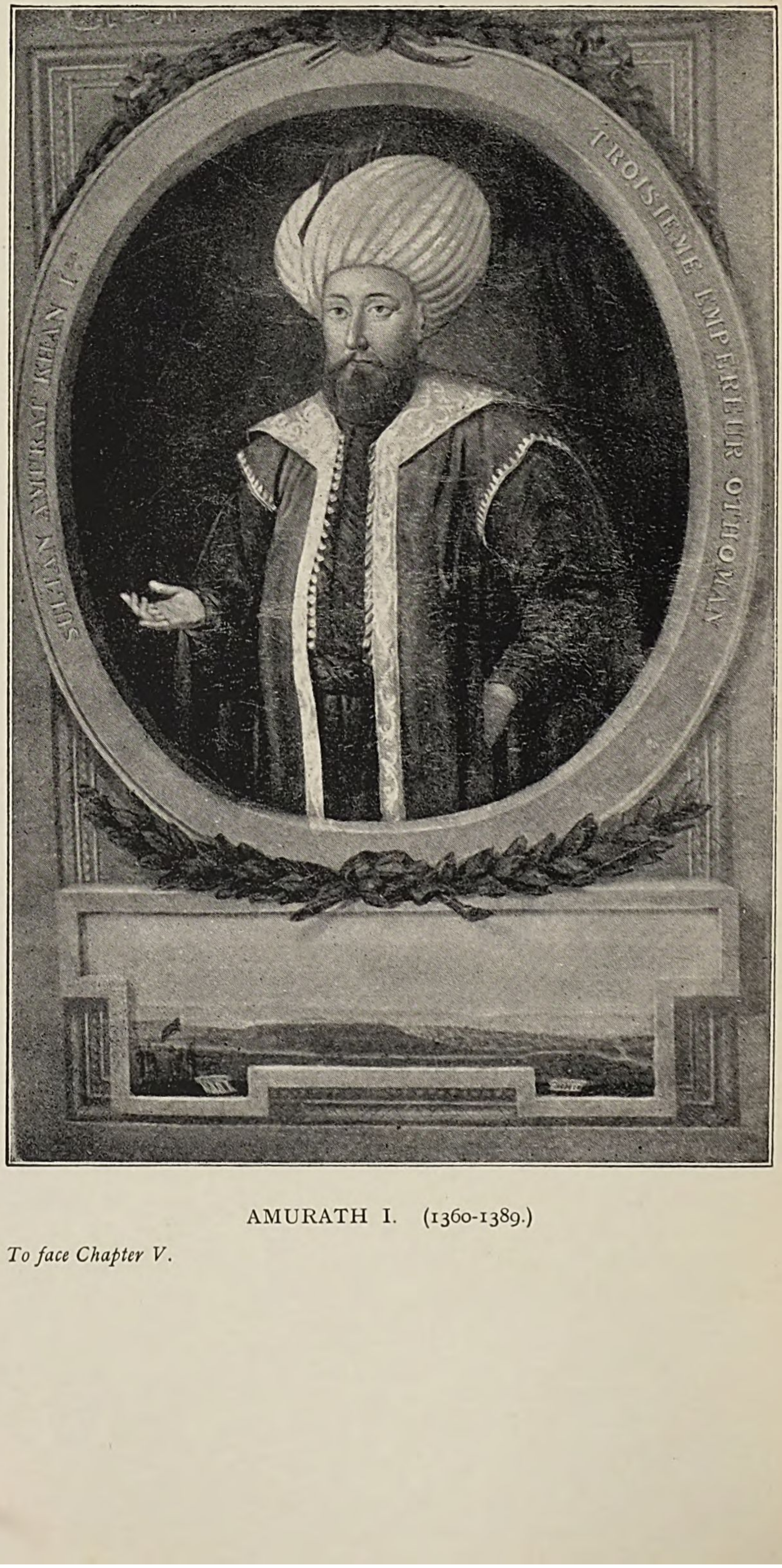
Orkhan sent troops commanded by his son, who, under the pretext of serving their ally, devastated Thrace and other places in the vicinity. Paleologus and Cantacuzene, after a time, came to terms and shared the sovereign power between them, but their reconciliation did not prevent Solyman from spreading destruction, and reducing several towns to his subjection.

Orkhan having authorised these encroachments, the reigning princes soon feared they would ultimately be stripped of all their remaining possessions. Cantacuzene, therefore, sent a mission with a considerable sum of money—the price agreed upon for the restitution of the captured places—to Orkhan; but the perfidious Sultan, after having received the money, evaded the restoration.

Solyman gradually extended his conquests towards the East and took from the Tartars the cities of Ancyra and Cratæa. On his

return he reduced the remainder of Thrace; but, while wholly intent on increasing his glory and the dominion to which he was heir, an accidental fall from his horse put an end to his life. His father, Orkhan, survived him only two months, dying in 1360 at the age of seventy, having reigned thirty-five years.

This Sultan owed his most important victories to his son Solyman, whom, however, he had taught to conquer and to dissemble like himself. Under his government the Turkish Empire acquired a fresh vigour which afforded an earnest of its future greatness.



AMURATH I. (1360-1389.)

To face Chapter V.

CHAPTER V

AMURATH I.—Third Emperor or Sultan

A.D. 1360-1389.

Amurath succeeds to the throne—Conquests in Europe and Asia—Establishes the corps of Janissaries and Sphays—Rebellion of his sons—Their punishment—Abdication of the Greek Emperor—Great battle fought on the plains of Kosowah—Defeat of the Prince of Servia—Death of Amurath.

This prince was the second son of Orkhan, and succeeded his father at the age of forty-one. He at first affected an appearance of piety for the purpose of gaining the esteem and veneration of his people, and at the same time assumed the title of the "Envoy of God."

He conceived his first duty on ascending the throne to be the extension of the European conquest so ably inaugurated by his father and brother. Having concluded a treaty with Paleologus, he established his court at Adrianople; where, at length receiving information of a disposition on the part of his Asiatic provinces to separate from him, he crossed the Hellespont with a large force and marched against the rebels. He restored order in the disaffected regions, and on his return to Europe could not let the opportunity slip of attacking the town of Pheres, which he took. He then attacked and subdued the despot of Servia, but afterwards showed him some favour, and eventually secured, with the sacrifice of a province, the hand of his daughter.

Success attended Amurath. He went on conquering territory and taking vast numbers of prisoners. Those who were found bearing arms and were willing to become Mohammedans were enrolled in his cavalry, which soon thus became a very formidable body. This procedure proving so satisfactory, he directed his attention to the augmentation of his infantry, which he justly considered the strength of his army. In A.D. 1361 he established the Corps of Janissaries by taking one-fifth of the prisoners, who were invited or compelled to embrace the religion of Mahomet, the others remaining Christians. The number of the body was at first fixed at 10,000 men, but later it was considerably increased.

Saoudji, Amurath's eldest son, and Andronicus, son of Paleologus, having defeated an army of neighbouring confederate nations at the head of the Janissaries, Sphays, and some Greek troops, were so inflated with their success that they rebelled against the authority of their fathers, who were, at the time, fighting in Asia. Hearing of the revolt, the two monarchs hastened to return. The presence and addresses of the legitimate sovereigns disunited the camp of the rebel princes, who, finding they were being rapidly deserted, returned with such followers as remained to them to Didymoticha, where, after a short resistance and great effusion of blood, they fell into the hands of an inexorable conqueror. Amurath ordered his own son's eyes to be put out, and insisted that Paleologus should inflict the like punishment on Andronicus.[1]

His grandson, Manuel, the brother of the latter, was another who conspired against the Sultan; but after a while, failing the support of his followers, he retired to Thessalonica, eventually delivering up himself and that city to one of Amurath's generals, before whom he appeared as a supplicant for mercy. The Sultan pardoned him, well pleased at the opportunity furnished him of acquiring the city without striking a blow. Paleologus, alarmed at the successes of the Turk in Europe, left the government of his dominions to his son, Manuel, while he went to beg assistance of the Christian Princes of the West against the barbarians.

To little purpose did he abjure the schism of the Greek Church, either when pleading with Pope Urban V. or soliciting the aid of Charles V. of France. All he derived from his journey was the mortification of the refusal of all his solicitations for aid. And while he was thus making vain efforts to retrieve the losses of his Empire, Amurath was extending and consolidating his power.

The policy of the Sultan was no less serviceable to him than were his arms. It procured him several provinces in Asia by alliance and negotiation. Amidst his successes he learned that one of his generals had, at the head of his Janissaries and Sphays, conquered almost the whole of Albania. Returning to Europe he set out to oppose the Prince of Servia, who, with a formidable army of Wallachians, Hungarians, Dalmatians and others, attempted to check the progress of the Mohammedan arms. This general he, in the year

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1 This cruel operation was, however, performed so that Andronicus lost but one eye, and his son's sight was so little impaired that he afterwards recovered the complete use of it.

791 of the Hegira (1388-9) engaged and defeated on the plains of Kosowah.

After the battle, the Sultan alighted from his horse and walked over the field of victory, the theatre of his glory, and remarked to his attendants, with astonishment, that almost all the foes whose bodies covered it were beardless youths. "Prince," remarked his Vizier, "none but hot-headed boys dare to cope with Mussulmans." While he was speaking, a wounded officer extended on the ground near them, raised himself, recognised the Sultan by the respect paid to him, and stabbing him with a dagger, was himself immediately cut to pieces.

Amurath lived seventy-one years, of which he reigned thirty, feared by both his enemies and his subjects. His severity in the administration of the army and of justice was excessive.

The respect which he established for religion caused him to be respected in return. He founded several useful institutions, such as public schools and hospitals.

His son, Bajazet, caused a magnificent mausoleum to be erected over his remains at Prusa, or Broussa, the burial place of his ancestors.

CHAPTER VI

BAJAZET I.—Fourth Emperor or Sultan

A.D. 1389-1403.

Bajazet proclaimed Sultan—Conquests—The defeat of his army in Europe—Successes against the Hungarians—Manuel, Emperor of the Greeks, abdicates—Timor, or Tamerlane—Great battle fought—Bajazet taken prisoner—Interview with Tamerlane—Kindness of the conqueror to his captive—Death of Bajazet.

Bajazet, Amurath's eldest son, was proclaimed Emperor by the army. He began his reign by attacking the dominion of the Prince of Phrygia, whose daughter he had married, and took it, banishing his father-in-law to Ipsala, who eventually, to escape the Sultan's cruelty, fled to Persia.

An enemy more worthy of Bajazet summoned him to Europe—Stephen, Sovereign of Moldavia, conqueror of the Poles and Hungarians, and on several occasions, of Amurath's generals, being most anxious to meet the new Sultan and give him battle. The opportunity came. After a desperate conflict the Moldavians were defeated. Stephen was among the last to leave the battle-field, and, with but few followers, reached the gates of a fortified city where he had left his mother and his children. The magnanimous princess refused him admittance. "Go," cried she to him from the ramparts, "retrieve your shame, and rather perish with arms in your hands than live covered with infamy."

Stung with this reproach, Stephen returned, collected his scattered forces, rallied the fugitives, and, notwithstanding their inferiority in numbers, marched against the enemy, whom he found unprepared for the attack, as most of them were dispersed in collecting booty. Stephen's forces were thus successful, and great was the slaughter.

Caraman Oghly, one of the petty sovereigns of Asia, hearing of Bajazet's defeat in Europe, prepared to take advantage of it; but the Sultan, with a rapidity which procured him the surname of Ilderim, or the lightning, returned to Asia, and with a strong force gave battle to Caraman Oghly, whom he soon vanquished and put to death, at the same time making himself master of several pro-



BAJAZET I. (1389-1403.)

To face Chapter VI.

vinces in Armenia. His successes in this quarter did not, however, divert his attention from Europe, for he captured several towns on the Danube, and almost the whole of Wallachia. Sigismund, King of Hungary, uneasy at his progress, represented to the princes of Christendom the necessity of checking his career. A confederate army of some 100,000 Christian soldiers was placed at his disposal, and under his command. Bajazet, with about 60,000 men, marched to meet them. A fearful battle ensued: the Sultan's forces dispersed the enemy, with great loss on both sides. Sigismund escaped almost alone, favoured by the darkness of night and a disguise.

For a long time the Empire of the East, almost reduced to the City of Constantinople, seemed to invite the Ottoman Sultan to seize what remained of it. John, son of Andronicus, solicited the protection of Bajazet against his uncle, Manuel, promising to cede Constantinople provided he might be allowed to retain the sovereignty over what the Greeks still possessed in the Morea.

Bajazet sent him 10,000 Turks, and with these and other of his followers he ravaged the country for some distance around the city, and so managed to cut off its supplies. Manuel, convinced that the Greek Empire was drawing to a close, and choosing to see the throne of his ancestors overthrown under another rather than himself, made terms with John and eventually delivered the keys of the city to him, together with the empty title of Emperor, he himself escaping with all the valuables he could lay hands on, to lead a wandering existence in the various courts of Europe.

The Greek Empire would have been totally destroyed by the insatiable despot, had not Providence raised up an unexpected defender, who checked the course of Bajazet's prosperity, in the person of Timour-lenk, commonly named Tamerlane, a descendant of Zengis Khan, who, collecting together a numerous band of Tartars, disciplined them, and conquered with incredible rapidity Asiatic Sarmatia, Persia, Mesopotamia and Syria, and compelled the city of Bagdad to open its gates to him.

He declared himself the protector of the Mohammedan princes oppressed by Bajazet, particularly of the Emir of Arsendjan, whom the Sultan would have made his tributary, but who, instead of rendering him obedience, fled to Georgia to implore protection from Tamerlane. The Sultan, on ascertaining that the Tartar conqueror was advancing into Asia Minor, collected a vast army

and marched forth to meet him, anxious to try his strength with so celebrated a captain.

A battle ensued on the 28th July, 1402, on the plains of Angora. The Turks, not half so numerous as the Tartars, performed prodigies of valour, but Tamerlane's forces proved too much for them. Bajazet at last, finding all his efforts ineffectual, and having seen his eldest son, Mustapha, slain by his side, ordered his Vizier to escape to Broussa with his younger son, Solyman, in order that a remnant of Othman blood might be preserved for future generations.

Soon after, he was assailed by a host of Tartars, who, in



BAJAZET A PRISONER BEFORE TAMERLANE, 28TH JULY, 1402.

spite of his obstinate resistance and the death of more than thirty of their own number, succeeded in capturing him alive. Bajazet was made prisoner and placed on a horse, his hands being bound with a bowstring. He was conducted to the presence of the conqueror, who had retired from the combat towards the close of the day, and was found to be playing at chess with his son. Tamerlane allowed the prisoner to wait at the entrance of his tent until the game was finished. Then, approaching Bajazet, he ordered him to be unbound, and at the same time presented him with a rich fur pelisse, mingling, with a soothing pity, just reproaches

for his tyranny, his usurpation, and the Ottoman blood he had been the cause of spilling for the sake of his own aggrandisement.

The illustrious captive replied with dignity, and was heard with patience, for Tamerlane was not unmindful of what was due to unfortunate valour and to a brother sovereign, although a captive. He endeavoured to console him, and swore to spare his life; he did still more, he sent for Bajazet's wife and children. They were brought to him, and treated with all the respect and consideration due to the family of a sovereign. In consequence of this memorable battle, Akshehr opened its gates, Broussa was nearly destroyed, Nicæa was pillaged, as well as the whole Thracian Bosphorus. Tamerlane restored their dominions to the several princes whom Bajazet had subdued, and is even said to have conferred on the latter the investiture of the kingdom of Anatolia. But, notwithstanding the kind treatment the Sultan received at the hands of the Tartar prince, grief shortened his life, and he died on the 9th of March, 1403, in the train of his conqueror, who ordered magnificent obsequies and conveyed his remains with royal pomp to Broussa, there to be deposited in the mausoleum the Sultan had erected.

Notwithstanding his great passion for war, Bajazet did not neglect the pursuits of peace. He established a large province opposite Constantinople, and adorned the towns of his Empire with useful edifices and institutions. He shared his conquests with his army, and always relinquished all the booty to his soldiers. He thus secured their devotion. No Turkish Emperor ever conferred more military grants (Tymars[1]) than Bajazet, but, on the other hand, he was unjust and bloodthirsty. His Mohammedan predecessors had never dared to make war on Mussulmans without some pretext more or less plausible; but his ambition and lust of conquest led him to openly attack all who came in his way.

The story of the Iron Cage, in which some historians report Bajazet to have been confined by Tamerlane, has been rejected as fabulous; but Gibbon, who, in his history, reviews all the available authorities, seems to think it to be not wholly without foundation.

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1 These military grants, called "Tymars," were originally conferred by Amurath on the most deserving of his troops. The grant descended to the eldest son upon the same conditions as those imposed on the fathers. A usual condition of these grants of land, &c., was the maintaining, in time of war, a horse and a number of men-at-arms in proportion to the value of the land granted.

CHAPTER VII

Interregnum under Solyman and Musa

A.D. 1403-1406.

Solyman, Bajazet's second son, seeks protection of the Greek Emperor—Gives himself up to excesses of all kinds—Message from Tamerlane—Solyman deposed and succeeded by his brother, Musa—Civil war—Solyman's death—Musa's reign—Divides his authority with his younger brother, Mahomet—His successes in the Morea and against Servia—Victory over the Hungarian army—Mahomet leads an army against his brother—Musa's defeat and death.

Solyman, compelled to flee during the battle at Angora, in which his father was taken prisoner, succeeded in reaching Constantinople, where he sought and obtained the protection of Manuel, who had reascended the throne. Although the son of his greatest enemy, he received him kindly, and eventually conferred on him the sovereignty of Thrace, reserving Thessalonica for himself.

The Turkish prince later returned to Adrianople, and there gave himself up to debauchery, wholly unmindful of the captivity of his father and brothers. There he received an ambassador sent by Tamerlane to acquaint him with the death of his father, and to exhort him to profit by his clemency. Solyman being at the time in a state of intoxication (a species of excess abhorred by all Mohammedans), returned a haughty answer to the Tartar prince, who, deeply annoyed, punished him by transferring the title of Sovereign of Anatolia to his brother, Musa, and to the youngest of Bajazet's sons the principality of Amassia. "Receive," Tamerlane wrote to them, "the inheritance of your father. A truly royal soul knows how to conquer kingdoms and also how to restore them."

Tamerlane, after reinstating all the Mohammedan princes whom Bajazet had dethroned, returned to Samarcand, in Tartary, without retaining any of his conquests. Solyman disputed the possession of their dominions with his brothers and soon expelled them thence, but his disregard of the laws of Mahomet and his debauchery alienated most of his followers; they espoused the cause of Musa. He, in turn, marched with his forces against his brother, who fled at their approach. Later in the day, Musa received intelligence that his brother had been killed in a village where, while waiting

for his attendants, he had become intoxicated and met his death at the hands of his own troops. Musa had the murderers put to death and rendered funeral honours to his brother, whose remains were eventually placed in the mausoleum of his grandfather, Amurath, at Broussa.

Interregnum under Musa—1410.

Musa, soon after his succession, was desirous of recovering all the territory that Solyman had ceded to the Greek Emperors. He divided his authority with his younger brother Mahomet, and relinquished to him all the Asiatic possessions on condition that he would abandon all claim to those in Europe.

He, with a large army, made many successful raids in the Morea; subdued Servia, after defeating Sigismund, King of Hungary, in a desperate battle; but his victory was disgraced by excessive cruelty. His Grand Vizier made all arrangements for the battle, and won it alone; the bloodthirsty Musa did nothing more than issue orders for a useless carnage.

Musa, however, soon wearied of the fatigues of war, and left his generals to continue the campaign. They followed up their victories by subduing Thessalonica. Musa retired to his palace at Adrianople, where, surrounded by hosts of female slaves and concubines, he gave himself up to effeminate pleasures.

His brother, Mahomet, at the head of his troops, was engaged in restoring tranquility and prosperity to his Asiatic possessions, by clearing them of the Tartars whom Tamerlane had left behind.

This contrast in the doings of the brothers produced a desire on the part of two of Musa's generals to change masters. They obtained audience of Mahomet, and advised him to pass over into Europe, offering him, in that event, every assistance. Profiting by this advice, Mahomet soon appeared there under the pretext of revenging the death of his brother Solyman.

In concert with the Greek Emperor he, with a large number of followers, marched against his brother Musa, the greatest part of whose troops deserted him. Obliged at length to seek safety in flight, he took refuge in a morass, whither he was pursued by the Sphays. Here he bravely defended himself, until disabled by the loss of an arm, an injury which prevented further resistance, and which from want of timely assistance, caused his death by loss of blood.

Mahomet now marched in triumph to Adrianople, where he was welcomed with acclamations of joy, receiving the homage of the

army and of all the Pashas, who proclaimed him Emperor. The Turks admit neither Musa nor Solyman into the number of their Emperors, because neither of them reigned over the whole Empire lost by Bajazet, which was not reunited until the succession of Mahomet, the youngest of his sons.



MAHOMET I. (1413-1421.)

To face Chapter VIII.

CHAPTER VIII

MAHOMET I.—Fifth Emperor or Sultan

A.D. 1413-1421.

Mahomet I. reunites the Empire—His successful reign—The Turkish fleet destroyed by the Venetians—Civil war—His death and character.

The accession of Mahomet to the throne was hailed with universal joy. He commenced his reign by restoring to Manuel the city of Thessalonica and all the fortresses on the shore of the Euxine Sea. He gave a favourable reception to the envoys of the Princes of Wallachia, Bulgaria and Moldavia, and accepted the tribute which they offered.

Mahomet was acknowledged in Asia as well as in Europe. After he had subdued and rendered tributary Caraman Oghly, son of the prince of that name, whom Bajazet had put to death, and seized the dominion of the Prince of Castamouny, his confederate, he marched against Smyrna and compelled it to surrender, and captured many towns and provinces from the Greek princes who had, for a time, been under the delusion that they were independent. The Sultan, however, was not so fortunate at sea.

The Republic of Venice was at this time in the zenith of its power, and engrossed the commerce of Europe. Its possessions extended from the Cape d'Istria to Constantinople. Incensed at the piracy of the Turks, the Venetians sent their galleys into the Hellespont, where they destroyed the Ottoman fleet, but made no attempt to prosecute their victory by landing.

About this time, an upstart, named Perciglia, began to preach with vehemence against the Mohammedans, whom he denounced as blasphemers and infidels. All those whom he could not persuade to renounce their religion, he put to death. His proselytes, therefore, became very numerous, and alarmed Mahomet, who, at last sent his son, Amurath, scarcely twelve years of age, with an army of 60,000 men against this pretended Apostle of God. He, after a desperate struggle and much loss of life, succeeded in overcoming and capturing the pretender, who was crucified, and his followers, soon after, nearly all exterminated.

But shortly after, another impostor—who, it was said, exactly

resembled Mustapha, Mahomet's elder brother who fell at the Battle of Angora—appeared, and laid claim to the throne. He was acknowledged by some malcontents, at the head of whom was Sincis Pasha, on whom Mahomet had bestowed many favours, including the government of Nicopolis, and who had repaid his patron's bounty by setting up this puppet, chosen and tutored by himself, in opposition to the rightful heir to the throne.

He succeeded in collecting a small body of troops, and had the temerity, with a weak and contemptible force, levied in haste, to wait for Mahomet under the walls of Thessalonica; but the Janissaries and Sphays quickly dispersed the rebels. Sincis and his myrmidons escaped the carnage and sought an asylum with the Greek Emperor, who received and refused to give them up, eventually succeeding in obtaining the Sultan's consent to their living in exile on one of the islands of the Archipelago.

The Wallachians, who had assisted this impostor, Mustapha, drew merited chastisement on themselves. Their country was ravaged by Mahomet's troops with great destruction in 1421, and the tribute formerly paid by them doubled. But scarcely was the expedition accomplished when the Sultan was attacked by a serious malady, which in a short time put an end to his life, after a reign of eight years, at the age of forty-seven. Before his death, he sent for his two Viziers and exhorted them to be faithful to Amurath, then at the head of his army in Asia. His two younger children he placed under the guardianship of the Greek Emperor.

Mahomet reigned with moderation and justice, and restored to the Empire much of the grandeur and splendour which had been lost during the reign of Bajazet. He was buried in Broussa, in the magnificent mausoleum he had there built, near the celebrated mosque which he had also there erected, and which to the present day is known, from the beauty of its decorations, as the Green Mosque.



AMURATH II. (1421-1451.)

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CHAPTER IX

AMURATH II.—Sixth Emperor or Sultan

A.D. 1421-1451

Accession of Amurath II.—Mustapha, a pretended son of Bajazet, lays claim to the throne—Lands at Gallipoli—Meets with success at first—Later, is deserted by his followers—Makes his escape—Is captured and put to death—Sincis, the traitor, put to death—Capture of Thessalonica—Wars with the Servians, Hungarians, and other nations—Scanderbeg assumes the sovereignty of Croia, in Albania—Amurath sends an army against the usurper, and is defeated—Amurath's death.

Amurath ascended the throne at the age of eighteen. His training fully qualified him to fill the distinguished position—his father having committed to him the government of Amacyeh, and the chastisement of the rebellious tribes in Asia. Accordingly, from the very commencement of his reign, he manifested great firmness and power. When Manuel, the Greek Emperor (who had been named by his father as guardian of his two younger brothers), sent for them, Amurath replied, that he could not, even in spite of his dead father's wishes, intrust an Infidel with the training and education of Ottoman princes. His determination not to comply with the summons much annoyed the Greek Emperor who, to revenge himself, again brought forward the pretended Mustapha, and he, accompanied by Sincis, quitted Lemnos, whither they had been banished, and landed at Gallipoli. There they were received and Mustapha acknowledged as the rightful prince. Amurath sent his Vizier with a small army against this adventurer, who had succeeded in winning the troops over to his side, and had even persuaded the general in command to join his party. It gained strength as he approached Adrianople, and he entered that city amid the acclamation of the people.

This child of Fortune began to think himself secure of her favours, when the Greeks demanded certain places which he had agreed to give up to them as the price of their assistance. Mustapha refused their surrender; whereupon, Manuel, incensed at his perfidy, espoused the cause of Amurath. Meanwhile, Mustapha, encouraged by his successes in Europe, had crossed the straits and

offered battle to Amurath, who, knowing Sincis to be an able general and a great traitor, thought it more prudent to seduce than to fight him. He, therefore, made terms with him, offering the government of Smyrna as an incentive. This Sincis accepted, and went over, with the greater part of the army, to the camp of Amurath. Mustapha, thus deserted by his partisan, and almost unattended, had great difficulty in procuring a vessel in which to cross the straits. But succeeding at last, in disguise, in again landing in Asia, his retreat was at once cut off by the Sultan's troops on board some Genoese vessels, which happened to be in port for the purpose of trading. They were not long in discovering and seizing the few adherents yet remaining to the impostor. The skirmish which ensued resulted in their defeat, and those who did not escape by flight were cut to pieces. Mustapha was himself taken prisoner and conveyed to Adrianople, where, by the Sultan's orders, he was put to death.

Amurath did not forget that Manuel had raised up this rival. He therefore augmented his forces, and with them ravaged Thessaly, Macedonia, and Thrace, threatening even Constantinople itself. The Greek Emperor, hoping to divert the impending danger to his capital, excited fresh troubles in the Sultan's family. But he thought it right to sacrifice to his own safety the lives of his two brothers, whom he caused to be strangled, together with all the accomplices in the revolt. Amurath had still another traitor to punish, namely Sincis, who, again guilty of perjury and rebellion at Smyrna, was obliged to seek safety in flight. Pursued by the Sultan's emissaries, he was at length captured in the forest, where he had for some time lived the life of a robber, and by the Sultan's orders suffered an ignominious death. About this time the Greek Emperor (Manuel) died, bequeathing to John Paleologus (whom he had previously associated with himself in the government) the relics of the Greek Empire and his hatred of the Mohammadans. The new Emperor, nevertheless, sued for peace to Amurath, ceding to him all the towns which he had already taken, including even Thessalonica, which had not as yet surrendered to Amurath. But that city had claimed the protection of the Venetians, who had sent thither a governor. The Sultan, desirous of adding this to the rest of his conquests, caused it to be proclaimed in his camp that he would give up to his troops all the slaves and booty which might be found in the city, reserving only to himself the citadel and principal buildings. This declaration excited the ardour of the soldiers. An attack was made, and

Thessalonica was carried by assault in April, 1429, and all the inhabitants reduced to slavery. Other towns were captured in Etolia before Amurath made peace with the Venetians; but for twelve years he was constantly engaged in contests with his vassals, in nearly all of which he was victorious. He would then depose them, appointing successors, upon whom he imposed very heavy tribute. All these troubles, it is said, were occasioned by the intrigues of the harem, for the ladies who, though always dwelling at the Ottoman court in seclusion, were then, as now, frequently more powerful than any other source. One of these deposed petty princes retired to the court of Ladislas, King of Hungary and Poland, and placed under his protection the city of Belgrade. Amurath, on hearing of it, at once laid siege to Belgrade; but the effect of the artillery employed on the occasion—for the first time against the Turks (in 1435)—surprised and terrified them to such a degree that they abandoned the siege. After this discomfiture, Hunyades, Waywode of Transylvania, one of the most famous generals of the age, attacked Amurath's army with such great success that the Sultan was glad to conclude a truce, in 1444, for ten years with Ladislas.

Caraman Oghly, Prince of Caramania, who had married Amurath's sister, was the most refractory of his vassals. From the extremity of Asia he raised against his brother-in-law a confederacy of European princes, who placed Ladislas at their head. Pope Eugene IV. authorised the King of Hungary to break the treaty which he had concluded, and the confederates equipped a fleet, intending to check the Sultan's progress; but without the desired effect. Amurath's army made their way, in spite of it, into Europe, and marched towards Varna, on the shores of the Black Sea, there to meet the allies. The army of the latter consisted of a motley mixture of men of all nations, possessing neither experience nor discipline, and consequently no match for the Sultan's Janissaries, who advanced in good order—one in the front bearing on the point of his lance the treaty which the Christians had violated.

The battle fought on the 10th of November, 1444, was sanguinary to the last degree. The King of Hungary, leading his forces, penetrated into the thickest of the fight, and there fell, pierced with many wounds, in the midst of the Janissaries. His death filled his followers with consternation, and Amurath's forces gained a complete victory, scattering the enemy with great

slaughter in all directions. He did not, however, follow up his success, and apparently weary of the fatigues of government, he determined to resign the Empire to his son Mahomet, then scarcely fifteen years old. Having caused him to be proclaimed Emperor of the Turks, in the City of Adrianople, he retired to Magnesia, where he abandoned himself entirely to repose and pleasure. But before long the internal tranquility of the Empire was disturbed by seditious persons, who took advantage of Mahomet's youth to commit all sorts of excesses. The Ministers in alarm, fearing for the safety of the Empire, entreated Amurath to re-ascend the throne. To this he assented, and was received by his people with transports of joy; the disaffected rebels were tried and punished, and the young Emperor sent to Magnesia, there to remain until years should teach him how to govern and command his armies.

Success had hitherto attended the Sultan in most of his enterprises, but in his latter years he had to contend with a formidable foe whom he had cherished at one time in his bosom. This was the famous Scanderbeg, of whom historians relate such prodigies of valour. He was the son of John Castriot, Prince of Epirus, who had submitted to the conqueror with the other Greek princes and sent his sons as hostages to the court of Amurath.

George Castriot, the only one of these children who survived, became a great favourite of the Sultan, who had him instructed in the Mohammedan faith, and invariably had him in attendance in his various battles, where his strength and courage caused the Turks to name him "Scander," or Alexander, to which was added the title of "Beg," or prince.

On the death of the Prince of Epirus, Amurath appointed one of his favourite Pashas to the vacancy, regardless of the rights of Scanderbeg.

The young soldier, feeling the great injustice done him, vowed to be revenged, and, watching his opportunity, he forced the Secretary of State into his tent, and there compelled him to sign and seal the deposition of the Sultan's nominee, and an order for his own investiture with the Sovereignty of Epirus. Having obtained it, he killed the officer and buried him on the spot, in order to conceal all traces of his act.

He then immediately set out for Croya, the capital of Epirus, and having obtained possession of it by means of the order he held, which none suspected to be a forgery, he at once released

the Albanians from their allegiance to the Sultan, raised a body of troops, and strengthened himself in a sovereignty wrested from him, it is true, by injustice, but recovered by perfidy.

Favoured by the Venetians, this fugitive had already become a formidable enemy when the Sultan set out with his troops to give him battle. With a small army, Scanderbeg made head against the Turks, who unsuccessfully laid siege to Croya, for Scanderbeg's forces, although small in number, so harassed the enemy, that he retreated after sustaining heavy losses.

Amurath's last days were, notwithstanding, brightened by his ultimate victory. He finally defeated the Hungarians, and overthrew the valiant Hunyades, who had been declared Regent of the kingdom on the death of Ladislas.

When the Sultan had again returned to Adrianople, he married his son, Mahomet, to the daughter of Solyman Beg, despot of Albistan. The nuptial feasts were scarcely concluded, when a sudden and acute disease carried him off after an illness of only three days, his death occurring on the 9th of February, 1451, after a reign of thirty-three years and six months.

CHAPTER X

MAHOMET II.—Seventh Emperor or Sultan

A.D. 1451-1481

Reign and character of Mahomet II.—Siege and conquest of Constantinople —Mahomet's entry into the city—His return to Adrianople—Scanderbeg declares war—Holds out gallantly against Mahomet—Death of Scanderbeg —Mahomet lays siege to Belgrade—Is repulsed with great losses—Conquests in the Crimea—Unsuccessful attack on Rhodes—The capitulation of Negropont—Mahomet's cruelties to his prisoners—Orders his son, Mustapha, to be strangled—Mahomet's death.

Young Mahomet inherited the affection which the people had entertained for his father, but marked the first year of his reign with an act of great cruelty, by causing the death of his brother, an infant at the breast, whom Amurath had by his second wife, a princess of Servia. At the same time, he compelled the unhappy princess to contract a fresh marriage, so that he might get her out of the country. He then, with much craft, opened negotiations for the renewal of alliances with all his tributaries as a subterfuge, whilst he secretly matured his plans for their ultimate destruction.

He at once commenced the formation of a powerful artillery corps, and built a castle upon the straits of the Dardanelles opposite to that which his grandfather had erected, and thereby made himself absolute master of that important passage in spite of Constantine, the Greek Emperor, who justly, but without avail, complained of the infringement of existing treaties. In his distress he applied for aid to Pope Nicholas V. But the Pope would only assist if the Greeks would consent to the union of the two Churches (Greek and Roman). This he and the people refused, so that all hope from that quarter failed.

In the meantime, Mahomet's troops had ravaged that part of the Morea which still belonged to the Greeks. The Genoese, who beheld the aggrandisement of the Ottoman power with much concern, sent five large vessels to Constantinople well stocked with all kinds of provisions, plenty of ammunition and some five hundred picked men. They entered the harbour in spite of the desperate opposition of a hundred Turkish vessels. This humiliation transported the ferocious Mahomet with rage, but did not abate the



MAHOMET II. (1451-1481.)

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courage with which he prepared for the siege of the capital. Artillery had, for some time previously, as we have seen, been employed by the Turks in their battles, but on this occasion the preparation of this new arm of warfare was on a larger scale than ever before. He was successful in obtaining the assistance of some of the best soldiers of the day, and discussed with them plans of attack, the best positions for his batteries and the most effective posts for occupation by his troops. Consequently, the heights commanding the city were well utilised, and the outskirts invested with 300,000 men. Constantinople, at this time a city well fortified by Nature and Art, contained at the utmost but 8,000 combatants, including even the citizens who joined the Venetians and Genoese that had hastened to the assistance of the few regular troops Constantine still kept in pay. One city was all that remained of the great Roman Empire which had for so many ages ruled the world.

The Sultan formally declared war, and commenced bombarding the city from some fourteen batteries on the land side. The besieged proved equal to the attack, and but little progress could be reported. The Sultan finding, day after day, that he was baffled on this side, resolved to direct his efforts against another, and to attack the city from the coast. But, unable to enter the port in the ordinary way (it having been protected by a strong chain stretched from shore to shore), he again diverted the assault, and at last succeeded in seizing Galata, a suburb situated on the opposite shore of the Golden Horn. Across the promontory he caused a roadway to be constructed, along which, with the help of horses, oxen, men and various engines, he managed to transport sixty vessels. Launching them at night in that very part of the harbour the Greeks had neglected to fortify (as they had up to the present considered it inaccessible), he filled them with consternation on the following day. The besieged, who had conceived that the double walls protecting the land side was the only necessary object of their care, beheld, to their horror, a Turkish fleet close to their feeble ramparts, from which, however, they kept up a brisk fire of musketry. The Greeks fought with the courage of despair; their Emperor, continually at the head of his troops, was ably seconded by a Genoese officer, named Justiniani, who possessed great skill in the defence of fortresses. The promptitude of his operations fairly astonished the besiegers, whose machines and towers he repeatedly set on fire; while, under his directions, no sooner was a breach made in the walls than it was as speedily repaired. In addition, a bold Venetian, named Cop, made an offer to the

Emperor to destroy the Turkish fleet. The preparations were all one night made for carrying his plans into operation; but, at the last moment, a Genoese, one of the co-operators, betrayed the secret and frustrated the whole design. Cop and his gallant band of noble Greek and Italian youths, who might, perhaps, have saved Constantinople, were taken prisoners by the Turks and slaughtered in sight of the besieged.

The prospect before the city was now desperate. The siege had already lasted forty days, and each succeeding day showed that it could not be sustained much longer. In the meanwhile the Greek Emperor kept up a constant correspondence with Mahomet's camp through the medium of the treacherous Grand Vizier, Khalil, who promised Constantine, for a large sum of money, to thwart the operations of the siege. The Sultan, however, apprised by Zagan, a minister who was a fierce enemy of all Christians, that there was much dissension amongst the besieged, renewed the attack with increased vigour, making breaches in the walls on all sides.

The Greeks had by this time lost the greater part of their fighting men, and were not now sufficiently numerous to repair or even defend their ramparts; the ditches, too, were half-filled; the people lost heart, and to add to their calamities, the fear of an approaching famine overwhelmed them with despair.

The generous Constantine, commiserating the wretched state of his people, descended to entreaties and offered to pay tribute to the Sultan; but all his proposals were rejected; whereupon he determined to defend with honour to the last what remained of the Empire, or to fall with it.

Mahomet was desirous of effacing the slightest trace of the Greek dominion, and was now in a position to assault the city with every prospect of success. For this he made careful preparation on a great scale. He promised his troops all the delights of Paradise for those who fell and the spoil of the city for the victorious. The whole army were filled with enthusiasm, and from their widespread camp rose from time to time the well-known shout, "There is no god but God, and Mahomet is His Prophet."

The Sultan, leading on his men, placed his worst troops in the foremost ranks, so forcing them to fight, and not caring how many were sacrificed, in order to weary out the besieged. He reserved the Janissaries for the final blow, thus expecting to secure victory. His plans were completely successful. The Greeks, already much

weakened, were unable to resist so formidable a mass, which penetrated the walls simultaneously in several places, and so entered the city. The unfortunate Constantine was at one of the breaches, and there performed prodigies of valour; but finding himself at length in a cross-fire, he lost all hope, and exclaimed, "Will not some Christian have pity on me and take my life?"—so that he might not fall alive into the hands of the conquerors. At last, casting off his gilt armour, he rushed into the midst of the Janissaries, who slew him without knowing who he was.

While the Emperor and his troops were maintaining this unequal and bloody contest upon the walls, the enemy had entered in vast numbers within the gates, and in the panic and flight that followed many on both sides were crushed to death in the promiscuous crowd thronging the streets; hundreds of the poor, terror-stricken inhabitants crowded the great Church of St. Sophia, there to await the miraculous effect of a pretended prophecy,[1] while addressing prayers to God to aid and succour them. Shouts of victory were heard, and soon the enemy burst into the sacred building and claimed his prey. But little resistance was made; all were, without exception, hurried away into captivity, to the number of some fifty or sixty thousand.

The assault had commenced at nightfall. The city was pillaged after dark; the blazing torches and glistening arms carried terror and dismay into every district of the fallen city. But, nevertheless, the plunder of Constantinople was attended with, perhaps, less bloodshed than any other loot recorded in history.

Mahomet, according to his promise, gave up all the prisoners as slaves to his soldiers. They committed upon them all the outrages which the intoxication of victory could suggest, and imagined, no doubt, that they were honouring their own religion by desecrating that of the vanquished. Cardinal Isidore, the Pope's legate, was made prisoner, but, having previously exchanged the insignia of his dignity for the apparel he found on a dead body, he was not recognised, and contrived to escape.

The Grand Duke Notaras, one of the chief officers of the Empire, was less fortunate; the magnificence of his armour betrayed him, and he was conducted into the presence of Mahomet,

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1 This prophecy had been handed down from the past, and was to the effect that, should the Infidel ever succeed in reaching the space before St. Sophia, an angel would descend from heaven, sword in hand, and drive them from the city.

who, at first, treated him with some humanity and kindness. But, on a later occasion, he enquired of him why the Greeks had so long, when seeing the hopelessness of success, continued to defend the city? "Because," replied the Grand Duke, "your chief officers themselves exhorted us to stand firm."

This answer confirmed the suspicion of the treachery of the Grand Vizier, and Mahomet, without hesitation, had him instantly strangled; the Grand Duke and his two sons soon afterwards shared the same fate.

Constantinople was taken by the Turks on the 29th May, 1453, 1,123 years after its foundation, and 1,205 years after that of Rome. Thus the last shadow of the Roman Empire disappeared, the seat of which Constantine had formerly transferred to this city, erected on the ruins of the ancient Byzantium.

When Mahomet made his public entry into Constantinople, after the victory, he alighted at the Church of St. Sophia, and, at the same moment, converted it into a mosque by causing the prayers enjoined by the Mohammedan ritual to be said in it. He next took possession of the Imperial palace, and there, it is recorded, indulged in the most depraved acts of licentiousness and cruelty. Amidst these excesses, the Sultan was solicitous to partake, in some measure, of Divine honours. Accordingly, a dervish proclaimed in the highways and byways that Mahomet was a Prophet and Apostle of God, and he adduced a pretended miracle to confirm the imposture.

In spite of the omnipotence attaching to his exalted office, the Sultan would have reigned in a desolate city had he not been politic enough to attract the Greeks, by allowing them to retain some of their churches, and the free exercise of their religion. Consequently, when a short time had elapsed, many of that people felt that they could return in safety to the home of their fathers; and they were encouraged by the Conqueror to do so. Several thousands of those who had settled in Roumania and Asia Minor were summoned by the Sultan's order to break up their homes in those places, and migrate with their families and belongings to his new capital, and there take up their abode. Having taken every possible measure for the revival of trade and prosperity in his new conquest, he returned to Adrianople, and in a short time completed the subjugation of the remaining possessions of the Greek Empire.

Scanderbeg appeared once more on the scene at this time,

and was not deterred from declaring war against the Sultan, notwithstanding all his recent successes. He continued for several years to harass Mahomet's best generals; a warfare, that only ended with his death, on 14th February, 1467. He died possessed of the reputation of being one of the greatest captains recorded by history. But it must be remarked, that his valour was not so injurious as it might have been to the Ottoman Empire.

Pope Calixtus III., alarmed at the progress of the Turkish arms, endeavoured to persuade the Princes of Christendom to form a league. But, notwithstanding the reiterated exhortations of the Pontiff, many of them, cured by previous experience of the enthusiasm for crusading, declined to take any part in the proposition. While, on the other hand, those who did assent to take part in another war against the Infidel, were so long about their preparations, that Mahomet determined to strike the first blow, and laid siege to Belgrade. That place was defended by the valiant Hunyades, who defeated the Sultan, and obliged him to withdraw his forces. Mahomet, feeling this humiliation keenly, determined to be revenged, and found the means by completing the subjugation of the Morea, and adding the province of Athens to his other European possessions. He also reduced the little Empire of Trebizond, in Asia, and put to death David Comnenus, who had usurped that sovereignty.

The Knights of Rhodes, afterwards Knights of Malta, hovered on the coast of the Ottoman Empire, and very largely interfered with their commerce. Mahomet resolved, therefore, to attack Rhodes, and destroy the nest of the Knights of St. John of Jerusalem; but, to facilitate his designs, he determined to begin with other islands of the Archipelago, from which, he thought, the Knights might probably derive assistance. Of Lesbos he very easily made himself master, owing to the treachery of one of the chief men of the island, whom he afterwards put to death; at the same time, he and his troops committed unheard-of cruelties upon the inhabitants.

Mahomet next directed his efforts to other islands of the Archipelago, and soon made himself master of the situation. The conquest of Eubœa was marked by both base treachery and cold-blooded cruelty on the part of the Sultan. The governor of the island made a valiant defence, but famine at last (in 1470) compelled him to capitulate, and, although the Sultan had pledged his word for the safety of all within the fortress, the brave man

and his principal officers were put to the cruellest death by being laid between planks of wood and sawn asunder. The only daughter of the governor was dragged before her father's murderer, and preferred death to compliance with the tyrant's desires.

This circumstance may, perhaps, have given rise to the story of "Irene," which is not, however, mentioned by any contemporary writers.

The barbarous Mahomet, having taken umbrage at the successes obtained by his own son, Mustapha, in Persia, where he had won several victories, punished him for the love borne him by the people and the army. He declared him a rebel, and caused him to be strangled.

The Knights of Rhodes, meanwhile, took advantage of the long delay in the campaign to extend their fortifications, and prepare for future attacks. The Grand Master, Pierre d'Aubusson, a man of great prudence and courage, on learning that the Sultan had concluded peace with the Republic of Venice, and had put an end to hostilities in Asia, agreed himself to a truce for three months. During this period, the Knights, who had been summoned from all the ports of Christendom, arrived and assisted in the defence of the island.

Mahomet committed the conduct of the siege to the Pasha, Paleologus, a Greek renegade of the family of the last Emperors.

The Turkish fleet, heavily armed, and transports with a powerful army on board and many guns, arrived off Rhodes (April, 1480), and the siege immediately commenced. Both sides fought with the greatest obstinacy, but the fire of the besieged was so well-directed and so destructive that the Turks grew very dispirited.

At length, the Pasha, despairing of success by force, employed emissaries to poison the Grand Master; but the plot was discovered and the miscreants put to death. Justice was also, about the same time, executed upon a German engineer—a spy who had succeeded in getting into the city from the Turkish camp; before, however, he could convey any information to the Pasha, he was discovered and hung upon the ramparts as a warning to others. The Turks made repeated attacks, but were constantly repulsed by the gallant Knights who performed prodigies of valour. Paleologus, however, not daunted by repeated failures, determined at last to make a final desperate assault. The Grand Master was severely wounded in this encounter, and the Turks forced their way into the city. This momentary success of the enemy inflamed the Knights, the soldiers,

and even the citizens, with such fury that, in the hand-to-hand conflict which ensued, the Turks were driven back with great slaughter, not only from the city, but from the entrenchments of the island, and compelled to re-embark. Shortly after, they left the anchorage, August 17th, 1480.

Paleologus, whose hopes and spirits these reverses quite broke down, conducted with great anguish of mind the remains of his fleet and army to Constantinople; his thoughts upon the voyage entirely engrossed by the question what excuses he could make to the Sultan for the failure of the expedition. Mahomet, on receiving the first intelligence of their defeat and the raising of the siege, flew into so vehement a rage that even those ministers who had nothing to do with the affair trembled. He at once declared that his general and the principal officers of the expedition should be put to death, an order which, except as to the general, was speedily carried out. Paleologus was, at the last moment, spared. The Sultan, however, deprived him of his rank and banished him to Gallipoli.

Mahomet, to conceal his mortification at this defeat, and to wipe out the disgrace which his army had incurred under Paleologus, raised two army corps; intending with one to conquer Persia, and to send the other into Europe. As the destination of the last was kept a secret, no one could tell what country was menaced by the vast army which was now assembled. These expeditions were, however, arrested, and these great plans all frustrated by the sudden death of Mahomet, on July 2nd, 1481, after a reign of thirty years, at the age of fifty-three.

This prince was one of the most perfidious and sanguinary that history exposes to the execration of posterity. He was a man of great talent, devoted to bad purposes through his ungovernable passion. What he accomplished as a conqueror for the advancement of the Ottoman Empire caused the Turks to regard him as the greatest of their Emperors, and in their eyes the glory of his conquests atones for his many vices. This prince, whose whole life may be said to have been one long campaign, conquered two empires, twelve kingdoms and nearly three hundred towns.

CHAPTER XI

BAJAZET II.—Eighth Emperor or Sultan

A.D. 1481-1512

Bajazet succeeds his father—His rival, Prince Djem—Bajazet goes on pilgrimage to Mecca—During his absence, civil war breaks out under Djem—Djem's defeat and escape to Egypt—The Prince's return to the capital—Afterwards seeks an asylum with the Knights of Rhodes, and later in France—Meets his death in Rome by poison—Defeat of the Venetians—Bajazet dethroned and poisoned by order of his son, Selim.

Bajazet, the eldest son of Mahomet, after a struggle with his brother for the sovereignty, was, at length, appointed his successor; but instead of at once repairing to the capital to take possession of his throne, the religious or superstitious Prince preferred to go on a pilgrimage to the shrine at Mecca, and wrote to the Council, requesting that his son, although yet an infant, might reign in his name during his absence.

This circumstance afforded his brother, Prince Djem, whose energy equalled his ambition, an opportunity for raising an army for the purpose of deposing his brother, Bajazet. A civil war ensued, for Djem was not disposed to yield and, without a struggle, resign the prospect of sovereignty. He made several vain attempts, and, ultimately, through the treachery of some of his principal followers, his army was completely routed. After this defeat (20th June, 1481), and the dispersion of his forces, the prince sought an asylum in Egypt, and was there received with the consideration due to his rank and misfortune.

Bajazet, on his return from Mecca, found his throne secure, owing to the defeat of his brother. But Prince Djem, before long, again resumed hostilities. Returning to Asia Minor, he there made common cause with one of the sons of Caraman Oghly, whom Mahomet had, some years before, stripped of his fortune and had banished; and he was assisted by the Caliph of Egypt. He was, however, again unsuccessful. Defeated, destitute, and without resources, he sought an asylum with the Knights of Rhodes as a temporary shelter until he could find the means of reaching Europe. The Knights decided in council that their honour forbade, and their interest rendered it unwise, to refuse the prince's request.



BAJAZET II. (1481-1512.)

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The Grand Prior of Castille was, accordingly, commissioned to proceed with his squadron to one of the Ottoman ports, where the prince, with forty-two attendants, embarked, and on the 23rd July, 1482, reached Rhodes, where he landed. There, although treated with a certain amount of respect, the prince really entered on a long period of captivity, which, after many years, eventually led to his treacherous murder by some pretended friends. Bajazet, on learning where his brother had sought shelter, proposed a treaty of peace upon terms highly advantageous to the Knights, on, however, the condition of their delivering up the prince; but to this they were disinclined to accede. After a long captivity, the prince found assistance to escape, and eventually landed in the south of France. Here he succeeded in ingratiating himself with the King. For many months he lingered at Nice, in vain expectation of being summoned to the French court, during which time he was treated with apparent respect and attention, but was closely watched. At last he was conveyed to an inland fortress, where he was detained a prisoner for seven years. Against this treatment he continually remonstrated. He addressed protests to the Knights and to others by whom he was occasionally visited, but without avail, and the many attempts he made to escape proved fruitless. At length, Pope Innocent VIII. suffered himself to be persuaded that, if Djem was in his custody, he would be able to unite all the powers of Europe against the Ottoman Empire, and, therefore, demanded the prince from Charles VIII. Accordingly, the King decided to transfer him to the custody of the Pope.

In 1489, the unfortunate prince was delivered to the emissaries of the Pope, who conducted him to Rome, where he was received as a sovereign. Apartments were assigned him in the Vatican, and there he was detained for three years. On the death of the Pontiff, Pope Innocent VIII., he was kept in custody until his successor had been elected. The new Pope was the notorious Alexander VI., Roderigo Borgia. He immediately removed the prince to the Castle of St. Angelo for greater security, and then sent an ambassador to Bajazet to bargain for a payment of 40,000 ducats as the condition of continuing the detention of Djem. While these negotiations between the Sultan and the Pope were on foot, Charles VIII., who had already regretted allowing the prince to be removed from his power, invaded Italy with a view of rescuing and taking him back to France. Terms were thereupon speedily come to, and Djem once more found himself a

prisoner of France; but only for a brief period, for some emissaries of the Pope procured his assassination.

Thus perished this unhappy young prince in his thirty-sixth year, of which thirteen had been spent in captivity. His brother, the Sultan, on learning of his death, brought his remains to Broussa, where they were buried with the honours befitting his rank.

Relieved from the anxiety occasioned by Prince Djem's existence, Bajazet turned his arms against the Venetians, and we now meet with almost the earliest records of the Turkish Navy, and hear of its first great admiral, who eventually became the terror of the Christian fleet. His first exploits were accomplished when in command of the fleet sent to Spain. He increased his fame in battle against the Venetians, whom he defeated, gaining a great victory, and materially assisting in the capture of the Island of Sapienza and the conquest of the City of Lepanto.

As Bajazet advanced in years, the peace of the Empire was much troubled with domestic quarrels, resulting in civil war. He had made his two sons, Ahmed and Selim, governors of provinces. As their father's health failed and his infirmities increased, the brothers commenced intriguing against each other in order to secure the succession to the throne, each for himself. Selim was the youngest, the ablest, and the least likely to be deterred by any scruples or remorse from securing the throne by the readiest means. He was a great favourite with the army. He easily collected a great number of followers, and advanced upon Adrianople, intending thence to force his way to the capital and seize the throne. The aged Sultan, suffering from painful infirmities, was on the point of abdicating in favour of his eldest son, Ahmed. A battle between the Sultan's troops and those of Selim was averted by the mediation of the Beyler Bey, of Roumalia, who thus prevented an unnatural conflict between father and son. Selim withdrew his forces on obtaining a promise from his father that he would not abdicate in favour of Ahmed. Selim, however, shortly afterwards entered Adrianople and assumed the government in defiance of his father. Bajazet was with difficulty persuaded at length to give the order for an advance against his rebellious son. Selim took the field with his troops, and in the encounter which followed was defeated with great slaughter, he managing to escape only by stratagem. Making his way to the Crimea—for the ruler of that peninsula was his father-in-law—he soon raised another army, and was speedily in a condition to renew his attempt upon the throne.

All this time, in spite of his promise to Selim, Bajazet was anxious to make his son Ahmed his successor. This prince was not, however, at all in favour with the army; and not until an insurrection amongst the turbulent population, assisted by the Janissaries and others, had occurred, did the Sultan consent to abdicate in favour of his younger son.

Selim, well knowing of the demand about to be made for his appointment as successor to his father, had hastened from the Crimea at the head of some twenty or thirty thousand Tartar troops. As he approached the capital, the dignitaries of state and others met and escorted him thither with almost royal pomp. He, therefore, was at hand, and heard his father proclaim: "I abdicate in favour of my son, Selim," an announcement received with shouts of joy by the populace from one end of the city to the other. Selim advanced, and kissed his father's hand, with every semblance of gratitude and filial respect.

The old Sultan forthwith resigned his sovereignty, and decided to retire to his native city, which he never reached. Rumour widely spread that, by Selim's direction, he was poisoned. Thus Bajazet died in 1512, aged sixty-two years, having reigned thirty-two. His character was timid, cruel, and superstitious. His reign was disturbed by constant insurrections and mutinies in his armies, both at its commencement and close. He was, nevertheless, according to the Turkish historians, a patron of learning and science. He built several mosques, and repaired the walls of the capital, which had been overthrown by an earthquake.

CHAPTER XII

SELIM I.—Ninth Emperor or Sultan

A.D. 1512-1520

Selim I.—His character—War with Persia—Mutiny among his troops—Conquests in Upper Asia--War with the Mamelukes—Their defeat—Conquests in Syria and Egypt—His tyranny—Death of Selim.

From the moment of his accession to the throne, Selim proved by his sentiments, and still more by his actions, that he deserved the surname of *Yavuz*, the "Ferocious." Determined to rid himself of all those who gave him offence, he at once decreed the death of his two brothers. Ahmed, the elder, notwithstanding his desire for peace, determined to sell his life and rights dearly; while the other brother wandered about the country, concealing himself in caverns. He was at last betrayed, and Selim, before he marched against Ahmed, caused him to be strangled. Ahmed had a small number (some 15,000) of followers, who were soon vanquished, and he was captured and strangled on the battle-field, leaving two sons, both young. One of them fled to Persia, and the other took refuge in Egypt. After the death of his brothers, Selim caused five of his young nephews to be strangled, and then, they all being out of his way, thought his throne secure, and commenced preparations for war with Persia, where his nephew, Amurath, had taken refuge, at the court of the Shah Ismail. The Sultan advanced, with a large army, to the banks of the Euphrates, but the inhabitants retired as he advanced, and laid waste the country behind them, thus inflicting great hardships upon the invading body of Turks. Wherever they moved they found the country utterly desolate and the wells all poisoned.

The troops were soon ripe for mutiny, for the prospect of reaching the capital appeared to be desperate; one of the generals instigated by his companions in arms, attempted to remonstrate with the Sultan, and dissuade him from marching further through a desert land. Selim caused him to be beheaded at once for his interference, and continued the march upon Tabriz, the capital. Discontent again broke out. But the Sultan's influence with the troops was such that the march was again resumed. Soon after-



SELIM I. (1512-1520.)

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wards the Persian army was sighted, and a terrible conflict ensued; the slaughter was fearful; in the end, however, Selim secured a complete but dearly purchased victory.

The conquering Sultan and his victorious army marched onwards to Tabriz, and entered the Persian capital in triumph, intending there to fix his winter quarters, and resume the campaign in the spring; but discontent again broke out amongst his troops. He was therefore compelled to retrace his steps and retire homewards with his army. The Shah sent ambassadors with terms of peace, but every overture was rejected; and the two powers continued at war throughout his reign. Although the Turkish arms were usually victorious, yet they acquired no increase of territory in any of these expeditions.

Selim, unsuccessful in Persia, next directed his attention and his army to Egypt and Syria. It was decided in council that, in obedience to the precepts of the Koran, messengers should first be sent to demand submission of the country. Nothing, however, resulting from their mission, the Sultan, at the head of a large army, at once made preparations for the difficult march.

The Caliph of Egypt, Ghauri, at the head of the Mamelukes, an excellent, though not numerous body of horsemen, marched into the plains of Syria to meet the Sultan Selim; and, not far from Aleppo, the first battle was fought, on the 24th of August, 1516. The destructive effect of the Turkish artillery, and disagreement amongst themselves, gave Selim an easy victory, which determined the fate of Syria.

In consequence of the defeat of the Egyptians, Aleppo opened its gates to the army of the victor, who, contrary to his usual practice, treated the inhabitants with the greatest leniency; this act of mercy won him several other towns in Syria, which, also making no resistance, threw open their gates to him and allowed him to become master of them. But in a second necessary engagement near Gaza, he again secured a great victory, and obtained possession of Jerusalem, a city, in those days, much coveted both by Turk and Christian. Then, crossing the desert, he marched upon the Egyptian capital, Cairo. The aged Khedive, Ghauri, had died in the meantime, and a successor, in the person of Touman Bey, had been selected to succeed him, who, now at the head of his army, awaited at some short distance from the capital the advance of Selim's army. They met, and a great battle was fought on the 22nd of January, 1517; which again

resulted in favour of the Turkish arms. The result might have been different, had not two of the Egyptian chief officers betrayed their leader, and baffled his scheme of taking the Turkish army in flank while on the march.

Though compelled to fight at great disadvantage, the Mamelukes never gave greater proof of their valour than on this fatal day at Ridania. But all the efforts of this splendid arm were unavailing against the batteries of the Turkish artillery. Selim, again conqueror, sent forward a detachment of his army to occupy Cairo. It entered the place, without encountering resistance, a few days after the battle; but the remnants of the Egyptian army suddenly came upon the intruders and slew them to a man. Selim again sent a division of his army to endeavour to recapture the city, but they found it occupied by a large force ready to receive them. A desperate hand-to-hand conflict ensued in the streets, and for three days the Mamelukes held Cairo against the attacks of the Sultan's troops. At last, Selim ordered the city to be set on fire, and thus compelled the Mamelukes to retire from a place they could no longer defend. Having thus become master of the doomed city, he summoned the hostile chiefs to surrender, at the same time proclaiming an amnesty to all who laid down their arms. Relying upon this promise, a large number voluntarily became his prisoners. When once, however, they were in his power, he beheaded some eight or nine hundred of the chief Mamelukes, and followed up their execution with a general massacre of the inhabitants, in which atrocious butchery some forty or fifty thousand are reported to have perished. Touman Bey, after the final loss of Cairo, endeavoured to collect a fresh force for another attempt against the Turks, but had but small success; and, at last, betrayed into the hands of the enemy, was put to death by Selim, in April, 1517.

Egypt was now completely subjugated by the Turks, for, after the capture of Cairo, Alexandria and all the other strongholds capitulated to the Sultan, who, before returning to Constantinople, appointed Pashas to govern Egypt and Syria in his name. He then, with his victorious army laden with the rich spoils of their victories, set out upon the homeward march to the capital of his Empire. He halted and remained some months, first at Damascus, and afterwards at Aleppo, reaching Constantinople in August, 1518. He had been absent about two years, and in that space of time had conquered three nations, the Arabian, Syrian and Egyptian.

The finances of the Empire being nearly exhausted by these long

wars, the Sultan replenished his treasury by cutting off the heads of some of his wealthiest subjects and of the great officers of state and confiscating their property. Selim had not forgotten the humiliating defeat his grandfather had sustained from the Knights of Rhodes, and now determined to start upon an expedition on a great scale to bring these Christian Knights to subjection. The dockyards were busily employed. Ships were built and prepared for sea. A powerful army was organised and kept in a state of readiness to take the field at short notice.

The Sultan left his capital for the purpose of visiting Adrianople. An acute disease attacked him on the journey, and when he reached the little village near his destination, where he had given battle to his father, the agony of his disease became so severe that he was compelled to halt. Here, then, in the very place in which his father had been murdered by his command, the destroyer's course was at length arrested, in the full career of his cruelties. He died on the 22nd of September, 1520, reproaching himself for the blood which he had shed in such abundance. He was fifty-four years of age, and had reigned eight years.

CHAPTER XIII

SOLYMAN I.—Tenth Emperor or Sultan

A.D. 1520-1566

Solyman succeeds to the throne—The importance of his reign in the history of the Empire—Conquest of Belgrade—Siege of Rhodes—Its capitulation—Solyman's entry in the captured city—Departure of the Knights—War with Hungary—Siege of Vienna—Barbarossa—His piratical successes—Barbarossa appointed Capitan-Pasha—He ravages the coast of Italy and the Archipelago—War and treaties with Austria—Solyman's domestic tragedies—Death of his favourite son—Death of Barbarossa—Roxalana—Troubles in Hungary—Dragut the Corsair appointed to the command of the fleet—Siege of Tripoli and Malta resolved on—Domestic affairs—Solyman orders the death of his eldest son, Mustapha—Civil war—Siege of Malta—Turks repulsed with great loss—Death of Solyman.

The news of Selim's death excited disturbances in the Empire, which seemed to be the natural consequence of a new reign. Solyman, Selim's son, made it his first care to quell these insurrections, which had extended to Syria, where the governor had attempted to make himself independent; but Solyman sent an army against him without much delay, and the defeat and death of the rebel not only restored tranquility to Syria, but taught others, who were only waiting the opportunity for revolt, what to expect.

Solyman had, during his father's reign, been entrusted during the previous two years with the government of Adrianople. He had thus gained some practical experience as a ruler, and had won both affection and respect for himself. The people were weary of the tyranny of his father, Selim, and hailed with delight the accession of their young Sultan.

Not long after the restoration of tranquility in Syria, the Sultan was called upon to renew hostilities with Hungary, and here he achieved his first conquests. He blockaded Belgrade, and soon made himself master of that city. Having accomplished this, and provided for the maintenance of the city as a Turkish stronghold, he retreated with his victorious army to the capital, intending in the following year to return and make still greater inroads.

In the meantime, he resolved to send an expedition against the island of Rhodes, which the Knights of St. John of Jerusalem had



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so long occupied, resisting all attempts, during Mahomet II.'s reign, to dislodge them. Since the previous attempts by the Turks to gain a footing in Rhodes, a new Grand Master of the Order had been elected and installed, namely, Villiers de l'Isle Adam, a French knight, of great valour and renown. His election to this distinguished position occasioned much heart-burning amongst the unsuccessful candidates for the office. One of them in particular, much enraged at his failure, resolved (says an old historian) to treacherously deliver the island and its brave defenders to Solyman for a bribe.

The Sultan soon found a pretext for violating the treaties which had been agreed to by his ancestors. A Turkish fleet of 400 sail, having on board some 50,000 troops, arrived off the island, and soon after effected a landing, and commenced the siege. The defences of the city had been much strengthened and improved since the last siege by the troops of Sultan Mahomet II. The garrison was supposed to muster 5,000 regular troops, 600 of whom were Knights. Besides them, there were the citizens, numbering, perhaps, about as many more. They were fully armed, and prepared to resist the enemy to the last.

The war was carried on for five months, with but little prospect of forcing a surrender. On this being communicated to the Sultan, he determined to go himself, and hasten it by his presence.

After his arrival the aspect of affairs rapidly changed. He brought with him an engineer (a Greek renegade), who initiated and carried out a system of undermining the fortifications. This new mode of warfare underground, added to furious bombardments and assaults above, soon had the desired effect. Breaches appeared in the bastions; several fierce assaults were made, but were heroically withstood, although the effect of the bombardment on the fortifications became daily more and more visible and disastrous.

The artillery of the Knights was much superior to that of the Turks; but, unfortunately, their ammunition began to run short. Traitors within the fortress found means of conveying information of the fact to the Turks, and of informing them that the Knights were reduced to the last extremities. Damarel, the High Chancellor of the Order, was suspected of this treachery, was tried by court-martial, and beheaded.

The Knights had long been constantly expecting succour from the Christian Powers of Europe, but Charles V. and Francis I. had troubles on their hands of far more importance to themselves

than was the result of the siege of Rhodes; while the other Christian sovereigns, not excepting the Pope, were implicated in the quarrel between the two illustrious rivals named, and had, consequently, no inclination to interfere. Rhodes was, therefore, left to the care of Providence and the valour of the Knights.

The Turkish generals at length resolved to waste no more lives in attempts to storm the city, but to trust to their mines and artillery for its capture and destruction. Meanwhile, numerous fresh breaches were opened, and the combatants fought on the ruins of the walls. Bravery alone became of no avail, and it was becoming evident to the Knights that the fall of the city could not be much longer averted.

At this juncture, the Sultan proposed an honourable capitulation, which the Grand Master at first rejected, against the entreaties of the citizens. At length, the Greek and Latin archbishops implored him, in the sacred names of religion and humanity, to accept the terms offered by the Turk. Under this pressure, de l'Isle Adam allowed the white flag of truce to be hoisted upon the ramparts. The Turks replied to the signal, and the firing on both sides at once ceased.

Negotiations commenced on the following day, but, after all, it was not without great difficulty that terms were come to. At length, however, the capitulation was concluded and signed on December 22nd, 1522.

Solyman made his entry into the city on Christmas Day, and the Knights, after a siege of six months, as sanguinary as it was memorable, prepared to quit a sovereignty which they had possessed for 220 years with glory and advantage to the commerce of the whole of the nations of Christendom.

Solyman was endowed with a magnanimous soul. The resistance of the Knights, although it had inflamed his anger, still excited his admiration. The terms of capitulation gave the Knights liberty to quit the island, in their own galleys, within twelve days. The citizens, on becoming the Sultan's subjects, were to be allowed the free exercise of their religion, their churches were to be undestroyed, no children taken from their parents, and no tribute exacted from the island for the space of five years.

Solyman treated the Grand Master with much kindness. On their first meeting the Sultan expressed his admiration of his valour, and endeavoured to engage the Grand Master in his own service. De l'Isle Adam, however, replied that he should be

unworthy of the Sultan's favours if he were capable of accepting them. The excesses which are the usual accompaniments of victory were severely repressed by the strict orders of the conqueror.

Having witnessed the departure of the Knights from the island,[1] Solyman returned to Constantinople to devote himself to cares of State and to improving the internal government of the Empire. But he was not long allowed to remain at rest. Insubordination broke out amongst the Janissaries, and when it had been quelled the Sultan felt convinced that for the sake of peace "at home" it was necessary to find employment for this turbulent portion of his army abroad. Hungary appeared to supply the want. That country offered a wide field to Solyman's ambition, since Belgrade was in his possession. Louis II., King of the country, was but twenty-two years of age, and possessed neither the experience requisite nor resources sufficient to defend his dominions.

In 1526, Solyman, accordingly, invaded Hungary with a very large army, and gave battle. The fate of Hungary was decided in less than two hours; the whole of the Hungarian army was routed, some thousands of Hungarians slain, and the young King, in endeavouring to escape, drowned in a stream near the battle-field. After this decisive victory the conqueror marched along the banks of the Danube; the cities of Buda and Pesth and the capital fell easily into his hands on the 10th of September, 1526. His troops plundered the city and devastated the whole country with fire and sword. At last, satiated with butchery and destruction, the homeward march was begun. The soldiers were laden with valuable booty, and drove before them vast numbers of Christian men, women, and children, destined for sale in the Turkish slave market.

Hostilities were soon resumed in Hungary. Upon the death of Louis II. civil war broke out between the rival claimants to the throne. The Archduke Ferdinand of Austria, brother of Charles V.,

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1 Three hundred and seventy-one years have elapsed since this illustrious Order was driven from Rhodes, after a possession of 220 years. The Street of the Knights is uninjured, and the door of each house is still ornamented with the escutcheon of the last inhabitant. The buildings all these years have been spared, and when I last visited it, in the retinue of Sir Henry Layard, our Ambassador to Turkey, in September, 1879, we could almost fancy ourselves surrounded by the shades of departed heroes. We had no difficulty in finding the arms of England, France and Germany, and of many ancient and illustrious families.

demanded the throne as Louis' brother-in-law. He was opposed by John Zapoli, a powerful noble. They each of them had a numerous body of adherents.

Ferdinand, at the head of a powerful force, met and engaged his adversary on the plain of Tokay, and there defeated him with great loss. Zapoli sought refuge with his brother-in-law, King Sigismund, in Poland, whom he tried to induce to lend him assistance, and, failing this, threw himself into the arms of Solyman.

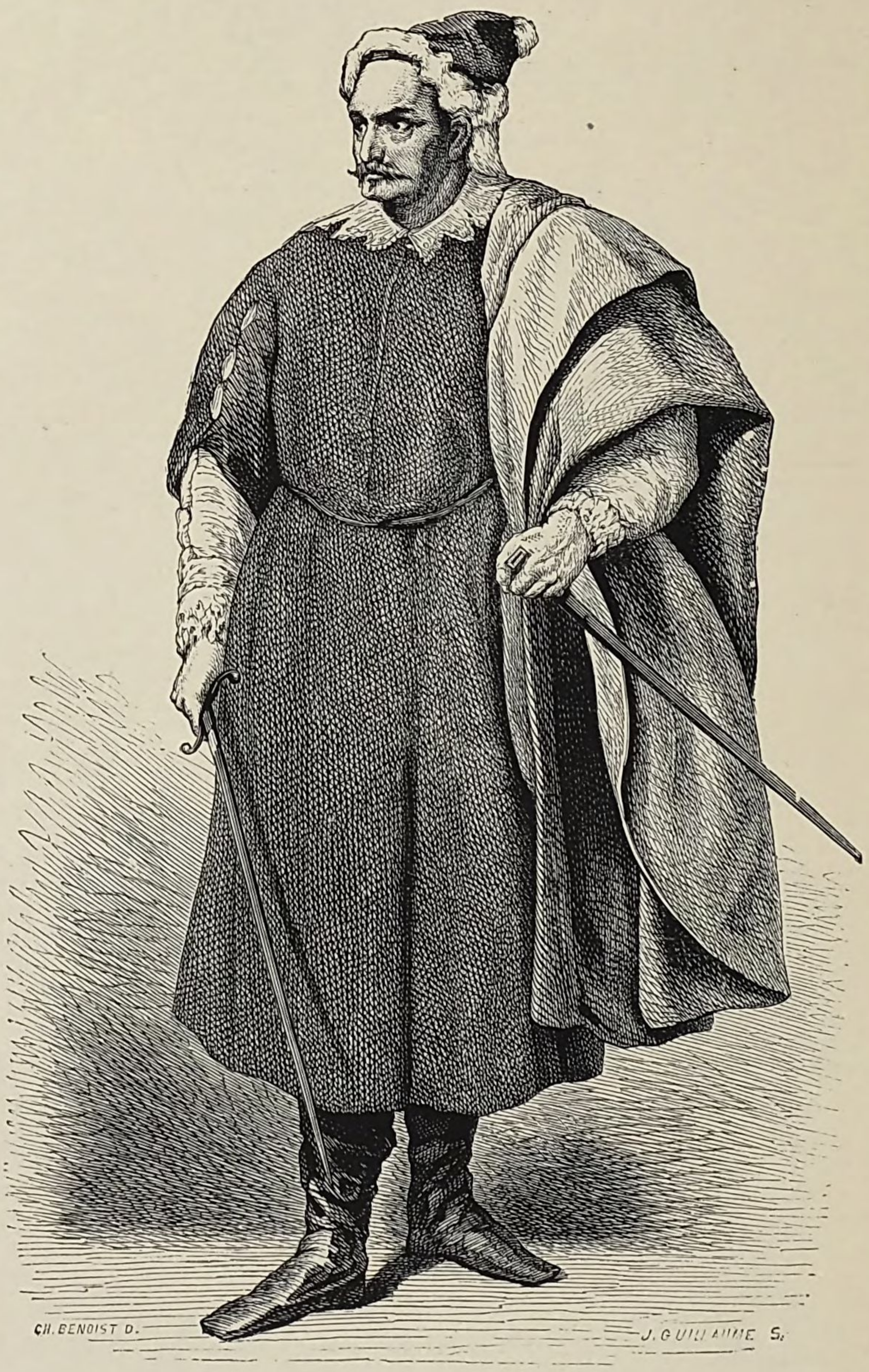
The Sultan, in hopes of rendering the crown of Hungary tributary to his own, declared in favour of Zapoli, whom he received with honour in his camp near Belgrade, promising to be a true friend to him. Solyman left the capital in May, 1529, with a very large and powerful army, estimated at 250,000 men of all arms. A season of almost continuous rain caused their march to be of a most wearisome and fatiguing character. Four months and more were wasted before the Sultan could meet the foe. Then a battle lasting six days was fought, resulting in victory for Solyman's troops. The march was afterwards resumed towards Vienna, the capital and bulwark of the Austrian dominions.

Ferdinand, on being informed of the near approach of the enemy to the capital, found only just time to garrison it with 20,000 men, and to provision it for a siege. At the outset of the campaign the fortifications of the city were little more than a bare wall without bastions, on which were mounted less than one hundred guns. However, nothing daunted, Ferdinand made all possible preparations to resist the much-dreaded enemy, who did not appear until early in October, when hostilities commenced in earnest, each of the contending parties displaying both skill and gallantry.

The Turks assaulted the city with desperate energy and determination, but were constantly repulsed with great slaughter by the besieged. Fighting went on thus for a month, when all that valour could do and skill accomplish was done. In this struggle Solyman lost over 40,000 men, and the besieged upwards of 10,000.

The Turkish army, discouraged by repeated failure, broke into mutiny; it was with difficulty that they could be induced to obey orders. A want of provisions, added to the inclemency of the weather, ultimately compelled Solyman (on the 14th of October, 1529) to raise a siege which had already cost him the lives of 80,000 men.

The retreat began, and Solyman returned to his capital. There he soon after received the Prince of Moldavia, who came to place



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his dominions under the Sultan's protection, and to become his tributary.

A peace was, four years later, concluded between the Sultan and Ferdinand. The treaty agreed to the division of Hungary between Ferdinand and King John (Zapoli). The dispute being thus settled to the satisfaction of all parties for the time being, Solyman began to prepare for further warfare elsewhere, and resolved to direct his arms against Persia. The Sophi Ismad of that country, aware that the barren deserts about Tauris were its most effectual protection, on the approach of the enemy abandoned the city, and left the Turks to penetrate into a country, where want of supplies would weaken them from day to day. Allowing them to occupy Tauris, the Sophi, at the head of his best troops, marched by various routes upon it, retook the surprised city, and drove the enemy out with great slaughter. Solyman made several more unsuccessful attempts. His troops, however, suffered severely in consequence of the difficult nature of the country through which their march lay, as well as of the skill and bravery with which they were harassed by the Persians. The campaign between the two countries was extended over a period of twenty years, during which time the Sultan was able to add to the Ottoman Empire extensive territory in Armenia and Mesopotamia, together with the strong cities of Van, Mosul and Bagdad. While Solyman was in vain seeking conquests in Asia, kingdoms were lost and won in his name in Africa. There the Turkish navy, guided by the skill, and animated by the valour of its commanders, accomplished much more than the Sultan could have believed possible.

The shores of the Mediterranean and Red Seas, and of the remote waters of the Indian Ocean, were captured and laid under tribute. In the service of the Sultan was a celebrated warrior, who acquired the name of Barbarossa. He, with his brother, during the reigns of Bajazet and Selim, had been engaged in commerce, and, occasionally, piracy.

They both possessed talent and courage, and now embarked as corsairs, with crews as brave and daring as themselves. Having cruised along the coasts of Spain and Italy, they captured Algiers, which was then a general refuge for such pirates and banditti as they were. Here one of the brothers, Urudsch, settled, and was presently installed as sovereign.

The enterprising character of these adventurers attracted the favourable notice of the Sultan. He appointed Barbarossa Capitan-

Pasha, or Commander of the Fleet. When once possessed of this important office, Solyman invariably consulted him in all affairs of weight, whether naval or military. Doria, the Genoese admiral, who, up to this time, had had pretty much his own way upon these seas, now met his match in Barbarossa, by whom he was, on several occasions, repulsed with great loss. Barbarossa thus became able to sail with his fleet of galleys in triumph along the Genoese coast, which he devastated with fire and sword.

He proceeded to ravage the Italian coast, took several towns in Calabria, striking terror into Naples, and even Rome itself. He then, suddenly, bore away for Africa, and made himself master of Tunis.

Charles V., jealous of the Ottoman conquests, and also desirous of putting a stop to the piracies which desolated the Southern coast of Europe, formed an alliance with several Christian princes, and in the year 1535, sailed in person, at the head of a numerous fleet, for the African coast. Arriving off Tunis, he reduced the fort of Golitta, and, landing his troops, advanced to meet the army of Barbarossa.

The latter, less fortunate by land than by sea, was defeated by the Emperor, who entered and sacked Tunis, treating the inhabitants with the most unsparing cruelty. Charles, desirous of destroying the last remaining haunt of the pirates, set sail, having embarked his army, for Algiers, to which he laid siege. But his bravest troops fell victims to the climate, and one hundred and forty of his vessels foundered in a tremendous storm off the coast of Barbary, obliging Charles to raise the siege. Re-embarking what remained of his army, upon the vessels that were still sea-worthy, he returned to his capital.

Solyman now directed his whole naval force, of which Barbarossa was in command, against the Republic of Venice. He ravaged the Archipelago, and captured many of the islands. Meeting with the combined fleets of Spain, Italy, and Venice, a great battle was fought off Previsa, in which, by his skill and daring, the Turkish admiral gained a complete victory, and forced the Venetian Republic to sue for peace.

John, King of Hungary, was at this date dead. He had left a son, one year old, under the guardianship of its mother, Isabella. The Crown of Hungary, could not fail to tempt the Austrain King who, with his army, advanced upon Buda, for the purpose of seizing it. The Austrians were defeated by the Pasha of Belgrade, and the city easily captured by Solyman's troops.

The Sultan placed the infant prince under his protection, and nominated him Governor of Transylvania, where he resided for some time with his mother. Ferdinand beheld, with much mortification, the fairest portion of Hungary thus lie in the hands of the Turks. He was readily induced to send an army with the object of re-capturing it, but without avail.

The Sultan received, about the same time, an embassy from Francis I., King of France, soliciting his aid against the Emperor Charles V., and proposing an offensive and defensive alliance. The King offered to unite his forces with those of the Sublime Porte, and to freely admit Barbarossa into any of the French harbours with his fleet. Proposals were also made to the Venetians, with the view of persuading them to enter into this compact, for the purpose of humbling the house of Austria; but they deemed it more prudent to remain neutral than to involve themselves in a fresh war, by which nothing was to be gained. The Sultan readily promised Francis his assistance, and in 1543 the Turkish fleet, commanded by Capitan-Pasha Barbarossa, sailed on its errand, and, appearing off the coast of Messina, captured Reggio, passed Astra, and again struck terror into the Court of Rome. The Pope seized the opportunity of solemnly and publicly cursing Francis, who, although a Christian king, had not hesitated to contract an alliance with the Infidel.

The fleet cruised off Tuscany, but committed no depredation, and, on arriving at Marseilles, was joined by the French fleet. In company they laid siege to Nice, which then belonged to the Duke of Savoy, an ally of Charles V. The town, after an honourable resistance, surrendered to the French to avoid the horrors of pillage; but the Turks, jealous of this capitulation, paid no regard to its terms, and rushing into it, they plundered and laid it waste. Returning afterwards to their ships, the fleet sailed for Constantinople.

Solyman the Conqueror soon met with grief and trouble in his household. He lost by death the best-beloved of his sons, one of the children his favourite Sultana, a Circassian, had borne him. While yet in the extremity of his sorrow, he vowed to found and build a mosque, schools, and a hospital in memory of his well-beloved—a vow subsequently, and during his reign, carried out to the letter. Also about this time, Solyman sustained a loss of much greater importance to the safety of his dominions and the glory of his reign. Barbarossa, the great Capitan-Pasha, died in 1547, having filled the Mediterranean with the terror of his name. During the latter years

of his life, when not employed afloat, he had been a regular attendant at the Divans, where the counsel of the old admiral was always listened to with respect.

Glorious and prosperous as had been the reign of Solyman, he had yet to endure such sorrow and distress about this period that he became quite incapable of attending to business. He concluded a truce with Charles V. and Ferdinand, and for several years appeared to be disgusted with war and conquests.

Ferdinand, King of the Romans, had induced Queen Isabella, as much by the fear of his arms as by his dexterity in negotiation, to cede to him Transylvania, together with the venerated crown of St. Stephen.

Solyman immediately sent troops to Hungary, and would have subdued the whole country, had not the extreme cruelty of the soldiers incensed the minds and roused the courage of the inhabitants.

Dragut the Corsair, a pupil of Barbarossa, succeeded him in the confidence of the Sultan and the command of the fleet. He ravaged the coasts of Italy, Sicily, and Spain, and the siege of Tripoli was resolved on. It was agreed that, by the way, Dragut should attempt to make himself master of Malta, where the Knights of St. John of Jerusalem, the same who had so bravely defended Rhodes, had founded a new state. This island would, too, have probably fallen into the hands of the Turks, but for the stratagem of a Knight, who, by means of a false despatch, which care was taken they should intercept, announced the approach of powerful succour. This induced Dragut to raise the siege and pursue his course without further delay to Tripoli. Here he was also unsuccessful, for the Knights of St. John, in concert with the troops of the Emperor Charles V., defended the place with such courage and success that the Turks were repulsed in all their assaults, and at length compelled to abandon the enterprise.

While still young, a Russian girl in Solyman's harem, named Khourrem, had gained unbounded influence over him, and eventually persuaded him to marry her. Mustapha, the Sultan's eldest son, was aware what he had to fear from this ambitious woman, who, contrary to all laws and usages, had contrived to raise herself to the rank of Sultana, and would, no doubt, strive to transfer the sceptre to her children to the prejudice of the rightful heir.

Solyman was now too much engaged with the internal affairs of the Seraglio to think of fresh conquests. He had four sons,

Mustapha, the eldest, possessed the affection of the people and of the troops, and had for some time acted as Governor of Amaeyeh with much credit and distinction.

His three other sons, Selim, Bajazet, and Djehanguyr, were the children of Khourrem, also known as Roxalana. Solyman was naturally very much attached to his eldest son, Mustapha, who, in the various enterprises with which his father had entrusted him, had given such proof of ability, both civil and military, that he was looked upon by the Turkish people as likely to surpass his father in glory and magnifience.

Roxalana used all her artifices to awaken in Solyman's mind at first jealousy, and then dread of his over-popular and over-praised son; this effort was abetted by Rustem the Vizier and Roxalana's son-in-law, who, continuing to pour these poisoned whispers into the Sultan's ear, led him to believe that Mustapha was in league with the King of Persia, and was making preparations to declare himself independent.

It was during the preparations for the second war with Persia (1553), that Solyman had been at last convinced that his son, Mustapha, was plotting against him and that it was necessary, before he marched against the foreign enemy, to crush the germs of treason at home.

Solyman despatched Rustem with an army to Syria, who, on reaching the place where Mustapha was, did his best to induce him to come to the camp, but without effect. Solyman, later, repaired in person to the camp, and when the army had reached Eregli, he commanded his son to his presence, to clear himself from the suspicions which were entertained of his designs.

The young prince, although he had avoided Rustem's snares, would not disobey his father; and he, the following day, with his attendants, reached the Imperial tent and passed to the interior. Instead of meeting his father as he expected, he was sprung upon by the executioners, and before he could escape or cry for help, the fatal bowstring was wound about his throat, and the young prince died as his father entered the tent. Djehanguyr, Mustapha's step-brother, happened to enter at the same time, and at the sight of his brother's corpse, he drew his poignard, and addressed the Sultan, thus: "Monster, neither you nor my guilty mother deserve such children as we are." He then stabbed himself to the heart and expired on the body of Mustapha, whom he had dearly loved.

The tidings of the execution and the sacrifice soon spread throughout the camp, and the troops, the Janissaries in particular, gathered together in tumultuous indignation, and called for the punishment of Rustem, to whose intrigues they imputed the death of their favourite prince. To appease their fury, the obnoxious Grand Vizier was deprived of his office, and was obliged to fly from the fury of the soldiers.

Mustapha had also a son who was, likewise, sacrificed by orders of Roxalana, and it was not until the death of this woman that Solyman discovered Mustapha's innocence and the perfidious character of Bajazet. The latter at length threw aside his mask, levied an army, and marched against his brother Selim, the Commander-in-Chief of the Sultan's troops. The rebel prince was defeated, and fled to Broussa, where he was overtaken by the condemnation pronounced by his father, and, with all his children, put to death. The Sultan then resumed his plans of conquest against the Christians. The Knights of Malta, in revenge for the loss of Tripoli, which after their first unsuccessful attack had ultimately fallen into the hands of the Turks, carried off great numbers of slaves from the Turkish coast, and annoyed and interfered with their commerce.

Solyman, upon these reports reaching him, resolved to again besiege Malta. The Knights had exerted themselve to their utmost —knowing what a formidable enemy they had to do with—to improve the defences of their island home. They had also solicited aid from the Christian Powers, with the result that Spain sent a small force, and succour was promised from Sicily and other places.

Their means of safety consisted in their strong and well-armed walls, their own skill and courage, and, above all, the genius and heroism of their Grand Master, John de la Valetta, who had been elected, providentially for Malta, about seven years before its memorable siege. Thus, a barren rock became the scene and the object of an extraordinary conflict between the East and the West.

The honour of the war was, however, destined to remain with the Christian arms; and this rock became, in fact, the limit against which the triumphant career of the Turks was dashed to pieces for ever.

The Ottoman fleet appeared off Malta on the 19th of May, 1565, and at once commenced operations. On the following day their troops landed and began the attack on St. Elmo. Nearly a month later Dragut arrived on the scene with his fleet, adding

another 40,000 men to the besiegers, whose fleets now surrounded the island and attempted a landing; it was only after a most vigorous resistance that they succeeded in capturing St. Elmo, which capture opened to them the entrance to the port; but the town itself still withstood all attacks. The assaults continued for some months; a protracted repetition of defeat and carnage by degrees wore out the energies of the Turks. At last, at the beginning of September, news arrived of the long-expected fleet of the Sicilian Viceroy being near at hand. Rumour magnified its size, and the weary and dispirited besiegers, without waiting for the actual arrival of the fleet, having again suffered defeat, and having been driven from the fort of St. Elmo at the harbour mouth, found themselves compelled to raise the siege on the 17th of September, 1565, having lost two-thirds of their men, and to set sail for Constantinople.

When news of the defeat of his arms, and of the raising of the siege of Malta reached the Sultan, he was engaged in preparing for another struggle with Austria. Misfortune continued to dog Solyman's arms. Of late, several of his expeditions had failed. Solyman, although now seventy-six years of age, determined to conduct in person the siege of Szigeth, a small town in Hungary which had hitherto baffled the Turkish arms. He was, therefore, especially desirous of capturing it; but the resistance he encountered, one he was far from expecting, occasioned a violent paroxysm of rage, terminating in apoplexy, of which he died a few minutes after his seizure, on the 30th of August, 1566, having reigned forty-six years.

The Grand Vizier concealed the event from the army, and despatched a courier to Iconium, giving his son Selim notice of it, and requesting him at once to take possession of the throne.

The reign of Solyman, who is named the Turkish Alexander, is considered by historians the most glorious of the Ottoman Dynasty. Solyman the Magnificent, although a warlike prince, occasionally manifested a pusillanimous weakness and an inhuman thirst for blood. But he, nevertheless, possessed a disposition in which much was good, and many princely and ennobling qualities. Taking him for all in all, his claims to the title of a great sovereign and ruler must be allowed.

CHAPTER XIV

SELIM II.—Eleventh Emperor or Sultan

A.D. 1566-1574

Selim, the only surviving son of Solyman, proclaimed Sultan—Mutiny of the Janissaries—War declared against the Venetians—Troops landed in the Island of Cyprus—Capture of Nicosia and Farmagusta—Cruelty of the Turks—Great sea-fight in the Gulf of Lepanto—Losses of the Turks—Peace with Venice—Capture of Tunis—Selim's death.

Of all Solyman's children, Selim alone survived. Upon receiving the news sent him from the battlefield of Szigeth of his father's death, he hastened to Constantinople, and thence to the camp. There he simultaneously proclaimed the death of his father and his own accession to the throne; but his inauguration did not take place until the month of January, 1568.

As the new Sultan, on his accession, did not bestow the usual largess on the Janissaries, and had placed a different class of troops about his person, the former mutinied, and claimed of him what they considered a right. Wise enough to comply with the demands of this formidable body, he soon became sensible that war alone would rid him of its ascendency. An armistice was concluded with the Emperor Maximilian, in 1568, upon the terms that each belligerent should retain possession of what it then occupied, and many years of peace succeeded between the houses of Hapsburg and Othman. It was during Selim's reign that the Turks were first brought into armed conflict with the Russians. The Turks sent an armed force to the Sea of Azov and up the Don. A project of uniting by a canal the Dnieper, Don, and Volga was in contemplation, and was considered, if practicable, to promise immense advantage, commercial and political, to the Ottoman Empire. The Sea of Azov already belonged to the Turks, but in order to accomplish the great project of the canal, which was generally entertained, it was necessary to also occupy Astrakhan, at the mouth of the Volga. Accordingly, a large force was sent to besiege that place; but a Russian army repulsed the invaders with considerable loss. The Turks, soon dispirited by these reverses, withdrew altogether from their enterprise, and gladly re-embarked. A tempest overtook the fleet on its homeward voyage,



SELIM II. (1566-1574.)

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with the result that only some seven thousand of the whole force ever returned to Constantinople.

War was next declared against the Venetian Republic, contrary to the advice of the Grand Vizier, and in spite of a treaty which the Venetians had faithfully observed.

The Turkish fleet sailed for the island of Cyprus. The troops landed without opposition from the inhabitants, who were weary of the Venetian yoke.

Two towns only, Nicosia, and Farmagusta, were in a situation to sustain a siege. Dandolo, the governor of the latter, solicited the aid of the combined fleets of Venice, Italy, and Spain, but they arrived too late. Nicosia had already been captured and pillaged by the Ottoman troops.

The fleet of the allies, having thus failed in their object, dispersed. The Turks continued to closely lay siege to Farmagusta, which, notwithstanding the most obstinate resistance, fell into their hands on the 15th of August, 1571.

The rest of the island shared the same fate as this town, and the conquerors committed the most atrocious cruelties.

The fall of Cyprus, the unscrupulous violence with which it had been attacked, and the immense preparations still going on in the Turkish seaports and arsenals, raised anxious alarm, not only in Venice, but all along the northern, or Christian, shores of the Mediterranean.

A maritime league was formed, of which the Spaniards, Venetians, and Knights of Malta were the principal members; at its head, as Commander-in-Chief, Don John of Austria was placed.

The confederates left the foe abundant time to capture Cyprus, and having united their forces a second time, decided to challenge the Turkish fleet, consisting of three hundred sail, which had entered the Gulf of Lepanto. The combined Austrian fleet consisted of two hundred and seventy galleys. An engagement in so confined a place as the gulf, could not be otherwise than very terrible. The Christians, much more expert in manœuvring than their antagonists, broke their line, and their skill contributed no less than their courage to decide the day. Don John of Austria, the Commander-in-Chief, singled out and took the galley on board of which was the Capitan-Pasha, whose head he cut off and placed on the mainmast of his own vessel. Most of the Christian galleys gained similar advantage; and although the Turkish fleet made a long and obstinate resistance, yet one hundred and sixty

galleys and sixty other vessels were either captured or destroyed. Thirty-two thousand Turks lost their lives, and 3,500 were made prisoners.

Mortified at his defeat, Selim, in a fit of rage, issued orders to put to death all the Christians in the capital. Mahomet, his Vizier, however, deferred the execution of this rash command, and it was revoked the following day.

The prudent minister contented himself with sending for the Venetian Envoy, Barbaro, and thus addressed him:

"In taking Cyprus from the Republic we cut off one of its arms. It has destroyed our men and ships; that is no more than if it had cut off our beards: they grow longer and thicker than before."

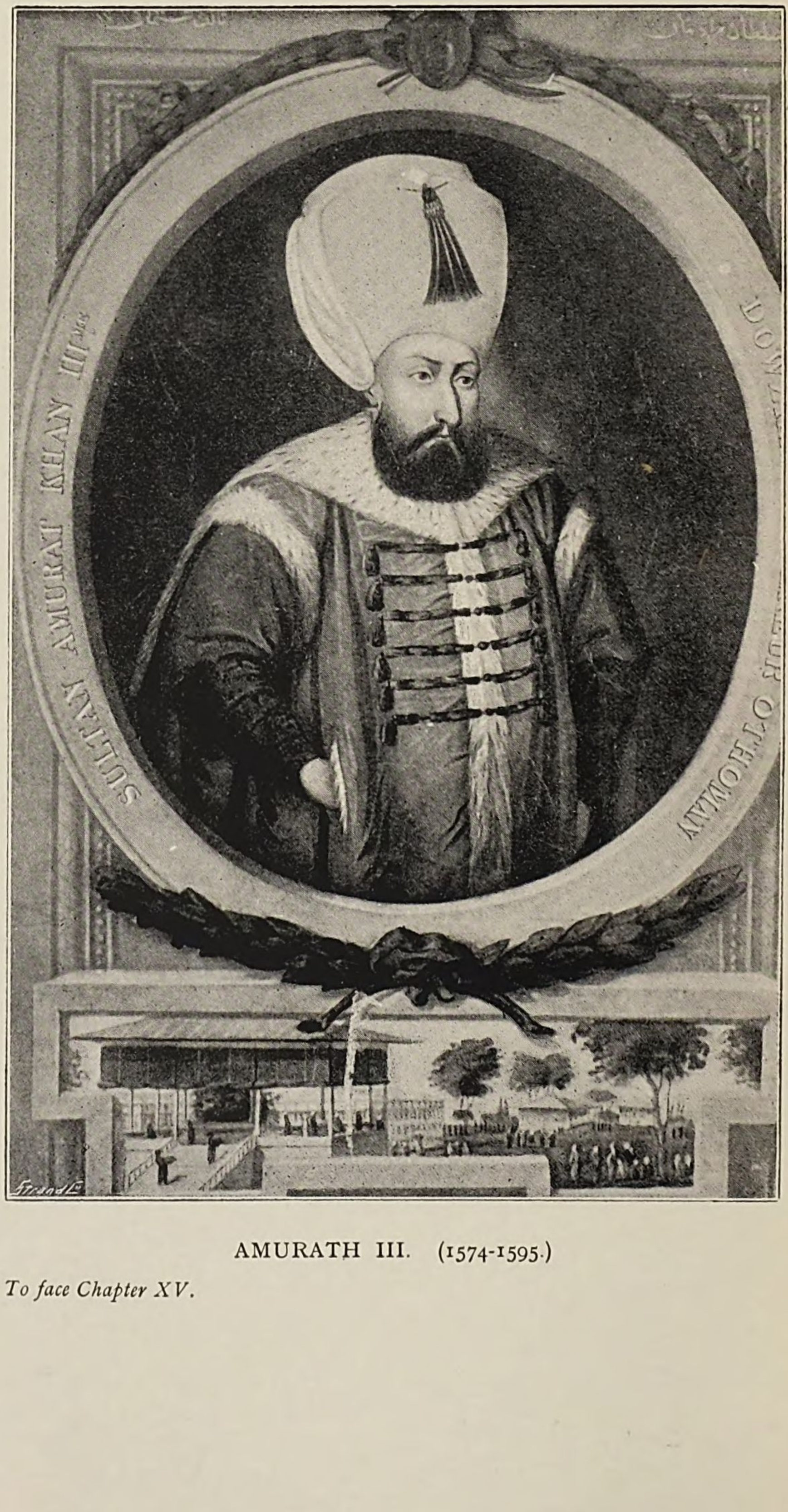
The Sultan, in accordance with the advice of his minister, retired to Adrianople, fearing that the victorious fleet might, without encountering any material obstacle, penetrate to the capital; but dissension ensuing amongst its commanders, the combined navy w..s soon scattered.

The Turks knew better how to retrieve their disasters than the Franks, and how to follow up their advantages.

They sequestrated the treasures of the mosques, and very shortly had a new fleet ready to oppose their adversaries, who, somewhat later, they met with at Cerigo, where, without coming to an engagement, peace was concluded between the Sultan and the Venetians.

The other events of Selim's reign, with the exception of the capture of Tunis by Sinan Pasha, are of little importance. He reigned eight years—or, rather, lived that time under the tutelage of his Grand Vizier, Mahomet. He was at last carried off by a fever, arising from a fall occurring while under the influence of drink, on the 18th of December, 1574, at the age of fifty-two. His Vizier kept his death secret as he had done that of his father, so as to allow time for the arrival of Selim's son, Amurath.

Selim's whole career, whether as Prince or Sultan, is unrelieved by a single virtue, and is blackened by shameful treachery, gross injustice, and cruelty.



AMURATH III. (1574-1595.)

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CHAPTER XV

AMURATH III.—Twelfth Emperor or Sultan

A.D. 1574-1595

Accession of Amurath III.—His cruelty—Orders his five brothers to be put to death—War with Persia—Disasters of the army—Ferhad, the cook, made Grand Vizier—War with Austria—His death.

Amurath III. was summoned from the government at Magnesia to succeed his father. Impatient to mount the throne, he hastily crossed the Dardanelles, though the sea at the time was tempestuous. This was the only danger to which he exposed himself during his whole reign.

He arrived at the capital on the night of the 21st of December, 1574, and making himself known, sent for the Grand Vizier and his mother, the Sultana Valide, who threw herself at her son's feet and prayed for the prosperity of his reign.

The following day, the death of Selim and Amurath's accession were made public. The proclamation was followed by an act of atrocity which the Turks style an act of policy—one which the head of their faith was not ashamed to authorise. Amurath caused his five young brothers to be put to death in the presence of their mothers, as well as two concubines whom his father had left pregnant.

The Sultan, wholly incapable of applying himself to the business of the Empire, contributed as much as his father to render the power of the Vizier absolute, although he frequently changed his ministers.

Walking one day in disguise—after the example of his predecessors—through the market-place, he heard a cook complaining bitterly of the mismanagement of the *Kiahaya*, or Vizier's lieutenant, in regard to the supply of provisions for the city. After listening for awhile, and finding that the accuser seemed to be a very sensible man, the Sultan the next day sent for him, and, after an audience, removed the *Kiahaya* and gave an appointment near his person to the cook, whose name was Ferhad, and who, in the sequel, was eventually created Vizier and entrusted with the government of the Empire.

Having ensured his own tranquility in Europe, by fanning the

flames of discord amongst his neighbours, Amurath resolved upon a war with Persia, in spite of the ill-success which had attended his predecessors.

He was induced to adopt this course, contrary to the advice of all his ministers, by the prediction of an Imaum. One hundred and fifty thousand troops were despatched against the Persians, who, at the outset, met with defeat and disaster. The Turkish army attacked and conquered Georgia, which had been in alliance with Persia, and penetrated as far as Daghestan and the shores of the Caspian Sea. Though the fortune of the war was chequered, and the losses of the Turks by the sword, privation and fatigue, were numerous and severe, yet, apart from this campaign, Amurath's reign was marked by more than one victory, and was productive of several valuable acquisitions of territory. It was not till 1590 that peace was made between Turkey and Persia, by which the Ottomans were considerably the gainers. These continued wars had almost exhausted the public exchequer, and rendered it necessary to increase the taxes, while the frequent insurrections of the people and the Janissaries kept the Sultan almost a prisoner in his own palace.

To recruit his finances, Amurath, by the advice of Ferhad (the cook, who from a low condition had successfully risen to the most important position in the Empire, and was then Vizier), augmented the imposts of distant provinces and extorted considerable sums from the Christians and Jews residing in the capital, under the specious pretext of favouring their trade. He thought fit, also, to demand presents from Rudolph, Emperor of Germany, who answered him by sending to the frontier an army which captured Szigeth. This so incensed the Sultan that he determined to oppose any further invasion of the Christian monarchies.

The Archduke Mathias, general of the Hungarian army, had captured, almost without resistance, the towns of Silek and Novigrade, and laid siege to Grom. The governor, who commanded at the latter place, was killed early in the fight, but the garrison still held out. Relief arrived in time, and an engagement was fought, which resulted in the defeat of the Archduke's army. The remnant of his forces fled to Croatia, where they sought shelter while the victorious Turk laid siege to Raab, or Javarin, one of the strongest fortresses in lower Hungary. A large sum of money induced the perfidious governor to deliver up the city to the enemy on the 17th of September, 1594.

The army next invested Comorn, but the Emperor Rudolph formed an alliance with the princes of Transylvania, Moldavia and Wallachia, who were in revolt against the oppressors. The Turkish Commander-in-Chief had proposed to the Sultan to assume the command of the troops in person to proceed against this revolt, or to place his eldest son, then twenty years of age, at their head. Amurath was jealous of his son, and, regarding him more in the light of a rival than of his heir, decided to command the army himself in the coming campaign. His exploits, however, consisted in no more than taking a journey from the capital to Adrianople. and there reviewing a portion of the army. While they were marching past, a violent storm came on, which compelled them to disperse. Alarmed at this untoward circumstance, the Sultan consulted the astrologers and "wise men," who, unable to devise any favourable interpretation of a perfectly natural phenomenon, excited in his mind apprehension for his life. Nothing more was required to plunge Amurath into a state of languor. He never recovered from it. A fever supervened, of which he expired on the 17th of January, 1595, aged fifty, having reigned twenty years.

His character was compounded of fickleness, cowardice, debauchery and intemperance, which weakened his faculties, and induced premature old age.

His avarice rendered him more odious than even his cruelty. That occasioned sedition, which was appeased rather than quelled. The soldiery, in consequence, grew more and more discontented and turbulent, and in the sequel became extremely formidable to Amurath's successors.

CHAPTER XVI

MAHOMET III.—Thirteenth Emperor or Sultan

A.D. 1595-1603

Mahomet III. begins a reign of cruelty by ordering the death of all his brothers —Great disorder in the capital—Revolt in Moldavia and Wallachia—The disasters attending the army—Plague in Constantinople—Mahomet relinquishes the government in favour of his mother—Tumult in consequence in the Seraglio—Insurrection quelled—The leaders put to death—Famine and pestilence in the capital—Mahomet's death.

The multitudinous harem of Amurath produced him over one hundred children, of whom twenty sons and twenty-seven daughters were living at the time of his decease.

The eldest son, Prince Mahomet, was, on the death of Amurath, promptly summoned from his government in Asia Minor. This prince, kept by the jealousy of his father from the command of the army, was hated and dreaded by all who had had occasion to come into contact with him during his retirement. He had manifested a cruel disposition and a too great propensity for punishment. He was no sooner girded with the sword of Othman than, under the pretext of securing the throne,[1] he caused his nineteen brothers to be strangled before his face—the largest sacrifice to the law of the conqueror recorded by Ottoman history. Ten female slaves who were in such a condition that they might be expected to provide heirs to the Empire, were at the same time sewn up in sacks and committed to the Bosphorus.

Mahomet was twenty-three years old when he acceded to the throne; the Empire was in great disorder—mutiny amongst the troops, insurrection amongst the people; in the capital, tumult

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1 This was the last occasion upon which this precautionary measure was needed on a Sultan's death, Mahomet III. being the last hereditary prince trusted with liberty and the government of a province during his predecessor's lifetime. For a considerable time afterwards Ottoman princes of the blood royal were kept in seclusion and immured in the Seraglio in a particular part in which stood the "Kaweh" (cage), from which they passed to die or to reign without any minor employments of the State being placed in their hands. The fear of their heading revolts was the cause of this new system.



MAHOMET III. (1595-1603.)

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and famine. War broke out in Transylvania and Moldavia, tributaries of the Porte availing themselves of the protection of the Emperor of Germany to revolt. The Turks were defeated, and they lost several provinces. Ferhad, the Vizier, promoted for the third time to the office, ineffectually attempted in the following year to recover Wallachia.

He was pursued to Nicropolis, and there lost a battle. The city was taken by the allies. This general, less fortunate than his predecessor who had obtained pardon for his defeat by sharing his immense wealth with the Sultana Valide, was punished with the fatal cord. His successor, fearful of risking his fortune and life in a war already so disastrous, prevailed upon his master to command the troops himself.

The Sultan, accordingly, set out with great pomp from Constantinople in September, 1596; and put himself at the head of an army of 200,000 men, of which he formed several brigades. The Sultan's resolution to head the army revived the martial spirits of his troops, and the display of the Sacred Standard of the Prophet, which now, for the first time, was unfurled amidst a Turkish army, excited still more the zeal of the true believers, to combat the enemies of Islam.

The Archduke Maximilian commanded the Imperial troops, and retired, in the first instance, before the superior numbers of the great Ottoman army.

The Sultan at once besieged and captured Erlau in spite of the Archduke, who offered him battle although his army was far inferior in strength. On uniting with the Transylvanian troops, although too late to save Erlau from falling into the hands of the Turks on the 23rd of October, 1596, the two armies were in presence of each other on the marshy plains of Cerestes. Here, a great battle was fought, lasting for three days. The superior skill and tactics of the Hungarians gained the advantage over mere numbers; and the guards of the Sultan being, in one of the assaults cut to pieces, he was himself exposed to imminent danger.

The Turks fought bravely, but were obliged to retreat with heavy losses, both in men and material.

The victorious Imperial soldiers made a rush to plunder the Turkish camp. The cavalry, attracted by the richness of the spoil, dismounted, notwithstanding the repeated prohibition of the Archduke. While so engaged, a large body of irregular

Turkish cavalry, hitherto held in reserve, saw their opportunity, and rushed into the midst of the panic-stricken Christians, who, in their terror and panic, were swept by thousands into the swamps, so that in less than an hour from the time the charge began, Maximilian and his generals were flying for their lives, without a single regiment keeping their ranks or making an endeavour to rally and cover the retreat. All the guns and treasure in the Archduke's camp, and all his material of war, fell into the hands of the Turks as the fruit of their victory; one of the most remarkable that the Ottomans ever obtained.

The Sultan rapidly returned, after this great victory, to the capital, to receive the felicitations and adulations of his people for the success of his expedition. But soon after his return the plague broke out in Constantinople. It had never before made such terrible ravages. Seventeen princesses, sisters of the Sultan, died in one day, and great numbers of others of the Imperial household were carried off. Mahomet himself had a slight attack. On escaping the danger, and on the abatement of the pestilence in the capital, he relinquished the reins of government to his mother, the Sultana Valide, and occupied himself entirely with the gratification of his personal pleasures.

The Sultana early abused her power, and bestowed her confidence on eunuchs and other palace officials, who employed their influence in tyrannising over the provinces of the Empire.

Amid this anarchy and confusion, the French Ambassador to the Ottoman Court, M. Savary de Breves, found means to be serviceable to his countrymen, and to obtain for them that justice which was denied to Mohammedans themselves. At the peril of his life he caused the Christian religion and its ministers to be protected, and enforced respect for the French flag. He persuaded the Sultan to send an embassy to the French King, Henri IV.

Amid this state of things, the Sphays became indignant at government by a woman, and, in their insubordination, threatened to burn down the Seraglio unless its gates were opened to them. This tumult roused the Sultan from his lethargy, and caused him to give audience to the chief mutineers, who vehemently represented their grievances, pointed out the abuses which enfeebled the Empire, and demanded the heads of the eunuchs and others who had tyrannised over the people.

Mahomet, trembling for his own safety, dared not refuse this demand. Whereupon the proscribed persons were brought forth

and strangled before the chiefs. The troops, now satisfied, dispersed, and the sedition was quelled.

The Sultan again felt safe for a time, but feared a renewal of the trouble. He mustered the Janissaries, who had taken no part in the disturbances, and directed them to chastise the discontented Sphays. The Mufti, who had favoured the mutineers, was deposed from his high office. His successor issued a *fetvah*, or declaration, announcing the Sphays traitors to the Sultan if they did not instantly prove their fidelity by laying down their arms.

This declaration was published in the city, the gates of which were shut. Most of the troopers, on learning what was required of them, dismounted from their horses, signified their obedience to the *fetvah*, and delivered up their leaders, who were speedily put to death, and other officers appointed in their place.

This humbled the pride of the cavalry, who, however, naturally retained a feeling of animosity against the Janissaries. Frequent conflicts between them resulted whenever they met in large numbers.

With a view of putting an end to these disorders, most of the Sphays were sent with a large force against Persia, whose monarch had taken advantage of the weakness of the ancient enemy of his nation to make war upon Turkey, and was rapidly recovering the provinces they had lost in the last reign. While his armies were engaged against Persia, the Asiatic rebels and the German Empire, the effeminate Sultan, shut up in his harem, left all the cares of government to his Grand Vizier and ministers.

In June, 1603, the Sultan put to death his eldest son, Mahmoud, a prince of great ability and courage, and of whom great expectations had been formed.

Mahmoud had requested his father to entrust him with the command of the armies employed against the rebels in Asia Minor. This show of spirit alarmed the jealous mind of Mahomet; he ordered his son to be seized, and had him put to death. The Sultana, the mother of the prince, and all Mahmoud's favourite companions, were at the same time thrown into prison, and were, at the end of a month, all also put to death.

Mahomet did not long survive this act of cruelty. Famine had terrified his subjects at the commencement of his reign, and ravaged the capital for several months. It was succeeded by pestilence, which carried off thousands, Mahomet himself amongst the number. His strength and vitality were completely exhausted at the age of thirty-seven. He died on the 21st of December, 1603, after a reign of nine years.

CHAPTER XVII

ACHMET I.—Fourteenth Emperor or Sultan

A.D. 1603-1617

Achmet I. begins his reign—Revolution—The rebels make themselves masters of Antioch, Damascus, Tripoli, &c., &c.—The Sultan's forces defeated—Treaty of Vienna signed—Achmet builds the famous mosque in the Hippodrome—Plague breaks out in the city—Unsuccessful war with Persia—His death.

Achmet was fourteen years of age when he commenced to reign. He was less cruel, but not less despotic, than his predecessors. He had a brother, Prince Mustapha, who had escaped being put to death according to established usage. Achmet was content to detain him in prison during his life.

In the beginning of his reign he showed great decision of character, which gave hopes of a vigorous and successful epoch in the history of the Empire. Before he had been six months on the throne the horsetails had been planted on the Asiatic side of the Bosphorus, announcing a campaign in that continent, and an army was now being assembled at Scutari, which the young Sultan was expected to lead to the Persian war. At a meeting of the Council, before setting out, it was discovered that money was not forthcoming necessary for the purchase of provisions or for pay of the troops. The treasury was empty, and the Sultan was both disinclined to draw on his privy purse, or to take command. The result was that a portion of the army, under the command of Ferhad Pasha, set forth for the seat of war without pay or supplies. As might have been expected, under such circumstances, the troops mutinied on their march, and were routed by the first band of rebels they encountered in Asia Minor. Another force, under the command of the Capitan-Pasha, was sent against the insurgents, whose audacity was encouraged by a strong reinforcement of Persians. Their leader, Calender, was successful in making himself master of Antioch, Damascus, and Tripoli, when he proclaimed himself Sovereign of Syria. The Capitan-Pasha, having no experience in military operations on land, was defeated; and a small rebel squadron intercepted a convoy carrying the impost which had been levied in Egypt, and was on its voyage to Constantinople.



ACHMET I. (1603-1617.)

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The Ottoman admiral was summoned to give an account of his conduct, but was, before his arrival at Court, strangled, and all his property confiscated.

These reverses induced the Sultan to desire peace with the Emperor Rudolph. After negotiation, a treaty was finally concluded, and signed at Vienna, on November 9th, 1606. Meanwhile, the self-created despot of Syria was engaged in extending his conquests in Asia.

An army again set out from the capital, with the Grand Vizier in command. Reaching the coast of Asia, he was enabled, after a time, to prevent any further advance of the rebels, who, after a vigorous resistance, were compelled to retreat to Erzeroum, and, finally, after securing their treasure, fled to Persia.

The Grand Vizier, after this success, opened negotiations with Calender—the leader of the rebels—and highly appreciating the valour displayed by him, endeavoured to gain him over, and eventually prevailed on him to set out for the capital, and solicit the Sultan's pardon.

From that moment all the revolted provinces of Asia returned to their allegiance, and Calender proceeded to Constantinople, and was admitted to the presence of Achmet. The result of the interview was most satisfactory. Calender addressed the Sultan with firmness and respect, and obtained pardon for all his offences. He was, later, appointed Governor of Temeswar, in Hungary, which post he retained for two years. It was then discovered that he had embezzled part of the revenue of his Pashalik, and, by the Sultan's order, he was put to death in his palace, and in the midst of his own troops.

In the meantime, the Grand Vizier, with his army, had been occupied in restoring tranquility to Asia and its provinces, with much success. Learning, however, at last, by emissaries from the capital, that efforts were being made to prejudice the Sultan against him, he left the army in charge of his generals, and hastened to Court. There he learned what charges had been made against him. He was able to refute them—to confound his enemies—and to again secure the approbation and confidence of his sovereign. He then returned to the camp, resolved to extinguish the last spark of rebellion. This he eventually accomplished, as much by stratagem as by force.

The Archduke Mathias having become King of Hungary during the lifetime of his brother, the Emperor Rudolph renewed the treaties

concluded with the Porte. Peace being thus secured with Europe, Turkey once more resumed the war with Persia, no incidents of which, however, are worthy of record.

The Sultan employed his leisure hours in the erection of a magnificent mosque[1] in the Hippodrome, close to that of St. Sophia, but surpassing it in splendour.

Domestic tranquility was soon again disturbed by a very slight cause. The Mufti prohibited the use of tobacco, then recently introduced into Turkey, believing it to produce a kind of intoxication. The lovers of the weed were so numerous in the capital that they were able to silence the Imaums, and, eventually, the Mufti himself.

The plague, also, again broke out in the city. Many considered that the infection was propagated by the innumerable dogs which infested the place. It was, therefore, thought advisable to destroy them; but the Mufti again interposed, and espoused the cause of these animals, refusing to allow them to be killed. They were, accordingly, collected together, and deported to an uninhabited island, where they remained until the plague had died out.

After a period of inactivity, lasting some two years—a long interval of peace for the Turks—troops were despatched into Moldavia, the governor of which had neglected to pay tribute, and seemed determined to shake off the yoke. He was slain, and the Sultan, at the same time, recovered supremacy in Transylvania.

Persia, dissatisfied with the terms of peace which had been signed, again had recourse to arms. Shah Abbas, who ardently desired war, set out with a large army from Ispahan, in 1616, marched against the Turks, and routed them near Bassorah; following up his victory, he was successful in recovering all those parts of Asia which his ancestors had lost. About this time the southern coasts of the Black Sea were ravaged by troops of Cossacks, who surprised the city of Sinope and plundered it of its wealth.

Achmet was at last ashamed of remaining inactive in his palace during these events, and finally determined to take the field in person against the Persians. But before starting he was seized by violent sickness, which put an end to his life on the 15th of November, 1617, in his thirtieth year, after a reign of fourteen years.

This Prince proved himself to be less cruel than many of his

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1 See page 48, Part I.

predecessors, and increased respect for his authority by selecting his ministers for their abilities. He acquired glory without fighting himself; he knew how to administer justice to his subjects without proscribing any but criminals; and was sensible that the welfare of his people ought to be the sole object of the attention of a sovereign.

His harem is said to have contained three thousand women; but none of them ever led him to commit any fault of consequence, nor was he accustomed to consult them in affairs of State.

Abhorring idleness, he strictly obeyed that precept of the Koran which enjoins every man to work with his hands, that he may be enabled to earn a livelihood.

In his spare time he used to work at making the "horn rings" used in drawing the bow. These rings were in great request amongst his courtiers, who purchased them at high prices, without, however, making much use of them.

CHAPTER XVIII

MUSTAPHA I.—Fifteenth Emperor or Sultan

A.D. 1617

OTHMAN II.—Sixteenth Emperor or Sultan

A.D. 1617-1622

Mustapha, Achmet's brother, proclaimed Sultan—His unfitness to reign—Deposed after a few months' reign—Othman I. ascends the throne—Success of the army in Persia—War declared against Poland—Defeat of the Turks—Peace concluded—Revolt of the Janissaries—Attack on the Seraglio—Mustapha restored to power—Othman put to death—Mustapha's short reign—Again deposed.

The late Sultan Achmet, left seven sons at his death, three of whom in the course of time ascended the throne; but his immediate successor was his brother Mustapha.

Hitherto, the Empire had been uninterruptedly transmitted from father to son, during fourteen generations. During the reign of Mahomet III., the late Sultan Achmet, and his brother Mustapha, were it seems, confined together in a narrow prison, and at that time shared the same dangers. Achmet promised his brother that he would spare his life, if fortune should ever raise him to the throne. He did more than keep his word, for when, after the lapse of fourteen years of his reign, thinking he was near his death, and considering his children were still very young, he sent for his ministers, and told them that the example of his predecessors authorised him to choose the eldest of the Imperial race as his successor. He therefore, for the benefit of the nation, desired his brother, Mustapha, to fill the throne after his death. Accordingly, no sooner had Achmet closed his eyes in death, than Mustapha left his prison for the palace, and was proclaimed Sultan. It was soon discovered that a worse choice could scarcely have been made. His long captivity, which had lasted during the two previous reigns, had seriously impaired his intellect.

He was a prince, prodigal without design, who scattered wealth wantonly upon persons possessing no claim to recommend them. He, with equal carelessness, appointed others to the most important positions, who were wholly incapable of filling them.



OTHMAN II. (1617-1622.)

To face Chapter XVIII.

To such lengths did he carry these follies, that he gave the Pashaliks of Cairo and Damascus to two of his pages, mere children. He manifested a great dislike to women. The aversion which he displayed against her sex incensed the Sultana Valide, and the little influence that he allowed her, and the ladies of the harem, excited her resentment and indignation. These caprices impeded the legislation of the Divan. Under such a Sultan it was not to be wondered at. The Grand Vizier, availing himself of the supineness of his master, presumed to violate the laws of nations in an unprecedented manner, by his treatment of M. de Sancy, the Ambassador of France, whose secretary and dragoman had assisted and favoured the flight of a Moldavian prince. When this was discovered, these two officers were put to torture, and the Ambassador only escaped the same fate by purchasing at a large price the protection of the Mufti. In three months, the ministers were convinced of the Sultan's utter incapacity to reign. They incited the Janissaries and Sphays to insurrection, and to demand the deposition of Mustapha—a course in which they readily acquiesced, as they wished to raise to the throne Prince Othman, Achmet's eldest son, who was very popular with them.

The life of Mustapha was spared. He was shut up in one of the towers of the Seraglio, on the 17th of March, 1618, while Prince Othman, fourteen years of age, appeared before the people, whose acclamations expressed their approval of the choice of the army.

The ministers counted upon themselves governing the Empire in the name of the young Sultan. The Grand Vizier placed himself at the head of a powerful body of troops, which had been raised during Achmet's reign, and had been long awaiting a leader to conduct them into Persia. Othman was left under the care of a subtle and ambitious lawyer, who had for some time acted as his preceptor. This man endeavoured to poison the young Sultan's mind against the Janissaries, who were, and not unjustly, regarded as the chief curse of an Empire of which they had formerly been the chief support. He advised his master to mix with the populace of the city *incognito*, that he might have the better opportunity of studying their manners, and of discovering abuses.

The zeal of the young Sultan for the observance of the laws of the Prophet was extreme. He was shocked at the frequent use his subjects made of wine, and gave orders that all those discovered using it should be put to death. As it happened, almost

all who incurred this punishment were Janissaries. Bitter hatred, consequently, arose between them and their ruler.

Meanwhile, the arms of the Grand Vizier had been successful in Persia. He there retrieved most of the losses the nation had lately sustained, and obliged Persia to conclude a peace on the same conditions that had been agreed to during the preceding reigns.

The young prince ardently desired to distinguish himself, and an opportunity soon occurred. The Waywode of Transylvania, who had gained some advantages against Austria allied with Poland, proposed to Othman to besiege Vienna; but the Sultan, preferring to adhere to the treaties existing between the two Empires, resolved to attack the Polish monarch, Sigismund, only. He accordingly set out at the head of an army of some 300,000 men to invade that country. In their first attack they were repulsed with great loss. The Poles found their wisest plan was to weary their assailants by daily sorties from their stronghold, and thus harass Othman's army, which persisted in blockading their encampment. The Sultan, growing impatient of success, at length resolved upon a general assault.

The Janissaries, thrice repulsed with great slaughter, anew received orders to charge a fourth time, and when the Vizier represented to the Sultan that the flower of the army was being sacrificed, Othman angrily replied, "When I have lost the 'asses,' I will supply their places with 'horses.'" The repeated attacks, however, continued to prove unsuccessful. Conferences were held, and eventually peace was concluded. The losses which the whole army sustained in this war cost Othman his popularity with all ranks.

Relieved from the burden of war for a time, Othman devoted all his endeavours to accomplishing the overthrow of the Janissaries and Sphays, who were now regarded as the tyrants of both sovereign and people. But he was not successful. These bodies proved too strong for even the Sultan, and for some two hundred years longer they continued to be the terror and scourge of the nation.

About this time Othman, in spite of the remonstrance of the Mufti and all the ministers, insisted on marrying the sister of Mahomet III., already the wife of a Pasha. The world of Constantinople was filled with consternation and dismay at his unscrupulous conduct. The Mufti, whose indignation was unbounded, issued a *fetvah* declaring the marriage incompatible with the dignity of the throne and Empire.

In the spring of 1622, Othman announced his intention of performing the pilgrimage to Mecca. It was well known that his real design was to proceed to Damascus, there raise an army, and eventually march upon Constantinople, destroy the Janissaries and Sphays, and completely reorganise the government.

When news of this scheme reached the Janissaries, they arose in furious rebellion (May, 1622). They prevented the pilgrimage to Mecca, and demanded that the ministers should be handed over to them to be put to death. The Sultan had neither troops with which to defend himself, nor was there any party favourable to him amongst the people to which he could appeal.

The troops immediately surrounded the Seraglio, put to death the Grand Vizier and other ministers, and demanded Othman's uncle, Sultan Mustapha, again for their ruler. They broke open the prison in which that unfortunate prince was confined, and he was for the second time installed on the throne.

At this intelligence the rage and obstinacy of Othman were converted into despair. He had recourse to entreaties, but they were unavailing. He quitted the Seraglio with a few attendants, whom the maddened soldiery cut to pieces before his face. He endeavoured to retrace his steps, but was prevented, and forced into a mosque, where his rival had just girt himself with the sword of Othman. When Mustapha, however, beheld the young prince, accompanied by several officers, approaching, he fancied that he had again won over the soldiery, whereupon he fell at his feet and implored his mercy. "Is this the master ye prefer to me?" cried the unfortunate Othman, with a sarcastic smile; and, forcibly expressing the contempt which such a rival excited, he turned to the people and endeavoured to retrieve his fortunes. Their shouts, however, interrupted him, and they declared that his reign was at an end.

The insurgent soldiery now, amidst the wildest commotion, proceeded from violence against the ministers to direct attack upon the person of the Sultan, which had hitherto been held sacred.

Othman was dragged off to the Seven Towers on the following day, May 20th, 1622. The new Grand Vizier, the principal instigator of the revolution, caused him to be strangled in his cell amid circumstances of great cruelty.

All the faults and all the misfortunes of this young and unhappy monarch are to be ascribed to his inexperience and to the base flattery of his courtiers. Nature had endowed him with an elevated

soul. He would, probably, have accomplished much for the Empire and people had he lived until age had matured his faculties and time modified the ardour of his passions.

MUSTAPHA I. RESTORED

A.D. 1622-1623

MUSTAPHA, deposed four years since for his total incapacity to govern, had not, during that interval, become more worthy of the throne.

The Sultana Valide, and the Grand Vizier assumed supreme authority. The latter would have taken away the liberty, and perhaps the lives of Othman's brothers, if the opportunity had been afforded him, but the Seraglio opposed him, and he had to leave the country.

Mustapha's second reign lasted little more than a year, but it was productive of infinite misery to the Empire. The Persian war had been resumed, Bagdad and Bassorah fell into the hands of his enemies. The whole of Asia Minor was made desolate by the revolt of its various provincial governors, who took advantage of the state of affairs to rebel. In fact, the country generally was in a condition of anarchy and desolation, when the magnates of the Empire assembled in the capital, and resolved to choose a new master, in whose name the government might be administered. Their choice could fall only on one of Achmet's children. They elected Amurath, his eldest son, who was then thirteen years of age. He at first modestly refused the dignity, but the troops had been prepared by their officers for the change, and, repairing to the first court of the Seraglio, shouted: "Long live Amurath!"

The young prince, on thus learning that public opinion was in his favour, proceeded to the Divan, and addressed the assembly with great majesty. He enjoined the ministers to enforce the laws and to re-establish order—too long interrupted—in the Empire.

The young Sultan was next invested with the insignia of power, and enthroned. The lunatic Mustapha—a second time deposed—was again consigned (September 10th, 1623) to his former place of confinement.



MUSTAPHA I. (1622-1623.)

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AMURATH IV. (1623-1640.)

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CHAPTER XIX

AMURATH IV.—Seventeenth Emperor or Sultan
A.D. 1623-1640

Accession of Amurath IV.—Unsuccessful expedition sent against the Tartars of the Crimea—Mutiny amongst the Janissaries—Troubles with Persia—Hafiz Ali, Grand Vizier, restores order in the capital—Fighting in the Lebanons against the Druses—Civil war in the capital—Troubles of the French Ambassador—Amurath's severity and cruelty—Reconquers Bagdad—His death.

Amurath was, as already stated, at the time of his accession (September 10th, 1623) thirteen years of age. Although young in years, he even thus early gave evidence of a resolute and tyrannical disposition. The young Sultan was, during the first year of his reign, principally guided by the instruction of his mother, the Sultana Valide, who, fortunately, was a woman of remarkable talent and energy. They were both taxed to the utmost by the dangers and disasters which occurred early in her son's reign.

From every part of the Empire tidings were constantly arriving at the capital of insurrections and disasters.

The tribes of the Lebanon were in open revolt; the governors of Egypt and other provinces awaited but a favourable opportunity to shake off their allegiance. The Persians were again victorious on the frontier.

The Tartars of the Crimea, too, betrayed a disposition to throw off the yoke and strike a blow for their independence. A large naval force was, therefore, collected, and sailed from the capital under the command of the Capitan-Pasha to chastise these people. At the same time, the army, under the Grand Vizier, marched against the rebel Abaza, who had made himself master of most of the provinces in Asia Minor.

The fleet safely reached the Crimean coast, and the Pasha effected a landing at Kaffah, the capital. But his troops had not proceeded far, when they fell into an ambuscade of the enemy, and were almost all cut to pieces. Those who were fortunate enough to escape, retreated in great haste to the shore and, hurriedly embarking, sailed away. The Tartars, taking advantage of their victory and of the departure of the fleet, embarked in their

own vessels and commenced to ravage the coasts of the Black Sea. Unopposed, they penetrated into the Bosphorus, terrifying the capital itself, having plundered and burnt all the adjacent villages.

The Turks managed to secure the entrance to the Golden Horn by means of an iron chain, and kept the enemy at bay until the arrival of the Capitan-Pasha and the fleet, which, with great difficulty, dispersed these piratical marauders.

In Constantinople itself there were an empty treasury, a starving population, and general dismay; to add to which the Janissaries, who had remained in the city, seized the moment to revolt and murder the Vizier. The free distribution of money extorted from the people alone appeased them, but for a short time only. The Persians, meanwhile, had again swarmed into Ottoman territory at several points, and, overrunning Diabekir, Palestine, and Arabia, finally made themselves masters of the Holy City of Medina itself, and proceeded to advance upon Trebizond.

Amid these disasters, Amurath happily found a capable and wise minister worthy of his confidence. On him he conferred the post of Vizier, vacant owing to the violent death of his predecessor. This minister, whose name was Hafiz Ali, restored order to the fiscal department of the State, and quelled the disturbances in the city. He recommended his sovereign to appear frequently in the midst of his people, in order to win their respect and excite affection for his person.

The Sultan joined in the sports and exercises of the soldiers, and won an occasional prize in contest with the bow, or the djerryd. Such was the training to which he submitted and his policy before placing himself at the head of his army.

The Sultan was advised to listen to the overtures for peace made by Persia, and to take advantage of the negotiations to withdraw the rebellious Pasha from fresh depredations in Asia Minor. Ambassadors were accordingly despatched to Asia, where they obtained audience of Abaza, and offering him the government of Bosnia, succeeded at the same time in persuading him to return with them to Constantinople, and receive confirmation of his appointment from the Imperial hands. The Sultan graciously received the submission and homage of the rebel, confirmed him in the dignity of the government already bestowed on him, and in later years received in return important services from his reconciled foe.

At this juncture of affairs Shah Abbas died (in 1628), having left the reins of government in the hands of his son, who was entirely incapable of directing it. The Ottomans hoped the change of ruler would render Persia less formidable. They, therefore, determined to renew hostilities with Persia. The Grand Vizier, accordingly, set out with the army for Mosul, which was chosen as the rendezvous.

Whatever services Hafiz Ali might render his master in the field against Persia, his presence at home would have been of more benefit to Amurath, who was as yet too young to govern alone. Accustomed to the regularity which his Prime Minister had established, he was frequently incensed at the faults he saw committed almost under his eyes. He determined to punish wrongdoers with severity; he forbade assemblages of people in the city; and prohibited the use of opium and of tobacco, for which he had a strong aversion. He did not, however, show the same dislike to wine. In spite of the prohibition of the Prophet, he had no sooner tasted the seductive juice than he found it impossible to live without it.

The war with Persia dragged on with indifferent success, until at last the signature of a treaty of peace once more terminated it. The army returned to the capital. About this time, in the ninth year of Amurath's reign (A.D. 1632), a formidable insurrection broke out which convulsed the State. At the beginning of this year a large number of disaffected troops who had disgraced themselves by gross misconduct in the first and unsuccessful campaign in Persia strayed back to Constantinople and made common cause with a large body of insubordinate Sphays stationed in the city. A mutinous spirit was readily inspired and fostered in a discontented soldiery, and was secretly fanned by Redjib Pasha, who intended by their means to effect the ruin of the Grand Vizier Hafiz, a courageous though not over-fortunate minister, to whom the young Sultan was much attached.

The mutineers gathered in great force in the Hippodrome on three successive days of February, 1632, and, on the first, demanded the heads of the Grand Vizier, Hafiz, of the Grand Mufti, Jahia, and of other favourites of the Sultan, seventeen in all.

All places of business in the city were closed. The people were in a state of ferment and terror, not knowing what would happen. On the second day the mutineers approached the gates of the palace, but withdrew on receiving a promise of compliance with their demands upon the morrow.

On the third day the outer court of the Seraglio was filled with wild and raging rebels.[1] As the Grand Vizer Hafiz was on his way thither to attend the Divan, he received a message from a friend, warning him to conceal himself until the crowd had dispersed. Hafiz answered, with a smile, "I have already this day seen my fate in a dream. I am not afraid to die." As he rode into the Seraglio the multitude made a lane for him, as if from respect, but, as he passed along it, they cast stones at him. He was struck from his horse, and his attendants bore him into an inner court of the palace. One of his followers was murdered, and another grievously wounded, by the Sphays.

The Sultan ordered Hafiz to make his escape, and the Grand Vizier took a boat at the water-gate of the Seraglio, and crossed over to Scutari. Meanwhile, the rebels forced their way into the second court of the Seraglio, which was the usual hall of assembly, and there clamoured for the Sultan to come forth and hold a Divan among them. He appeared and held the required Divan, standing. He spoke to the mutineers: "What is your will, my servants?" Loudly and insolently they answered: "Give us the seventeen heads. Give up these men to us, that we may tear them to pieces, or it shall fare worse with thee."

They pressed close upon the Emperor, and appeared upon the point of violently laying hands on him. "You give no hearing to my words. Why have you called me hither?" asked Amurath, composedly. Having thus spoken, he withdrew, surrounded by his attendants, to the third or inner court. Thither the rebels followed him, like a raging sea. Fortunately, the pages barred the passage, although the alarm and the outcry were thereby increased. The multitude shouted aloud: "The seventeen heads, or abdicate."

Redjib Pasha, wholly the secret promoter of the tumult, now approached his young sovereign, and urged the necessity of stilling the tumult by granting what was demanded. He represented that it had become the custom to surrender obnoxious chiefs to the soldiery. Amurath reluctantly gave way, and summoned Hafiz to return and die. The Vizier did not hesitate, and the Sultan met him at the water-gate on his return. The gate of the inner court was next opened. The Sultan ascended the throne of state, and then four deputies from the insurgents—two Sphays and two Janissaries—came before him. He required of them not to profane

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1 "History of the Ottoman Turks." (Creasy.)

the honour of the Caliphate, but in vain; they persisted in demanding "the seventeen heads." Meanwhile, Hafiz Pasha had made the ablution which the Mohammedan law requires preparatory to death, and he now stood forth and addressed Amurath: "My Padishah," he exclaimed, "let a thousand slaves such as Hafiz perish for thy sake. I only entreat that thou do not thyself put me to death, but give me up to these men that I may die a martyr, and that my innocent blood may be upon their heads. Let my body be buried at Scutari." He then kissed the earth, and exclaimed: "In the name of God the All-merciful, the All-good. There is no power or might save with God the Most High, the Almighty. His we are and unto Him we return." Hafiz then heroically strode into the fatal court. The rebels rushed to meet him as he advanced. He determined to die as a martyr and a hero; he struck, in self-defence, the foremost of his assailants to the ground, when the rest sprang upon him and, using their daggers, pierced him with seventeen mortal wounds. A Janissary afterwards, kneeling on his breast, struck off his head. When the tragedy was complete, the pages of the Seraglio came forward and spread a robe over the corpse. The Sultan, under the necessity of resignation, ejaculated: "God's will be done! But in His appointed time ye shall meet with vengeance, ye men of blood who have neither the fear of God before your eyes, nor respect for the law of the Prophet"—a threat but little heeded at the moment, but uttered by one who never menaced in vain.[1]

Within two months of this scene, fresh victims fell before the bloodthirsty rabble who now disgraced the name of Turkish troops. The deposition of Amurath was openly discussed in their barracks, and the young Sultan perceived that the terrible alternative, "kill or be killed," was not much longer to be evaded. By the aid of the most loyal amongst the army, a small but brave force was enrolled which could be relied upon in the hour of need. The disagreements, also, amongst the mutinous troops themselves—especially the ancient jealousies between the Sphays and Janissaries—afforded means of repelling them, of which Amurath availed himself with boldness and skill. His first act was to put the arch-traitor Redjib Pasha suddenly and secretly to death. He then proceeded to the more difficult task of reducing the army to submission.

This was accomplished on the 29th of May, 1632—a day on which the Sultan, emancipating himself from his military tyrants,

1 "The Old Seraglio," p. 9, Part I.

inaugurated a reign of terror of his own. Amurath now assembled a Divan. Seated upon his throne, and surrounded by his Viziers, Judges, Chief Ministers, and several squadrons of cavalry, whose loyalty could be trusted, he summoned before him a deputation from the Janissaries and Sphays. He addressed the former as his faithful troops, whom he believed were enemies to the rebels in the other corps. The Janissaries, in response, shouted that the Padishah's enemies were their enemies also, and announced that they were ready at once to take an oath of implicit obedience such as the exigency of the circumstances might suggest. The Janissaries swore on the sacred Book, "By God, with God, and through God." The oath was formally registered. The Sultan next turned to the deputies of the Sphays, who had witnessed the loyal performance of the Janissaries, and reproached them with their rapacity and lawlessness. They answered humbly, acknowledging the truth of the Sultan's charges, but also asserting their personal loyalty, although not at all times able to make their men obey them. "If ye be loyal," replied Amurath, "take the oath which your brethren, the Janissaries, have taken, and deliver up to me the ringleaders of rebellion from your ranks." With this demand they complied. Amurath then arraigned the judges. "Ye are accused of selling your judgment for gold, and of destroying my people. What answer have ye to give?" "God is our witness," replied they, "that we seek not to make a traffic of justice, nor to oppress the poor; but we have no freedom or independence, and if we protect thy subjects against the violence of the soldiers or the tax-gatherers, we are accused of corruption, our tribunals are assailed by armed men and our houses pillaged." "I have heard of these things," remarked the Sultan. Then, in the Divan, arose an intrepid judge of Asia, an Arab by birth. He drew his scimitar and cried, "My Padishah, the only cure for all these disorders is the edge of the sword!" This declaration was received with acclamation. Followed by all present, the Sultan, his Viziers and chief ministers signed a written proclamation binding themselves to suppress abuses and maintain public order, under the penalty of bringing on their heads the curses of God, of the Prophet, of all angels, and of all true believers.

Amurath stood more in need of deeds than of words. Energetic and trusty emissaries, sent throughout Constantinople, slew the leaders in the late insurrection, and all whom the Sultan had proscribed.

Similar measures were adopted in the provinces, and for many

months the sword and bowstring were in constant requisition. In the capital, however, and under Amurath's eye, the revenge of royalty for its long humiliation reaped its bloodiest harvest.

Every morning the Bosphorus threw upon its shores the corpses of those who had been the previous night consigned to its waves. And at length peace and quietness were once more restored to the capital.

A commotion amongst the Poles occurred about this time in Transylvania, but was readily quelled. Amurath, as yet but twenty-four years old, having restored peace to the Empire both at home and abroad, resolved to show himself worthy of commanding his troops, by whom he was feared and respected. Pretexts were not wanting for renewing the war with Persia, a nation regarded by the Divan as perfidious and usurping. It was in 1635 that he made his first expedition against the Persians. His army had been sometime awaiting final orders to march from Scutari, when Amurath assumed the command. Amongst his first conquests was the city of Erivan. He displayed the true spirit of a leader by the care with which he provided for his troops, as well as by his strict maintenance of discipline, and his own personal valour and generalship. In 1638, he made his greatest expedition against the Persians, with a view of reannexing to the Ottoman Empire the great city of Bagdad, which had been repeatedly besieged, but in vain, by Turkish armies.

The great army assembled on the heights of Scutari, in March, 1638; but not until the 8th of May did the march, which occupied some five months before they appeared before Bagdad, begin. A desperate resistance was expected, and experienced by the Turks. But their numbers, their discipline, and the resolute skill of the Sultan, overcame all obstacles. But still the middle of December was reached before a serious breach in the walls was made. When effected, the Turks rushed madly to the assault. The number and valour of the besieged for two days held the enemy in check. On the third, a final attempt was made. The Turks poured in with unremitted impetuosity, and at length the city was carried. Amurath displayed the valour of a soldier, the coolness of an experienced general, and the address of a profound politician, throughout the negotiations. The governor accepted a bribe, and delivered up the remainder of the city, successfully concealing his treachery. Amurath's glory would have been complete had he not tarnished it with perfidy. After the capitulation, he promised the combatants their lives, and

the inhabitants their liberty and the conservation of their property. He proceeded to enter Bagdad in state on the 25th of December, 1638, and, making an excuse of a trifling conflict in the streets between some Persians and the Imperial troops, he ordered a general slaughter and massacre of the inhabitants, and the sacking of the unfortunate city. Some 25,000 persons of both sexes and all ages were butchered on this occasion.

In the February following, Amurath commenced his homeward march. Having repaired the city walls, he left a strong garrison, in charge of one of his ablest generals, to occupy Bagdad.

It was not until the 10th of June that the Sultan and his victorious army reached Constantinople and made a triumphal entry into the capital—an occasion memorable not only on account of its splendour and the importance of the conquest celebrated, but because Constantinople then beheld for the last time the once-familiar spectacle of the return of her Monarch victorious from a campaign which he had conducted in person.

Affairs in Europe now demanded the attention of the Sultan. A quarrel arose between the Porte and the Republic of Venice; the Venetian envoy was cast into prison, and, though in confinement, he had the satisfaction of concluding a treaty which prevented war between the two countries. A peace with Persia, on the basis of that concluded by Solyman in 1555, was the speedy result of Amurath's victories, and a period succeeded of eighty years from this date before Turkey was again obliged to struggle against her old and obstinate enemy on the borders of the Euphrates. For this long cessation of exhausting hostilities, a deep debt of gratitude is due to the memory of Amurath. Peace obtained, the Empire flourished more and more, and the opportunity was taken to restore the fallen naval power of the country.

The health of the Sultan gradually declined; excessive intemperance brought on dropsy and fever. Finding that his end was approaching, he desired to see his brother, that he might give him advice respecting the government of the Empire; but, as it was feared that in one of his rages, to which he was extremely subject, he might take his brother's life, the Sultana kept Ibrahim away from his apartment. On finding that he could not obtain the presence of his brother, one of his last acts was to command that he should be put to death. The Sultana Valide, however, preserved Ibrahim's life by sending a false message to the Sultan saying that his commands had been executed.

Amurath died on the 8th of February, 1640, at the age of thirty-one. He reigned seventeen years.

Nature endowed this prince with great physical activity and acute discernment. He knew how to reward, to punish and to govern. In short, he would have been one of the best Sultans, had not the intoxication in which he was too frequently plunged caused him to disgrace himself by the commission of acts of injustice and cruelty.

CHAPTER XX

IBRAHIM.—Eighteenth Emperor or Sultan 1640-1648.

Accession of Sultan Ibrahim—His unfitness for the throne—Intrigue in the Seraglio—Cause of the war in Candia—Life in the harem—Revolution—Ibrahim deposed and put to death.

When the Sultan, Amurath IV., expired, his brother, Ibrahim, whom he had vainly doomed with his dying breath, was the sole surviving male representative of the House of Othman.

This prince, of a weak constitution and timid disposition, had become still more fearful after Amurath had put his brother, Bajazet, to death. He himself daily trembled with fear lest his last hour was at hand. When the ministers hastened to his prison, where he had been confined during the past eight years, with the tidings of Amurath's death, and with congratulations to their new sovereign, he, in his terror, thought the executioners had come to claim him, and mistook the acclamations of joy for shouts of uproar. On being assured of his safety, he came forth from his confinement, and went through the ceremony of inauguration with so little firmness and dignity that the people thence deduced an unfavourable omen for his reign. And so it proved, for in him they had a return of the worst evils that had prevailed during Amurath's reign. Released from a severe captivity, Ibrahim immediately plunged into voluptuousness and debauchery, abandoning the affairs of the government to a Vizier, who at first laboured to check the excesses and supply the deficiencies of his sovereign, but with little avail, for he continued the same career, and it soon reduced him to a state of such languor that apprehensions began to be entertained that the race of Othman would become extinct with him. The Empire appeared to be flourishing, but its chief was contemned, and his ministers divided in their councils. Under so weak a sovereign the most trivial causes were likely to produce the most serious events. The intrigues of the Seraglio influenced the government of the whole Empire. About this time one of the women of the harem gave birth to a son. The capital rejoiced at the birth of a successor in the dynasty.



IBRAHIM. (1640-1648.)

To face Chapter XX.

The chief of the black eunuchs and superintendent of the women of the Seraglio occasioned the celebrated war of Candia.

This officer, to gratify a luxury equally useless and cruel, had a great number of women in his harem. He purchased one who, being pregnant at the time, was delivered of a boy. She was selected as wet-nurse for the young Prince Mahomet, born about the same time. The Sultan conceived a strong regard for her and her child, who was adopted as the son of the chief of the eunuchs. The favourite Sultana obliged the feeble monarch to banish this object of her jealousy from his Court. The eunuch accordingly solicited his master's permission to perform the pilgrimage to Mecca, with his reputed family. On obtaining it, he travelled with such pomp and ceremony through the country that the people concluded it must be a Sultana with his son, whom Ibrahim was sending to Mecca. The presence of the chief officer of the Seraglio gave plausibility to this idea. He embarked for Alexandria with a squadron which, on entering the Archipelago, was overtaken by a fearful storm, and was obliged to bear away for Rhodes. The news of the appearance of so rich a prize soon reached Malta. The galleys of the Knights were despatched to intercept the squadron. They fell in with them, and a bloody conflict ensued, in which the chief eunuch was slain and the squadron captured. After calling at Candia to refit, the fleet returned in triumph to Malta, the Knights being persuaded that they had a son of the Sultan in their power.

The report spread and was believed all over Europe. The child was treated with the honour due to a sovereign. The truth, however, soon became known, and the supposed prince, in the sequel, quitted Malta, the Knights being no longer anxious to detain him. He, it is said, eventually dragged out a wretched existence in various countries, and at length turned monk in Rome, assuming the name of Father Othman.

The rage of Ibrahim on receiving the intelligence of the capture of the adopted son of his chief eunuch was sufficient to authorise the belief that the Maltese had really taken a child of his own.

He swore to destroy that haunt of the pirates, and reproached the Venetian Ambassador in the harshest terms because the Republic had harboured them in the island of Candia.

At a special council it was decided that great preparations should be made, which were supposed to be directed against Malta, but they were in reality destined for attack on Candia.

A formidable fleet, under Youssouf, the Capitan-Pasha, sailed from the capital in April, 1645, and after touching at several of the Venetian islands without exciting suspicion, at length reached Candia, where there was nothing to prevent the Turkish troops from landing and laying siege to Canea, the western extremity of the island. The inhabitants, taken by surprise, were incapable of making any resistance, and it fell into the hands of the Turks before the end of August. In the following year Retino was captured, and in the spring of 1648 they began the siege of Candia, the capital of the island. This memorable siege was prolonged for twenty years, by the desperate exertions of the Venetians, who strained their utmost resources to rescue the island. They inflicted severe losses and repeated humiliations on the Turkish squadrons. They even captured the islands of Lemnos and Tenedos from the Ottomans, and more than once ravaged the coast near the capital, but they were never able to drive away the besieging army from Candia.

The Sultan, more engrossed by the affairs of his family than those of the State, married his daughter, scarcely four years of age, to Youssouf, Capitan-Pasha, who was immensely rich. Ibrahim, accustomed to consider the wealth of all his subjects as belonging to himself, determined to secure Youssouf's property for his daughter, and, soon after the marriage, caused his son-in-law, on some slight pretext, to be strangled.

The Pasha was much beloved by the troops, and they, on learning of his death, mutinied, but the mutiny was promptly crushed. The Sultan then, dismissing all thought of public affairs from his mind, retired to his harem, where he constantly received young and beautiful slaves, brought at great expense from the remotest provinces of his Empire, without, however, satisfying his desires. One of his emissaries, having spoken in high terms to him of the beauty of the Mufti's daughter, he demanded her from her father, and, on his refusal, caused her to be carried off. One day, while going to the bath—attended by only a few women—she was dragged to his harem, where she was violated by the cruel Ibrahim, and then sent home to her father. The Mufti cherished in his heart the strongest resentment of this outrage, and resolved to revenge himself on the first occasion, which was not long in presenting itself.

The treasures, which the prudence of Amurath had accumulated, were soon squandered by the effeminate prodigality of his successor.

In order to obtain fresh supplies of gold for his favourites, every office of State was disposed of to the highest bidder, taxes of all kinds were increased and new ones were imposed wherever a pretext could be found. All this irritated, more and more, the nation against their imbecile and oppressive ruler; so that a formidable conspiracy was soon organised to deprive him of the power which he abused.

The frequent cruelties and executions ordered by Ibrahim at first struck terror into the Janissaries, but soon excited their indignation. The Mufti heard their frequent murmurs, and did not fail to encourage them. He assembled all the Mollahs, with the officers of the Janissaries and Sphays, in the mosque called Ortah Djami. It was then resolved to depose the Grand Vizier. This was the first avowed object of the conspirators, but they were fully prepared to strike further.

The Sultan sent some of his palace officials to disperse the assembly. They were admitted into the mosque, and the Mufti delivered to them a *fetvah*, proscribing the Grand Vizier, whose head they required before they separated. The Sultan's officers returned to him with the demand. Ibrahim refused to comply with it. When this answer reached the malcontents, the Mufti appointed another Vizier and sent him with all the Effendis and officers to the Seraglio, into which they were introduced. Ibrahim fell furiously upon the new minister; and the deputies having rescued him from the Sultan's rage, they all withdrew in disorder from the palace.

The people, on learning this, assembled in great numbers, shouting that the Sultan must be deposed.

The Janissaries secured all the gates of the city, and the troops at night surrounded the Seraglio. The old Vizier was discovered in a hiding-place, and was at once slain.

The next day, a great meeting was held in the Mosque of St. Sophia. The Mufti addressed the assembly and painted in strong colours the misfortune of the Empire, and the vices, depredations, cruelty and incapacity of its ruler. The new Grand Vizier proposed the issuing of a *fetvah* requiring the Sultan to appear before his people and to account to them for his conduct.

The *fetvah* was carried to Ibrahim who tore it in pieces, and threatened to make an example of the Mufti; but when the Agha of the Janissaries represented to him that the life of His Highness was in much more immediate danger than that of the head of their religion, his rage was suddenly changed to fear. A message

was now sent into the Seraglio requiring the Sultan to come forth to his troops; this he declined to do and fled for protection to the apartments of his women. Two of the Ulemas were commissioned to wait upon Ibrahim's mother, the Sultana Valide, and to inform her that it was decided to depose the Sultan and to place her grandson, Mahomet, on the throne in his stead. The aged Sultana now strove hard to avert the wrath of the people from her unworthy son; but without avail. The young Prince Mahomet was sent for and led forth amid the enthusiastic acclamations of the soldiers and people; a throne was raised near the Gate of Felicity, and on the 8th of August, 1648, the principal dignitaries of the Empire attended and paid homage to him as Sultan Mahomet IV.

Messages were sent to Ibrahim announcing his deposition. His rage was unbounded; he reproached the Mufti, and reviled them all as traitors and rebels. At last the fallen Sultan yielded to his destiny, and suffered them to lead him to prison. It was agreed that his life should be spared.

He was incarcerated with two of his favourite women. After the first fury of despair, he resigned himself to his fate. "This," he said, "was written upon my forehead; it was God's command." Of all his Empire, there remained to him only this prison, two slaves, and the Koran; but he thought himself secure of life, and hoped that his partisans would eventually come to his aid and release him. But he had forgotten that sentence in the Koran which says: "When there are two Caliphs, kill one"—and the Mufti remembered it.

He was kept in close confinement for ten days, when a tumult amongst the Sphays—some of whom raised a cry in his favour—decided his fate.

The chiefs of the late revolution resolved to secure themselves against a reaction in favour of Ibrahim by putting him to death.

The executioners of death were accordingly sent to his prison. A low sound made the prisoner suddenly spring to his feet, and at the open door a group of sinister figures confronted him!

He understood, and raised his eyes to a latticed gallery that projected high up on the wall, where, through the gratings, he could see the cold, impassible faces of the Mufti and Viziers looking down, who had repaired there to witness the fulfilment of the sentence. Terror took possession of him, and a flood of supplicating words poured from his lips: "Have pity on me! Have pity

on the Padishah! Give me my life! If there is one among you who have eaten my bread, let him help me in the name of God! Thou, Mufti Abdul Zahim, take care what thou doest! I could have killed thee for a traitor, and I spared thee, and now thou strikest at my life!" The executioner, trembling, raised his eyes to the grated gallery, but an unimpassioned voice issued thence, saying: "Kari-Ali, do thy duty!" The officer placed his hand on Ibrahim's shoulder; but Ibrahim, with a cry, fled into a corner and took refuge behind the two women. Then Kari-Ali and the rest fell upon him, casting the slaves aside, and in a moment a slender silken cord launched into eternity the eighteenth Sultan of the dynasty of Osman! Thus perished Ibrahim, at the age of thirty-one, after a disgraceful reign of nine years, which afforded occasion to apprehend the downfall of the Ottoman Empire.

CHAPTER XXI

MAHOMET IV.—Nineteenth Emperor or Sultan

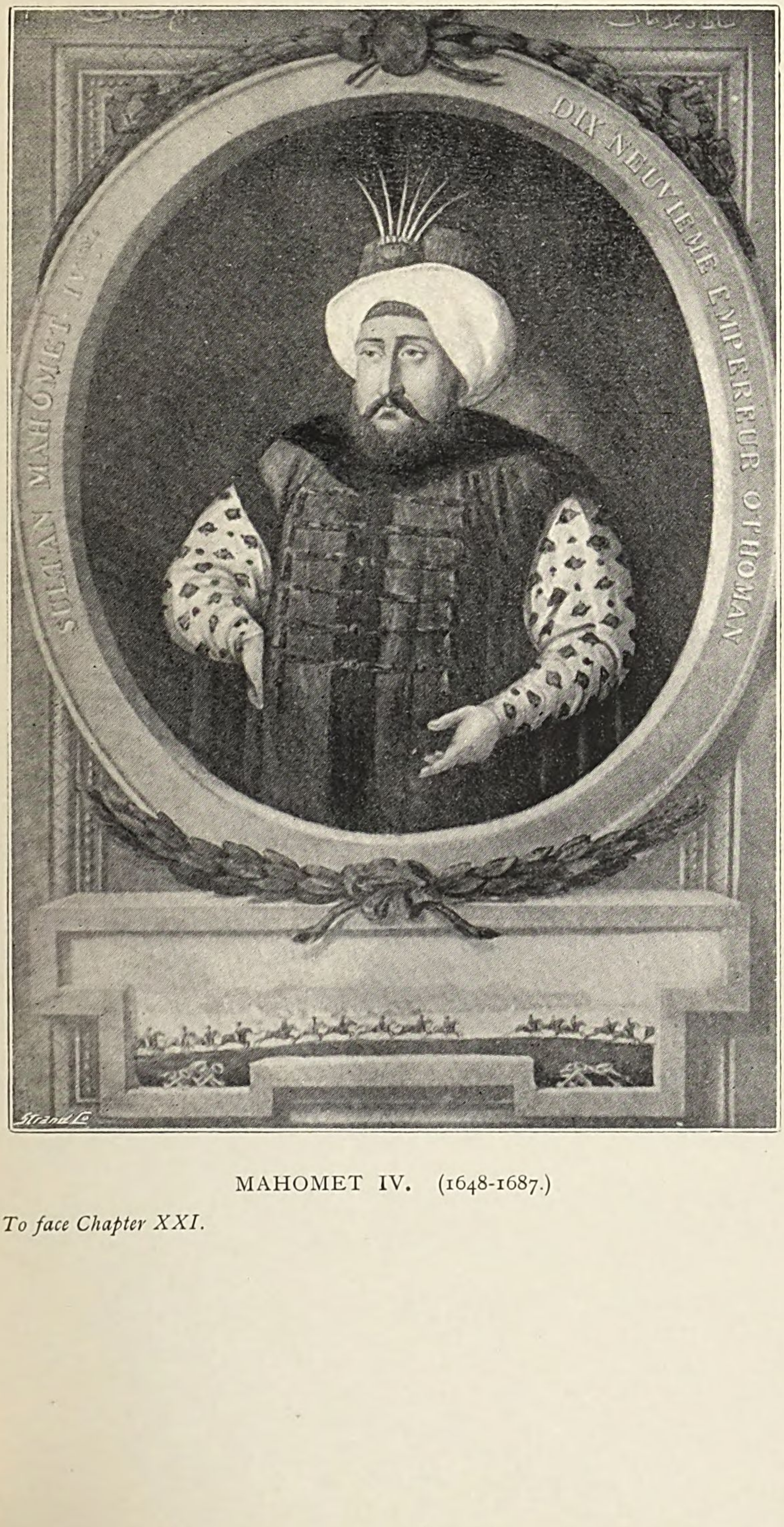
A.D. 1648-1687.

Mahomet, at the age of seven, raised to the throne—Continued tumult and misery in the capital—Terror of the young Sultan—Mahomet signs the death-warrant of his grandmother—The Janissaries, pacified, take the oaths of allegiance—The Grand Vizier, Sinan, assassinated in the capital—Mehemet Kiuperly appointed Grand Vizier—Re-establishment of tranquility in the city—Successes of the Venetians in Bosnia, Tenedos and Lemnos—Mahomet visits Adrianople—The Pasha of Aleppo in rebellion—A pretender to the throne is captured and put to death—Troubles in Transylvania—Death of the Grand Vizier; he is succeeded by his son—War with Austria—Defeat of the Turks by Montecuculi at St. Gothard—Truce with Austria—Achmet Kiuperly takes Candia—Rejoicing in the capital—War with Russia and Poland—Sobieski defeats the Turks in several engagements—Siege of Vienna—Rescue of that city and overthrow of the Turkish army by Sobieski—War declared by the Venetians—Great losses of the Ottoman troops—Mahomet deposed and imprisoned.

Mahomet IV. was only seven years of age when he ascended the throne.

The troops learned with horror that they had been made instrumental to a murder which they would fain have prevented. The Mufti at once threw all the blame on the Grand Vizier, who was speedily dismissed and soon after met his death. Synan Pasha was appointed Vizier, but he was disliked by the Sultana Kieuzel, who did her best to overthrow him. At the same time she gained over the Agha of the Janissaries, hoping to bring about the deposition of the young Prince Mahomet, and to place Solyman, the younger brother of that prince, on the throne.

The politic Mufti resolved to espouse the cause of the stronger party, and awaited the course of events, feeling certain that he would be made the umpire of the quarrel. The Agha of the Janissaries collected troops, and Sinan, the Vizier, being surprised at night and obliged to attend the meeting, pretended to enter into the plans of the rebels. Upon pretext of convoking the Divan, he demanded permission to repair immediately to the Seraglio. Passing the gate, he ordered it to be at once closed, and that none



MAHOMET IV. (1648-1687.)

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should be admitted without his orders. He employed the remainder of the night in barricading the entrances and in arming both the troops and all the members of the Sultan's household. By his command, the young Sultana Valide was awakened and conducted to the chamber of her son, who was still a child. The disturbance created in the Seraglio, in spite of the efforts of those who wished to avoid a panic, the light of the torches, the alarm expressed by every countenance, and the imminent danger which all this excitement caused, filled the young Sultana with terror. She mingled her tears with those of her child, and incessantly exclaimed: "O! my child, it is all over with us."

The Emperor of the East, whose ordinary titles are "Lightning of Heaven" and "Terror of the World," hid his face in his mother's bosom; then, seizing the hands of the Grand Vizier, cried, "Save us, father, save us!" Sinan did his best to restore their tranquility, and ordered the throne of the young Emperor to be placed in such a position as to be visible to those whose duty it was to defend it. The prince, in walking to the place where the throne had been set, perceived the bodies of several of the strangled conspirators lying on the ground. This spectacle increased the fright of the child, which reached its height when the *Baltahjy* put to death in his presence one of the white eunuchs attached to the household of the Sultana Kieuzel.

The blood of this unfortunate man, who had fallen at the foot of the throne, sprinkled the infant Sultan, who, unable to support the horrible sight, again sought refuge in the arms of his Grand Vizier. Some of the attendants, perceiving a veiled figure behind the gauze that covered the "dangerous window"—from which the Sultans were accustomed to observe all that went on within, without themselves being seen—imagined that it was the Sultana Kieuzel, and insisted that she should be secured. The affrighted woman hearing this, and forgetting the laws of the Seraglio in her terror, immediately drew back the gauze curtain, threw aside her veil, and displayed her face bathed in tears. "I am not Kieuzel," cried she, "but the real Sultana Valide, the mother of His Highness"; and descending in haste, she rushed through the crowd to embrace her son.

When quietness had been again restored, the Vizier presented young Mahomet to his future defenders and made them take the oath of allegiance.

The Mufti issued a *fetvah* declaring that the Sultana Kieuzel

must die. A warrant was thereupon drawn up, and signed with a trembling hand by the young Sultan, decreeing that she should be strangled at once, but that her body should neither be bruised with blows nor cut with the sword.

This sentence was delivered to the executioner, who immediately repaired to the Sultana's apartments, where a diligent search was made for her, at first without success. It would probably have proved futile, had not a falconer taken it into his head to rummage in a very large chest, apparently full of clothing. There the Sultana was discovered. Dragged from her hiding-place, the unfortunate princess offered—but to no purpose—a handkerchief full of sequins for her release. Failing to obtain it, she scattered the money about the floor, in hopes that while her intending murderers were picking up the coins, she might effect her escape. Her scheme was unsuccessful; she was struck to the ground, her ear pendants, diamond rings and bracelets were torn from her; her rich robes rent in pieces, and, notwithstanding the injunctions the executioners had received to respect the person of their master's grandmother, they dragged her naked by the legs out of the harem to the principal gate, where she was strangled. Her partisans were afterwards all put to death.

At daybreak, Sinan led his troops out of the Seraglio and ranged them under the Sacred Standard of Mahomet. The Janissaries thronged to the spot, and the *fetvah* of the Mufti, declaring all those rebels who should refuse to join the consecrated banner, was read to them.

Sinan's boldness met with a success equal to the most sanguine expectations. The Janissaries deserted their Agha and his supporters; they were put to death, and order once more restored. The Vizier, who had rendered his master such signal service, met with an unmerited fate. The relatives of some whom he had sacrificed to the welfare of the State chanced to meet with him one evening almost unaccompanied, stabbed him to death, and found time to escape undiscovered.

The first years of Mahomet's reign were marked by all the disorders that might be expected in a State without a head. In the course of seven years, six Viziers were deposed or strangled, various Pashas rebelled, and the Sphays and Janissaries quarrelled and killed each other for the sake of the properties of the chiefs they had proscribed.

The Turkish fleet was several times defeated by that of the

Venetians; but they, however, lacked promptness in following up their victories, and did not drive the enemy out of Candia.

In the meanwhile, the Sultana Valide carefully educated the young Sultan in the recesses of the Seraglio, and, in concert with the Divan, at length chose the aged Mehemet Kiuperly, who was much beloved and respected by the people, for Grand Vizier. This wise minister devoted his attention to the re-establishment of internal tranquility and to the means of ensuring prosperity to the Empire. He began by separating the Sphays from the Janissaries, as the association of these bodies tended only to the perpetuation of discord, and dispersed the former amongst the provinces.

The Venetians were victorious in Bosnia, where they had driven back the Ottoman troops to Surai, the capital of that province. Kiuperly was content to keep them in check in that quarter, and sent considerably more reinforcements to the army in Candia; Moncenigo, the Venetian admiral, having afterwards defeated the Ottoman fleet in 1659, captured the islands of Lemnos and Tenedos.

The Venetians now made overtures of peace, but Kiuperly would not listen to any terms unless they consented to evacuate the island of Candia. In a subsequent naval engagement, Moncenigo, the Venetian commander-in-chief, was slain; and this irreparable loss to the fleet opened the seas to the Turks, and Tenedos and Lemnos soon again fell into the hands of the Porte.

When Mahomet had attained the age of fourteen, Kiuperly thought it high time to show him to the troops. He, therefore, conducted him to Adrianople, at that time the general head-quarters of the army. In the meanwhile, the Pasha of Aleppo raised the standard of rebellion, and announced that a son of Amurath IV., proscribed by Ibrahim, had been concealed by his mother, and so saved from the executioner's bowstring. This pretended prince was twenty years of age. The desire of adventure soon collected an army round this pretender, who at once assumed the insignia of royalty. Mahomet's troops proceeded towards Smyrna, while those of the usurper advanced by forced marches to meet them. The Grand Vizier Kiuperly, under the impression that the enemy was not as strong as he actually was, sent against him only 10,000 men, who were put to the rout with great loss. He then went to meet them himself with the main army.

The battle was fought in the presence of the young Sultan. The rebels were dispersed and defeated, and the Pasha of Aleppo, as well as the pretender, were captured in their flight and put to death.

Fresh commotions having broken out in Transylvania, Kiuperly prepared to head a powerful expedition destined for that country, when death overtook him at Adrianople, where he had persuaded his master to fix his residence. The young prince, sensible of the services rendered him by Kiuperly, in 1661, appointed his son, Achmet Kiuperly, to the post of Grand Vizier, as much from choice as gratitude to his father. By a judicious mixture of mildness and severity this minister caused himself to be as much loved and respected as his father had been before him. The troubles in Transylvania continued. The Emperors of the East and West each appointed "Waywodes" to govern the country. It was, however, found to be impossible to adjust differences by treaty, and war was declared.

The Ottoman armies approached the Hungarian frontier. The Emperor of Germany despatched a large body of troops, under command of the celebrated General Montecuculi, for the defence of that country. His experience and fertility of resource were of more value than a numerous army. Still, the great object of this able general was to conceal from the Turks how small the number of his troops, which he had distributed along the Danube, really was. They were charged with the defence of the passage of the river, and he seemed to multiply them by marches and counter-marches.

Kiuperly commenced operations with the siege of Neuhausel, which he took on the 27th of September, 1663. He then broke up his cavalry composed of Sphays and Janissaries into several detachments, and sent them to devastate the Austrian dominions, which they did, approaching the very gates of Presburg and Vienna.

In May, 1664, Kiuperly advanced and crossed the river Mur, and besieged and captured the fortress of Serivar, which he dismantled and set fire to. From this ruined city the Ottoman army marched northward, passing by the western extremity of Lake Balaton. They captured Levante, Novigrade and Nitra, places which surrendered almost without resistance. The Grand Vizier's advance was not checked until he attacked the fortress of Scinta. The Emperor Leopold's envoy to the Diet procured him some troops, but, unfortunately, there was no concord amongst their various corps. Until Montecuculi took the supreme command the army was without confidence and without discipline. The general, constantly apprised by scouts of the enemy's movements, removed his head-quarters to St. Gothard, and was thence able to

cover both Styria and Austria. On the 26th of July, the Turks reached the right bank of the river Raab, near the town of Kærmend, and if they could once succeed in crossing it the remainder of the march upon Vienna seemed easy. After several ineffectual attempts to make the passage, Kiuperly found it to be impossible, except by force. He decided to cross on the 1st of August, in the face of the enemy, who had encamped on the opposite bank.

The Austrians allowed some 15,000 Turks to make the passage, and then charged them with great fury. The Janissaries and Sphays threw themselves into the river to hasten to the assistance of their comrades. Their valour long rendered victory doubtful, but the day was at length won by the bravery of the Austrians, and, above all, by the talent of their general. The loss of the Turks amounted to 21,000 men, while that of the Imperial troops was estimated at only 4,000.

The Sultan was the more mortified by this defeat, as he had calculated upon a great victory, and on the realisation of the assurances he had from time to time received from Kiuperly. He had given directions for magnificent rejoicings, which were converted into mourning.

The consternation caused by the defeat extended to the Divan, who advised the Sultan to speedily propose peace.

The Austrian general, Count Raymond Montecuculi, followed up his victory, and pursued the Turks in their retreat. He received sudden orders to suspend hostilities, and was informed that the Porte was sueing for peace. And a treaty was actually negotiated on conditions very unfavourable to the Hungarians. The defeat which the Grand Vizier had sustained thus occasioned no diminution of his influence since the treaty was advantageous to the Ottomans, who retained some of their conquests. Kiuperly was, therefore, notwithstanding his disastrous overthrow by Montecuculi, able to re-enter Constantinople as a conqueror.

The next great military enterprise that Kiuperly undertook was one of unchequered success and glory. This was the reduction of the city of Candia. For nearly twenty years this place had been vainly besieged or blockaded by the Turks. The Venetians had, from time to time, made such additions to its fortifications that the harbour was absolutely impregnable. They had collected for its defence a large number of volunteers of all nations, and of French gentlemen in particular.

The war in Candia has been compared to the Trojan War, which it resembles in its duration and in the vigour of the last siege, which continued upwards of two years, and was one of the most sanguinary recorded in history. Military engineering was then carried to a high degree of perfection, and all the efforts of the Turks failed against the improved art of defence. One hundred thousand men had already perished before this fortress, but the Turkish army constantly received reinforcements; while the losses of the Christian defenders, which were irreparable, amounted to 31,000. Louis XIV. promised the Venetians further assistance, both in men and money, and they had even sailed from Toulon, when a Greek dragoman of the Porte invented a falsehood calumnious to France, to induce the Venetians to capitulate. The treacherous Greek declared that he had seen a letter from the French minister, in which Louis XIV. promised to assist the Porte; adding that the expected succour was destined to strengthen the Ottoman fleet. Accordingly, on the following day, six vessels under French colours were seen entering the harbour of the Turks. But these ships were French only in appearance; they had been detached the previous night from the Turkish squadron. Consternation now filled the breasts of the feeble remnant of the defenders of Candia. The Ottoman commander, seizing this favourable opportunity, offered Morosini, the governor, honourable terms, and the city was surrendered on the 6th of September, 1669. The prisoners on both sides were liberated, and the Venetians evacuated the island, leaving the conquerors a ruined and uninhabited city. By the treaty of peace which was then concluded between Venice and the Sublime Porte, the city and island of Candia became a portion of the Ottoman Empire. Kiuperly remained in the island for several months after the conquest was completed, during which he was well and wisely employed in reorganising its local government under its new sovereign.

The news of this important capture, which terminated the war, filled the whole Ottoman Empire with exultation. Great rejoicings were made, and Kiuperly, after adopting measures for repeopling the city, returned to Ardrianople, where he was hailed with universal acclamation.

About this time Mahomet received an embassy, highly honourable to the Porte. The Cossacks of the Ukraine, vassals of Poland, solicited the protection of the Sultan. The case was laid before the Divan. A *fetvah* of the Mufti declared it lawful to attack Poland,

unless that Power should grant a durable peace to the Cossacks, the allies of Turkey. Poland declined to accede to the demand, and war was therefore declared against her. The Sultan set out in person, and at the head of a strong force marched through Transylvania and Wallachia, crossed the Dniester, and entered Podolia, where Kiuperly advised him to lay siege to the important city of Kaminiec, the provincial capital.

Poland was at this time distracted by civil war: Michael and Sobieski were contending for the throne. The latter engaged an army of Tartars, which, in concert with the Ottoman troops, was laying waste the country. He defeated them upon several occasions, but was not able to prevent Kaminiec—one of the strongest fortresses in Europe—from falling into their hands, which it did, after a nine days' siege, on the 26th of August, 1672. Lemberg shared its fate some two weeks later. The King of Poland, Michael, was jealous of Sobieski's success, and unwilling that the country should owe its salvation to him, he therefore agreed to a treaty of peace with the Turks, by the terms of which Podolia and the Ukraine were ceded to them, and he promised to pay an annual tribute to the Porte of several thousand ducats.

The Sultan returned in triumph to Adrianople, but the congratulations showered upon him as conqueror of the Poles were premature.

Sobieski and his generals were indignant on learning of this infamous treaty, and, declaring it null and void, they refused to pay the stipulated tribute.

The war was again renewed. The Turkish army again penetrated into Podolia, but on the 11th of November, 1673, Sobieski, who now led the Polish forces, surprised the Turkish camp near Khoczim, on the right bank of the Dniester, where they had fortified themselves, and routed them with great slaughter. The Turks lost large numbers of men in recrossing the river, and retreated in confusion towards Kaminiec. Sobieski, following in pursuit, advanced on Khoczim, and summoned the citadel to surrender, which it did on his allowing the garrison to march out with the honours of war. This able general, at the head of his victorious army, was still in pursuit of the enemy when he received intelligence of Michael's death.

This event saved Kaminiec from attack, for Sobieski, called away to Warsaw on more important affairs, was shortly after elevated to the throne which he had so valiantly defended.

Kiuperly knew too well with whom he had now to deal to

neglect to reinforce his army. He ordered the Tartars to march towards the Ukraine, and selected from amongst the Janissaries 12,000 men—"Serdingielchdis," or men devoted to death. A name corresponding with what was formerly known as the "Forlorn Hope," or the "Death or Glory Boys," in European armies.

This corps was destined to undertake the most perilous enterprises, and was always prepared for any emergency. Sobieski, the new King of Poland, now deserted by his Russian allies, was obliged to go into winter quarters, and warlike operations were, for a time, suspended on both sides.

The Sultan, in the meanwhile, indulged, at Adrianople, in a profuse display of every species of Eastern luxury and magnificence upon the occasion of the marriage of his daughter, and the circumcision of his two sons.

The festivities were, however, interrupted by an event which the whole Empire had reason to deplore. At the moment of recommencing hostilities, in 1678, the Grand Vizier, Kiuperly, was attacked by a violent and mortal disease, dying in the forty-seventh year of his age. He had governed fifteen years with equal wisdom and success. He protected all ranks of the Sultan's subjects, was a liberal patron of literature and art, was a warm friend, and a not implacable enemy. A longer administration by him might, perhaps, have changed the manners of the people to whom he set an example of honour and virtue.

Cara Mustapha, his brother-in-law, who had served under him, was selected as his successor. His character was, unfortunately, in every respect the opposite to Kiuperly's. To inconsiderable ability he united the wildest ambition, and almost boundless presumption. His favourite project on assuming power was a war with Austria, in which he hoped to capture Vienna. But his intolerable pride, and his severity, alienated the Cossacks, who, as we have seen, had recently become vassals of the Porte. He could not, therefore, rely upon their services. Notwithstanding, Cara Mustapha succeeded in collecting a large army, which he led into the Ukraine, and besieged Cehzrym. A battle ensued, in which the Turks suffered serious loss, and fled in great disorder across the Danube, followed by the victorious Russians.

Not until the following year was the war resumed with fresh troops. After several skirmishes, Cara Mustapha stormed and carried Cehzrym, on the 21st of August, 1678, but the losses sustained by the Ottoman army were very severe. The result

was another treaty of peace, by which the Turks parted with the disputed territory to Russia. An arrangement was further come to between Poland and Russia, under which the sovereignty of the Czar over the whole of the Ukraine was recognised.

In 1682, Cara Mustapha commenced his unfortunate and long-projected war against Austria. A revolt of the Hungarians against the Emperor of Germany, who had treated them as rebels and infringed their privileges, caused them to seek the aid of Turkey. The Divan opposed all designs of declaring war, but Cara Mustapha, nevertheless, prevailed upon his master to consent to hostilities. The result was that troops were despatched to assist the revolted Hungarians, who were headed by the young Count Tekeli. The Grand Vizier, having increased his power and influence by his marriage with one of the Sultan's daughters, set out, in 1683, for Adrianople, where the army was assembling.

It consisted of Tartars, Wallachians, Moldavians, and Hungarians, and numbered some 180,000, or, according to some historians, 200,000 or even more, men. When all was ready this great army proceeded along the western side of the Danube from Belgrade, and reached Vienna without experiencing any serious check, though a gallant resistance was made by some of the fortresses which it besieged in the course of its advance.

The Duke of Lorraine, the Emperor's brother-in-law, commanded the Austrian forces. He was then engaged in the siege of Gran, a fortress designed as a bulwark of Germany. That prince, on hearing of the approach of the Turkish and allied armies, had just time to throw into Vienna 10,000 men, commanded by Count Stahremberg. He himself encamped with his troops upon the island of Leopoldstadt, but too clever to run the risk of being shut up in the island, he quitted it the day before the arrival of the enemy, destroying all the bridges and approaches, and choosing a more suitable place for his camp at some distance from the city, where he awaited the reinforcements expected from Poland, Bavaria, and Saxony, which were not long in coming to his aid.

Meanwhile the siege of Vienna was commenced. The fire of the Turkish batteries proved most destructive to the ramparts. But the Duke of Lorraine continually detached bodies of men to harass the enemy and destroy their works. Thus the siege continued some time, protracted by the Vizier's want of military skill and his exposure of an extended front to sudden and repeated attack. Thus Sobieski had time to bring up the Polish, Bavarian and Saxon contingents, and

found means of informing the besieged, on their arrival, that they would soon be relieved.

Sobieski immediately prepared to give battle to the Turks. Accompanied by the Duke of Lorraine, he crossed with his artillery the chain of mountains which separated him from the great Turkish encampment pitched on the plain before Vienna; and, before they were aware of their approach, attacked the advanced posts of the Ottoman army, which were captured and their occupants either slaughtered or put to rout in great disorder. The Duke of Lorraine simultaneously broke the enemy's left wing and put it to flight. The Sphays, with the Vizier at their head, long maintained their ground, but were finally borne down by the torrent of fugitives. Sobieski successfully completed a rout which he had so ably begun. He then marched his army to the trenches which surrounded the city, made himself master of them, and delivered Vienna on the 11th of September, 1683. The Turkish camp, given up to the soldiers for pillage, yielded them an immense booty. Count Stahremberg, at the head of the garrison of Vienna, marched out to thank their deliverers, and received Sobieski and his troops, who triumphantly entered the city by a breach the Turks had not dared to scale.

The fugitive Turkish army mustered in the camp which they had left near Raab.

Sobieski, on learning this, set out in pursuit, and discovered too late that an enemy, although beaten, is not always despicable. The Turks, on encountering Sobieski, charged vigorously into his midst when he least expected it, and throwing his troops into the utmost confusion, very nearly cost him his life or liberty.

Fortunately for Sobieski the Duke of Lorraine came up to his assistance in time, and the Ottoman leaders had the prudence not to further endanger the fruits of their victory. Sobieski soon, however, had his revenge. He drove the enemy across the Danube, and took Gran, Neuhausel, Ofen, Szegdin, and nearly all the strongholds of the Turks in Hungary.

Thus the camp, the whole of the artillery, and all the military stores of the Ottomans became the spoil of the conquerors, and never was victory more complete or signalised by more splendid trophies.

Cara Mustapha collected round him the remnant of his magnificent army and fell back upon Belgrade.

When these disasters and the immense losses which had reduced so mighty an army to less than half its strength became known in the capital, the utmost consternation prevailed. Cara Mustapha

attempted to justify his conduct, but the Divan and the whole body of the Ulemas, as well as the Janissaries, were vehement in their condemnation of him, and nothing would satisfy the nation but his death. The Sultan at length yielded to this demand, and, notwithstanding his attachment to his son-in-law, was constrained at last to issue his *hatti-sheriff*[1] dooming him to the bowstring.

Two officers only (the Chief Officer and the Lieutenant of the Guard of the Seraglio) were charged with carrying out the order for his execution.

They proceeded to Belgrade, where Cara Mustapha was with what remained of the army. They sought his presence, demanded the head of the most absolute minister of the Empire, who still had command of 80,000 men accustomed to tremble with fear in his presence. He was, however, much disliked: the troops rejoiced at his downfall and the arrival of these officers.

The Vizier received them with firmness, and, upon their demand, resigned the seals of office, but could not read his condemnation without accusing his Sovereign of ingratitude, and uttering imprecations upon his fate.

Sensible, however, that resistance would be in vain, he uttered a short prayer, and placed the fatal cord with his own hands about his neck. The executioners speedily did the rest.

His head was afterwards cut off, carried to Constantinople, and exposed to the view of the people and army, who were gratified at the sight.

The defeat and immense destruction of the Turks before Vienna were rapturously hailed throughout Christendom as presaging the approaching downfall of the Mohammedan Empire in Europe.

Several of the principal officers of State were offered, and refused, the post of Vizier. Ibrahim Pasha, at last, in fear and trembling, accepted the position. He at once set to work to recruit the decimated armies, and supply deficiencies in the stores and guns lost in the last fatal campaign of his predecessor. He sought by every means to withstand the enemies of the Empire, but without success. The Turks, by their continued arrogance, brought fresh troubles on the Empire. The Republic of Venice, almost always victorious, declared war against them. They landed troops in Greece, under Morosini, who rapidly made himself master of Coron, Navarino, Corinth, Athens, and other chief cities of that important portion of the Turkish Empire.

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1 An irrevocable order.

The Empire was attacked on all sides. The Duke of Lorraine, at the very outset of the campaign, took Vingarde, and at the same time offered a free pardon to all the Hungarians who should abandon their leader, Count Tekeli, and renew their allegiance to the House of Austria. Many nobles and others accepted this amnesty. Tekeli, although deserted by a large proportion of his army, still marched against the Duke of Lorraine, and engaged in several skirmishes with varying success.

The war in Poland was waged with less vigour. But the Turks there made some headway against Sobieski, who was endeavouring to capture Kameniec still held by them. They were, however, soon afterwards defeated, and Tekeli, being accused of treason against the Porte, was made a prisoner, loaded with chains, and immured in one of the dungeons of the Seven Towers.

They had no better fortune against the Republic of Venice. Their fleet was in a wretched state, and unable to compete with that of the Venetians, which was under the command of Morosini. He reduced St. Maura, and placed a garrison in Previsa, which commands the entrance of the Gulf of Arta.

The people of the Turkish capital were filled with discontent and excitement on learning intelligence so unfavourable. The Grand Vizier, Ibrahim, was deposed from office; the Capitan-Pasha atoned for his defeat with his life. Peace was earnestly sought, but the negotiations were not successful, and general dissatisfaction prevailed. The Sultan himself was charged with effeminacy, debauchery, and disregard of the interests of the Empire.

The campaign of 1687 was as disastrous as had been the preceeding one. The main army suffered a serious defeat on the 12th of August, 1687, at Mohacz. The Venetian admiral, Morosini, raided the coast of Greece with great success; and Comaro, one of the generals of that Republic, equally victorious in Dalmatia, penetrated into Bosnia, and captured Castelnuovo, one of the strongest fortresses in that part of the Turkish dominions.

The Polish army was everywhere victorious; it reduced Slavonia and Transylvania, and scattered the Turkish forces, who retreated in great confusion. This series of disasters was followed by the discontent of the soldiery, which resulted in an insurrection against the government. The Sultan's throne tottered. He commenced—but too late—to effect reforms in his Harem and the State, and removed the Mufti, who, at the instigation of Cara Mustapha, had authorised by his *fetvah* the war in Germany. The army, the

Seraglio and the city were exasperated by the Sultan's conduct, and demanded his deposition.

Mahomet now hoped, by means of a crime which he had previously on several occasions contemplated, to re-establish his authority. He gave orders for the death of his brother; but Kiuperly, the Caimacan—son and grandson of the two Grand Viziers who had shed such glory on the commencement of Mahomet's reign—and the Bostandji Bashy, to whom the execution of the odious order was delegated, not only refused to comply with it, but even provided for the safety of the prince.

Meanwhile, the army arrived at Constantinople, and, hearing of the latest attempts made by the Sultan, their indignation was aroused; and it was decided, on the 9th of November, 1687, that they would no longer submit to his tyranny. Information was forthwith conveyed to the Sultan of his deposition.

The deputation then proceeded to the prison where Prince Solyman had been confined nearly all his life—most of the time in daily peril of death—and informed him of his brother's deposition and his accession. He proved most reluctant to accept the proferred sovereignty, but, in spite of his refusal, was there and then invested with the insignia of royalty and conducted to the Divan, where the chief officers of the Empire took the oath of allegiance to him.

Mahomet, the dethroned Sultan, was shut up in the prison which his brother had just quitted. Here, in rigorous captivity, he spent five years, dying in the month of January, 1693.

CHAPTER XXII

SOLYMAN II.—Twentieth Emperor or Sultan

A.D. 1687-1691.

Solyman succeeds his brother, Mahomet—Troubled times in the capital — Insurrections of the Janissaries — Success against Germany — Kiuperly-Zade Mustapha made Grand Vizier — His wise policy to the Christians—His successful campaigns—Death of the Sultan.

Solyman II., when raised to the throne of the Ottoman Empire, was in his forty-sixth year. The greater part of his life had been passed in confinement; and much surprise was evinced when he showed so much courage and capacity for governing after so long an imprisonment. He at first earnestly devoted himself to the task of reorganising the military power of the nation, which was in a very pitiable condition.

The Janissaries seemed to have assented to Solyman's elevation merely that they might indulge in all the excesses which they thought he would be too weak to repress. And so it proved—for throughout the winter which followed Solyman's accession, these turbulent soldiers filled the city from end to end with riot and slaughter, compelling the appointment and dismissal of ministers as they demanded.

They carried their excesses to the extent of attacking the palaces of the ministers and chief dignitaries of the Empire. Dissatisfied with the Grand Vizier, who, they learnt, was preparing a scheme to compel them to their duty, they made a savage attack on his palace.[1] He defended his home bravely against the rebels, who had been joined by the lowest rabble of the capital. But, on the second day of the insurrection, they forced the gate of the house and rushed in, slaying and spoiling all they met with. Siavoush Pasha, the Vizier, with a few of his surviving servants about him, made a last attempt to defend the entrance to the harem—that sanctuary of Moslems—which the rebels now assailed, regardless alike of every restraint of law, of creed, of national and of private honour. More than a hundred of the wretches were slain before the resistance of the brave owner of the house was overcome; and

1 "History of the Ottoman Turk." (Creasy.)



SOLYMAN II. (1687-1691.)

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Siavoush fell dead on the threshold of his harem, fighting bravely to the last gasp. The worst outrages and abominations were then committed by the rebels; and the sister of the slain Vizier and his wife (the daughter of Mehemet Kiuperly) were cruelly mutilated and dragged naked through the streets of Constantinople. The horror and indignation which these atrocities inspired, and the instinct of self-preservation, roused the mass of the inhabitants to resist the brigands, who were proceeding to the sack of other mansions and to the plunder of the shops and bazaars. The Mufti and other members of the Ulema exerted themselves with energy and success to animate the well-affected citizens and to raise a feeling of shame among the ranks of the Janissaries, many of whom had been led away by temporary excitement and the evil example of the ruffians who had joined them from amongst the very dregs of the populace.

The Sacred Standard of the Prophet was displayed over the centre gate of the Sultan's palace, and the true believers hastened to rally round this holy symbol of loyalty to their Prophet's Vicar on earth.

The chief pillagers and assassins in the late riot were seized and executed. Some degree of order was thus restored to the capital, but the spirit of insubordination and violence was ever ready to break out afresh, and the provinces were convulsed with revolt and tumult. It was not till the end of June, 1688, that the Sultan was able to complete the equipment of an army, which he marched towards the Hungarian frontier.

Since the deposition of Mahomet IV., affairs had gone on growing worse and worse in Hungary. The Emperor Leopold had caused his son to be proclaimed hereditary King of that country.

The Austrians and their allies continued their victories against the discouraged and discordant Turks, making themselves masters of the important city of Erlau, in Hungary, after it had been for over a century under Ottoman rule. The Duke of Baden captured Gradiska, on the Bosnian frontier, in November, 1687, and reduced Belgrade, after a long siege, on the 6th of September, 1688.

At the same time the Venetians pushed on their conquests in Dalmatia. The greatest alarm was on foot in the capital. The Divan resolved that it was of the utmost importance that peace should be made. Mavrogordato, a Greek interpreter to the Porte, and a man of great address, was despatched to propose a suspension of hostilities to the Germans, but was unable to come to terms. The Sultan issued orders for special public prayers in all the mosques of the city, and even expressed a desire to place himself at the head of

his troops. It was not long, however, before the timid prince changed his mind, and sent in his place the Seraskier Rejeb, who had formerly desolated Asia as a chief of banditti, but knew nothing of the military profession.

He, consequently, was defeated in every engagement, and, on his return to the capital, was strangled because, contrary to the law of the Prophet, he had consulted a magician before going into action.

In the southern parts of European Turkey, the fortune of war was equally unfavourable to the Sultan. Tidings of defeat constantly reached the capital; province after province fell into the hands of the enemy, and, before the close of the second year of his reign, Great Waradein and Temeswar were all that the Ottomans retained of their late extensive territory north of the Danube; while, even to the south of that river, the best portions of Bosnia and Servia were now occupied by the victorious Austrians.

In these straits, the Sultan convened an extraordinary Divan at Adrianople, and besought his ministers to advise him to what hands he should entrust the management of the State. The choice fell upon Kiuperly-Zade Mustapha, the same who had preserved Solyman's life before his accession to the throne. He was the brother of the great Achmet Kiuperly, and was at once sent for and appointed Grand Vizier; he was over fifty years of age when he assumed this high office. This minister, inheriting the talent of his father and grandfather, soon won the confidence of the people, restored order in the capital, eradicated standing abuses, administered justice without respect of persons, and protected the various religious denominations, both in the capital and provinces. He even ordered the erection of a church in a village inhabited exclusively by Greek Christians, for them to worship in. By these means he gave general satisfaction to all classes. The Divan desired peace; Kiuperly ventured to promise it in the form of "victory." His first campaign was as glorious as the preceding had been calamitous. The Janissaries, recovering their ancient valour, retook Belgrade and several other towns, in 1689, and gained a great victory over the Germans near Essek, the siege of which it was found necessary to raise on account of the approach of winter. Having placed strong garrisons in the most important cities he had recovered, Kiuperly returned to Constantinople, where he was received with the honours his short but successful campaign deserved; one in which he had compelled the enemy to recede

from the banks of the Morava and the Nissa to those of the Danube and the Saave.

During the early months of the following year (1691), Kiuperly, for the second time, received the Sacred Standard from the hands of his sovereign; but before taking the field the Sultan's health became so precarious that it was thought inadvisable that the Grand Vizier should leave the capital, for it had been privately proposed, by certain of his partisans, to place on the throne, on the sovereign's death, one of the sons of Mahomet IV. To this, Kiuperly was strongly opposed, and advocated the rights of Achmet, the Sultan's brother, the eldest of the princes of the House of Othman. The firmness of the minister disconcerted the intrigues of the pretender. On the death of Solyman, which happened on the 22nd of June, 1691, not an individual durst raise his voice on behalf of Mahomet or his children, who, as usual, were all still in captivity.

Solyman spent much of his time in meditation and practising the precepts of the Koran. He was regarded by his subjects with much veneration and love, and reigned three years and nine months.

CHAPTER XXIII

ACHMET II.—Twenty-first Emperor or Sultan

A.D. 1691-1695.

Accession of Achmet II.—Conspiracy against the Grand Vizier—War with Austria—Kiuperly defeated and killed—Great losses of the Turks—Disastrous reign of Achmet—His death.

The new Sultan was proclaimed, and girt with the sword of Othman upon the 13th of July, 1691. He proved as incapable of governing as many of his predecessors. One of his first acts upon ascending the throne was to visit his brother, Mahomet IV., in prison, where he did his best to cheer him in his captivity, ordered many comforts to be supplied him, and, amongst other things, sent him several female slaves for his amusement.

The new Sultan, at the first Divan, confirmed Kiuperly in his dignity, and the Vizier continued in his endeavours to promote the public welfare. But there was a party at Court conspiring for the popular minister's downfall. The officers of the Seraglio represented Kiuperly to the feeble monarch as a rebel and usurper, and secretly determined on his destruction. The minister was informed of the plot by a mute, and immediately assembled the principal officers of the various corps. On his communicating to them the intelligence he had received they were all filled with indignation. The troops were assembled, and, surrounding the Seraglio, demanded the heads of Kiuperly's enemies, which they obtained without difficulty from the imbecile Sultan.

The success of the late campaign had revived the courage of the Ottoman soldiers, who began again to consider themselves invincible under command of the Grand Vizier.

When tranquility was re-established in the capital, Kiuperly proceeded to concentrate his forces, numbering at least 100,000 men, at Belgrade. When all his preparations were complete, he threw a bridge across the Saave, intending to march up the right bank of the Danube and encounter the Imperial troops, who, under the command of Prince Louis of Baden, had descended from Peterwaradin with an army little inferior in numbers to his own. He crossed the Saave, hastened to meet the enemy, and defeated



ACHMET II. (1691-1695.)

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his advanced posts. But when the main bodies met, the hosts were engaged in an obstinate and sanguinary struggle, which was decided against the Turks by a bullet which struck the Vizier while cleaving his way desperately through the Austrian ranks. His guards lost courage when they saw their leader fall, and the fatal tidings that the great Vizier was slain soon spread panic and disorder throughout the whole Ottoman army. Consternation, terror and confusion followed, the Turks were soon completely routed and in full retreat, leaving 30,000 slain on the field of battle. They never rallied until Belgrade was reached, under the walls of which they formed an intrenched camp.

The Prince of Baden's triumph was complete, the Turkish camp, with all its spoil, falling into the victor's power. But the victory was dearly purchased, and the Austrian loss in officers and men was almost equal to that of the Turks. A general peace was now accepted with Austria, but still in other parts the current of defeat of the Turkish arms remained unstemmed.

The Venetians in vain attempted to recover the island of Candia, but captured Chios and two towns in Dalmatia.

It was found difficult to secure an able successor to Kiuperly. Several Viziers were successively appointed and removed. The Sultan was dispirited, when a circumstance, in itself of little importance, but which now for the first time occurred in the Imperial Harem, was regarded as the forerunner of some great victory. A Sultana was delivered of "twin princes"—at which there were great rejoicings throughout the capital—but, after all, no better success attended the Ottoman arms. The Poles defeated the Turks, united with the Tartars of the Crimea. Trouble broke out, in which the Pashas of Asia were obliged to oppose the Grand Sheref of Mecca, who had sent his emissaries to plunder the pilgrims caravans, at the same time compelling them to pay him tribute. Besides these troubles with foreigners, there were the usual miseries of domestic insurrection and riot; in addition, a fearful visitation of famine and pestilence fell upon the devoted Empire.

Such was the state of affairs when the Sultan died, on the 27th of January, 1695, at the age of fifty. He had reigned but four years—that is, if to reign be to yield to every impulse, to suffer good or ill to be done indiscriminately, and to view with the same indifference success and disaster in which the utter imbecility of the Monarch prevents his taking any part.

CHAPTER XXIV

MUSTAPHA II.—Twenty-second Emperor or Sultan

A.D. 1695-1703.

Mustapha II. ascends the throne—Assumes personal command of the army—His successes and defeats—Housein Kiuperly appointed Grand Vizier—Conquests of Peter the Great of Russia over the Turks—Prince Eugene's victories over the army—Consternation in the capital—Insurrection in Constantinople—Mustapha deposed—His death.

Mustapha II. (the son of the deposed Mahomet IV.), on the death of his uncle, ascended the throne as the eldest prince of the House of Othman, and showed himself worthy of reigning in happier times.

Soon after his accession, he issued a proclamation[1] to the nation, in which he threw the blame of recent misfortunes upon the Sultans and their advisers. At the same time, he announced his intention of restoring ancient usages, and of heading his armies in person. He summoned the great dignitaries of the Empire, received from

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1 Sultan Mustapha thus announced his royal will: "God, the Supreme, Distributor of all good things, has granted unto us, a miserable sinner, the Caliphate of the entire world. Under monarchs who are slaves of pleasure, or who resign themselves to indolent slumber, never do the servants of God enjoy peace or repose. Henceforth, voluptuousness, idle pastime and sloth are banished from this Court. While the Padishahs who have ruled since the death of our sublime father, Mahomet, have heeded naught but their fondness for pleasure and for ease, the Unbelievers, the unclean beings, have invaded with their armies the four frontiers of Islam. They have subdued our provinces; they have pillaged the goods of the people of Mahomet; they have dragged away into slavery the Faithful, with their wives and little ones. This is known to all, as it is known to us. I, therefore, have resolved, with the help of the Lord, to take a signal revenge upon the Unbelievers, that brood of Hell; and I will myself begin the Holy War against them. Our noble ancestor, the Sultan Solyman (may his tomb exhale unceasingly the odour of incense!), during the forty-six years of his reign, not only sent his Viziers against the unclean Christians, but placed himself at the head of the champions of the Holy War, and so wrought upon the Infidels the vengeance which God commands. I also have resolved to combat them in person. Do thou, my Grand Vizier, and ye others, my Vizier, my Ulema, my Lieutenant and Aghas of my Armies, do ye all of you assemble round my person and meditate well on this my Imperial *hatti-sheriff*. Take counsel, and inform me if I ought to open hostilities in person against the Emperor, or to remain at Adrianople. Of these two measures, choose that which will be most profitable to the Faith, to the Empire and to the servants of God. Let your answer be the truth, and let it be submitted to me before the Imperial stirrup. I wish you health."—"History of the Ottoman Turk." (Creasy.)



MUSTAPHA II. (1695-1703.)

To face Chapter XXIV.

them the oath of allegiance, demanded an account of the sums in the public exchequer, and directed an assembly of the Divan to deliberate on the important questions announced in his proclamation. The conclusion arrived at was that it would be undesirable for the Sultan to leave the capital and take command of the army, but that he should leave the care of war to the Grand Vizier. This he declined to do, declaring his intention of leading his army in person and attending to affairs of State in the capital himself. Amongst his first acts, he displaced the Mufti and all the principal officers who had been unfaithful to his father; he put the Grand Vizier to death, and seized the wealth amassed by these officers. He made himself feared alike by the Divan and the army, proving at the same time that he was fond of order and possessed discernment enough to select men worthy of command. He attached to his service a Tunisian pirate, named Mezzomorto, who promised to retake Chios from the Venetians, provided he was furnished with a few ships. The Sultan complied with the request. The Venetians had been making further progress along the Greek coast, and were advancing beyond the Isthmus of Corinth when Mezzomorto arrived on the scene. He was able to join the Ottoman forces employed upon the coasts and the islands of the Archipelago. The result was, owing to the gallantry displayed by him and the defeat of the Venetians, he gained possession of Chios. The Sultan, on hearing of this victory, rewarded Mezzomorto by creating him Capitan-Pasha.

The Sultan was still anxious to start for the theatre of war at the head of his troops, and active measures were taken to hasten all necessary preparations for the campaign. The gallantry of Mustapha was at first rewarded by important success. He set out in the summer of 1695, crossed the Danube at Belgrade, and recaptured the important fortresses of Karansches, Lipna, and Zitel, which he demolished.

In the following campaign, Frederic Augustus, Elector of Saxony, laid siege to Temeswar. The Sultan resolved to raise it or to give battle, an end which he accomplished on the 22nd of September, gaining a complete victory over the Austrian army, who left half their troops dead on the field. It was about this time that Peter the Great, Czar of Russia, who had previously laid siege, but without success, to Azov, took that place with the assistance of foreign aid. This important conquest secured to the Russians the commerce of the Black Sea, and set steadfast bounds to the power of the Turks in that quarter.

The peace concluded between France and the allied powers might reasonably have been expected to produce a cessation of hostilities between the Porte and Austria. Mustapha, nevertheless, prepared to prosecute the war. He opened the campaign early in 1697 with a numerous army, and approached Temeswar, when information reached him that Prince Eugene, who had already acquired great celebrity, was advancing to cover Szegedin, Peterwaradin, and the other places situated both on the Danube and the Theiss, which discharges itself into the former river. Eugene had, however, resolved to avoid a battle as long as possible, but, meeting with the Turkish army near a town called Zenta, an engagement took place on the 11th of September, about two in the afternoon. The Sultan assumed command of the army. He threw a temporary bridge across the river, and the greater part of the forces crossed over to the eastern bank. The Austrian army, under the command of Prince Eugene, had made every preparation for a decisive engagement. When ready, a simultaneous assault was made all along the Turkish line, and it was everywhere successful. The Turks fought bravely for a time, but were no match for the enemy, who drove them into confusion and retreat. The bridge broke down in the stampede; their retreat was thus cut off, and they had to face about and fight to the bitter end. The Austrians gave no quarter, and more than 20,000 Turks perished on the field of battle, while some 10,000 or more were drowned in the river. The Grand Vizier and seventeen Pashas fell in the fight. The seals of the Empire fell into the hands of the Austrians, together with the Sultan's tent and all its rich and valuable contents, besides the munition of war, which the Turks in their hurry had left behind in their camp.

Mustapha himself, from the eastern bank of the Theiss, witnessed the destruction of his once-powerful army. The rage which it at first excited in him, was suddenly converted into terror and despair. He fled, with the remnant of his cavalry, in disguise, to Temeswar, where he made himself known to the governor, enjoining him to keep his arrival a profound secret. Three days later the remnant of the army, further diminished by the want of provisions—the soldiers having been without food for three days—and by the fatigue of a forced march, reassembled, but in utter confusion, in the camp of Temeswar. Notwithstanding the defeat which they had sustained, principally through the Sultan's fault, the soldiers, who seemed to be much attached to their sovereign, received him with

demonstrations of great joy, and he again put himself at their head. Distributing his forces amongst the frontier towns, he set out on his return to Adrianople, and, shortly after, reached the capital, but never again appeared at the head of an army.

In the extreme distress to which the defeat at Zenta had once more reduced the Ottoman Empire, resort was again had to the House of Kiuperly, and again that illustrious family supplied a minister who undertook to restore something like order to the distracted country. Housein Kiuperly had filled many important offices before he was raised to the Grand Vizierate, with zeal and ability. Every possible effort was made by him to replace the Ottoman forces on such a footing as to be able to oppose such further resistance to its enemies as the emergencies of the Empire might require. He succeeded in collecting and equipping some 100,000 men, foot and horse, for the defence of the European provinces.

Prince Eugene meanwhile ravaged Bosnia, and burnt Serai, the capital of that province.

Preparations for a new campaign were proceeding, although the Grand Vizier wished for peace, for he knew too well the exhaustion of the Empire, and felt the impossibility of preventing further disasters if hostilities were continued. Mavrogordato was commissioned to bring about a conference between the plenipotentiaries of Austria, Venice, Poland, and Russia. They met at Carlowitz on the 14th of November, 1698, and, after many weeks of conflict and discussion, terms of peace were at length arranged on the 26th of January, 1699. Austria and Turkey concluded a treaty for twenty-five years, under which the Turks ceded Transylvania to Austria, and all Hungary north of the Marosch and west of the Theiss, and of Slavonia, except a small part between the Saave and the Danube.

With Poland and the Venetian Republic terms of peace were agreed to without limitation of time. Venice was allowed to retain her conquests in Dalmatia and the Morea. Poland succeeded in recovering Podolia and Kaminiec. The truce with the Czar was at first for only two years, but was afterwards enlarged into a peace for thirty.

The conclusion of this much wished-for general peace gave the Grand Vizier the longed for opportunity of endeavouring to effect some reform in the various home State departments, but, unfortunately for the welfare of the Empire, the influence of the Vizier was constantly thwarted by that of other favourites of the Sultan, and he, therefore, accomplished but very little.

The Sultan, neglecting the affairs of State, had retired to a palace, erected by Mahomet IV., between Constantinople and Adrianople. Here he resigned himself to indolence and pleasure. This conduct soon excited anew the murmurs of the people, who loudly condemned the terms of peace, which had been purchased at such a sacrifice.

Austria's territory had been considerably and permanently augmented, strengthened and consolidated, whilst Turkey had lost many of its fairest provinces and suffered humiliation of her national honour.

Some disorders in the administrative departments of the capital were the commencement of fresh troubles. The soldiers appointed new ministers and then marched towards Adrianople, and surrounded the palace in which the Sultan was staying. Mustapha, on hearing of this riot, ordered his guards to advance against the rebels. But no sooner had the two parties met, than the former, seduced by the eloquence of the Mufti, laid down their arms and opened the gates. They demanded of the Sultan the death of his chief officers and that he should confirm the ministers appointed by the insurgents. With this demand Mustapha was compelled to comply. But the more he conceded the more intractable the troops became, and the degradation to which the timid Sultan submitted to preserve his throne contributed in great measure to his loss of it.

The Sultan's children were all very young. His brother Achmet, the heir to the throne, according to law, was confined at Adrianople.

The Mufti wrote to him that Mustapha was unworthy to reign any longer, that all good Mussulmans placed their hope in him, and that the general voice of the people called him to the throne.

This letter fell, as it was intended to fall, into the hands of Mustapha, who, on so learning what seemed to be the wish of the nation, hastened to the apartments where his brother was confined, and ceded to him all his rights, and implored of him kindly treatment.

Mustapha was deposed on the 20th of September, 1703, in the fortieth year of his age and after a reign of seven years.

The beginning of his reign excited great hopes, but the confidence which he bestowed on perverse ministers obscured his judgment, and substituted weakness and timidity for the intelligence and courage he he had at first displayed.

Mustapha died of dropsy just a year after his deposition.



ACHMET III. (1703-1730.)

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CHAPTER XXV

ACHMET III.—Twenty-third Emperor or Sultan

A.D. 1703-1730.

Achmet's accession—His reign begins in bloodshed—Peace of Europe—Charles XII. of Sweden seeks an asylum in Turkey—War declared against Russia—Success of the Turkish army—Treaty of the Pruth—Attack on Charles XII. of Sweden at Bender—Extraordinary results—War with Venice—The Morea recovered—Austria declares war—Disasters to the Ottoman army—Peace of Passarowitz—Troubles with Persia—Revolution in the capital—Deposition and assassination of the ministers—Achmet deposed.

The new Sultan, on his accession to the throne, received the homage of the chiefs and of his officers with affecting kindness. He bestowed large gratuities on the army, and indicated, in every way, his desire for the peace and prosperity of the Empire.

He was thirty years of age when he began his reign. Owing to the humanity of his brother, his captivity had not been of the severe character many of his predecessors had endured.

In his prison home, for years past, he had employed his time in a close study of the politics of his country, in which he had been frequently aided by the guidance of certain Effendis. These studies stood him in good stead on assuming the government. When he, therefore, after a while, regarded his position as secure, he displaced the Grand Vizier and Mufti, and ordered the execution of all the chief actors in the late revolution. These drastic measures struck terror into every class; and the appointment of his new minister, another of the Kiuperly family, was hailed with joy by all the inhabitants of the Empire. This Grand Vizier began his ministry amid the highest expectations of all ranks of his countrymen. But these expectations were not realised. Discord and confusion soon arose in the government of which he was chief; and the disappointment felt at his failure at last brought Kiuperly, by a natural reaction, an equally excessive amount of unpopularity. So that, within fourteen months from the time of his appointment to his high office, he was dismissed, and was succeeded by Baltadji Mehemet Pasha, who had begun life in a menial position in the Seraglio gardens.

In the meanwhile, all Europe had envied the political repose

Turkey enjoyed. Charles XII., King of Sweden, had wrested the Polish sceptre from the hands of Augustus, Elector of Saxony, and given it to Stanislas Leczinski. He proceeded to threaten Peter the Great, the protector of Augustus.

In another quarter of Europe the question of the Spanish succession had armed the house of Austria against France. Prince Ragotzki, a Hungarian nobleman who had married the only daughter of the late Count Tekeli, was invited by a considerable party to Transylvania. He acceded to their wishes, and assumed the title of Prince of that country, the investiture of which he solicited from the Porte.

But whatever interest the Sultan might have in raising up enemies against the Austrian monarch, he refused to break a peace which he deemed so necessary for his own dominions.

At this juncture, the Ottoman Empire became the retreat of two fugitive sovereigns—of Charles XII. of Sweden, and of Stanislas, whom he had placed on the throne of Poland. We cannot omit some notice of this remarkable event intimately connected with the history of the Turks. By one of those great reverses of fortune which sometimes overtake sovereigns, the King of Sweden, after dethroning Augustus, King of Poland, after driving back the Russians into their own territory, and replying to Peter the Great (who humbly sued for peace) that he would not treat with him, except under the walls of Moscow, yet lost in one day the fruit of nine years of toil, and of a hundred glorious battles. He suffered defeat at Pultowa (8th of July, 1709), a town situated at the eastern extremity of the Ukraine. In this disastrous overthrow, his army was completely destroyed, his camp and all the munitions of war it contained captured, and Charles himself, severely wounded, was carried away by his faithful guard to the banks of the Borysthenes. A boat was procured, and the fugitives, crossing the river, made their way to the Turkish frontier. On arrival at Bender, he was received by the governor with dignified hospitality, and furnished with the means of claiming the assistance of the Sultan. Whilst awaiting the result of his requests, which tended to urge the Porte into a war with Russia, the King of Sweden encamped near Bender with 18,000 men, who had rejoined him, and were all that were left of his once powerful army. He directed houses and dwellings to be built for himself and his officers, the soldiers constructed huts for their own accommodation, and the camp soon assumed all the appearance of a small town.

Charles XII., on recovering from his wounds, rode out on horseback, exercised his troops, and frequently played chess with his officers, the only game that reminded him of the combinations of war.

The influence and money of the Czar, however, were more powerful with the Porte than the solicitations of the royal fugitives. Charles found himself deceived. Slighted by the Sultan, and almost a prisoner amongst the Tartars, his followers began to despair of success, and he alone retained firmness, and never manifested a moment's dejection.

It was proposed to him to return home through Germany, or to avail himself of the ships offered by the French Ambassador to convey him to Marseilles. But, persuaded that he would finally prevail on the Sultan to declare war against the Czar, Charles rejected all these proposals for a peaceable return to his dominions.

His party obtained a temporary ascendency in the Seraglio, notwithstanding the intrigue his rival's gold had fermented. The Sultan resolved to declare war against Russia, and ordered the Grand Vizier to raise an army of 200,000 men. The Khan of the Crimea furnished 40,000 of the number; and this army had orders to assemble at Bender for Charles's inspection. In consequence, however, of fresh intrigues on the part of the Vizier, the place of rendezvous was altered to Adrianople, and the minister, jealous lest Charles should be in command, marched in haste towards the Danube and Bessarabia.

The Czar's forces were likely, so far as appearances went, to be more than a match for the Turkish army. But he was guilty of the same fault the King of Sweden had committed when opposed to him. He indulged in too much contempt for his enemy, whom he suffered to cross the river, and encamp on its opposite bank. Then, perceiving that he was himself encompassed on all sides, he became sensible of his error. The Russian army was completely blockaded in its camp; it was almost destitute of provisions, and suffered severely from thirst, as the Turks had planted batteries on the left bank of the Pruth, which swept the river, and made it almost certain death for the Russians to approach the water.

The Vizier prudently abstained from attacking them, and all the efforts which the Russians made, in two days of severe fighting, to force the Turkish lines were completely futile.

In this extremity the Czar and his army must either have perished with famine and thirst or have surrendered at discretion, if the Empress Catherine, who had accompanied her consort to the camp,

had not persuaded him to solicit peace. Collecting her jewels and all the most valuable effects she possessed, she sent them, by the Chancellor Schaffroff, to the quarters of the Grand Vizier, with a letter from the General Scheremitoff, in the name of the Czar, asking for peace. The Kiaya of the Grand Vizier had great influence with Mehemet, and to him Catherine's envoy addressed himself. The presents were accepted, and the Vizier agreed to treat, and considered that he was consulting his master's interests by concluding an advantageous treaty. It was drawn up on the 21st of July, 1711. It required that Russia should restore Azov, burn their fleet, demolish the fortifications at Kaminiec; that the castle on the river Taman should be destroyed and never rebuilt, and that all military and other stores should be given up to the Porte; and, further, that the Czar should withdraw all his troops from Poland, and cease to interfere with the affairs of that country.

The King of Sweden was overlooked in the treaty; a supplementary article merely binding the Czar not to prevent the return of that prince to his dominions.

On these conditions the Russian monarch was granted liberty to retire with the honours of war, and he lost no time in availing himself of the privilege.

At this juncture the King of Sweden arrived on the scene with his small force from Bender, burning with impatience to attack his enemy. He was informed that he was too late, and that a treaty had been signed.

Enraged to the highest degree by seeing the Russians marching away in good order, the unfortunate Prince proceeded to the tent of the Grand Vizier, overwhelmed him with reproaches and abuse, and, remounting his horse, returned to Bender in absolute despair. He found his camp inundated by the overflow of the river Dniester, and, as if from a secret presentiment of what was to happen, he ordered his attendants to construct a spacious fort on an eminence, capable of sustaining an assault. The Grand Vizier, on hearing of this, sent orders to him to quit the Ottoman dominions. Charles refused. His supplies of provisions were thereupon withheld, but without effect on the intractable prince. At length the Divan offered to furnish him with a force of 7,000 or 8,000 men as an escort, but, apprehensive of being delivered up to King Augustus, he declined the offer. He then required payment of his debts. This demand was agreed to, but he still refused to leave; and, although a captive of the Sultan, was not afraid to bid him open defiance.

His supplies of provisions were again cut off and his guard of Janissaries withdrawn. The greater part of his troops had already forsaken him, and he was left with only the officers of his household and about 300 Swedes, who were devotedly attached to him. With this small band he calculated upon resisting a force of 25,000 Tartars and Turks, who surrounded his little camp.

Charles, whom it seemed nothing could surprise, entrenched himself in his little fortress and prepared to sustain a siege. In vain did his officers endeavour to combat his obstinacy.

The Turks advanced with ten pieces of artillery and two mortars, shouting "Allah! Allah!" but without mingling any abuse whatever with their vociferations against the King, whom they merely termed *demyr bach*—"lion head." The Janissaries had very little difficulty in storming the entrenchments, and as not more than twenty of the Swedes drew their swords, the three hundred men were speedily surrounded and made prisoners without resistance.

The King alone defended himself, he wounded all who approached his person, and at length shut himself up in an apartment which he had cleared of the enemy. From this place he committed great carnage, firing through various apertures upon his enemies. This went on for some time, when, at length, it was reluctantly determined to set fire to the building. The undaunted Charles rushed through the flames, and was forcing his way towards the chancery building, which stood near, when he fell amidst the ruins and threw his sword into the air, rather than that he might be called upon to surrender it. The Janissaries immediately secured him and carried him off with great care and respect, amidst shouts of victory. This event, one of the most extraordinary recorded in history, occurred on the 12th of February, 1713.

The Pasha of Bender awaited the issue of the combat, gravely seated in his tent. He received the King with profound respect, and congratulated him on being alive and unhurt.

The prisoners were chained together in pairs, and Charles XII., who had given laws to so many States, who had acted as arbitrator of the North, and had been the terror of Europe, was disarmed and carried a prisoner to Adrianople, and thence to a small town of Demotica.

At the very time Charles was on his way from Bender to Adrianople, Stanislas, the King of Poland, on being discovered on Turkish territory, was conducted a prisoner to the city which the King of Sweden had just left. Stanislas was indebted to Charles

for his crown, and, being unable to retain it, had consented to abdicate, for the purpose of preserving the dominions of his benefactor. On this occasion, the captive monarch observed: "If my friend is resolved not to be King, I shall very soon make another."

Stanislas obtained permission to visit Charles, and represent to him the critical state of his affairs, and to beseech him not to sacrifice the interests of Sweden to that of an unfortunate friend. Accordingly, having privately quitted the Swedish army, which he commanded in Pomerania, he succeeded, after numberless dangers, in reaching the Turkish frontier, where he was recognised and made prisoner, and sent under escort to the same city in which Charles had so signalised himself by his extraordinary exploits.

The soldiers admired Charles, but the Divan was incensed at his conduct, and threatened to exile him, as well as Stanislas, to one of the islands of the Archipelago. Some time after, however, the latter was allowed to depart, but without having had an opportunity of seeing the King.

Charles continued to be strictly watched at Demotica, where he kept his bed for some ten months, under pretext of illness, to avoid complying with the invitation of the Grand Vizier, who had sent for him.

At length, having received intelligence of the desolation of all his provinces outside Sweden, where a report of his death had been circulated, he suddenly quitted his bed and took such violent exercise that he fell ill in reality. On his recovery, somewhat later, he became very anxious and restless, and eventually intimated to the Grand Vizier his wish to leave the country. The Sultan, on being informed of it, placed no obstacle in his way, and was really very glad to get rid of so troublesome a guest. To hasten his departure, he sent him a rich tent, arms, Arabian horses, sixty waggons laden with stores and provisions, and three hundred horses for his attendants. The Conqueror of the North, thus equipped and escorted by a body of Turkish cavalry, who had orders to accompany him to the frontier, set out on the 1st of October, 1714, on his departure from the Ottoman Empire.

The peace enjoyed now for some time by Turkey was disturbed by a quarrel in which the Empire was involved with the Republic of Venice, on account of the Morea. The Divan made great preparations for reconquering that peninsula, and, at the same time, to cover the frontier of Transylvania, Hungary and Poland. The

Venetians were lulled into fatal security, and, before they had raised the force necessary for withstanding their powerful foe, the Morea was again lost and under the yoke of the Porte. Austria interfered, and, her mediation being rejected, declared war against the Turk.

Damad Ali, the Grand Vizier, took command in person of the forces destined to fight against the Austrians. Their first encounter took place near Carlowitz, and the Turkish arms were unsuccessful. On the following day (August 25th, 1716), the Austrian commander-in-chief, Prince Eugene, marshalled his forces for a regular battle, which Damad Ali had no wish to avoid.

At an early hour in the morning, the contest commenced. The Grand Vizier, during the beginning of the action, had taken up his station near the Sacred Standard of the Prophet, which was displayed in front of his tent. The Austrian forces had the best of the fight, and drove the Turks in great confusion before them.

Damad Ali at length put himself at the head of a small reserve, and strove to check the panic and rout. He galloped into the thick of the fight, but a bullet pierced his forehead while in mid-career, and he fell mortally wounded. As soon as their flight and the death of the Grand Vizier were known, the Janissaries, who had hitherto fought valiantly, gave way and retreated with the Sacred Standard towards Belgrade.

A short while after, the Turkish forces rallied and made an attempt to relieve the important city of Temeswar, the last stronghold of Islam in Hungary. The siege was begun some three weeks after the great victory at Peterwaradin. The Austrians were again successful, and Temeswar capitulated on the 28th of November, 1716. In spite of all these reverses, the Porte continued the war. The Austrians next laid siege to Belgrade, and, notwithstanding the most vigorous resistance, the city (on the morning of the 16th of August), with all its camp, artillery and military stores, was captured; over 10,000 Turkish troops being supposed to have lost their lives in this desperate fight.

After these reverses, the Sultan became convinced of the necessity of the peace which he ought never to have broken. The proferred mediation of England and Holland was gladly accepted, and resulted in negotiations being opened at a small town in Servia called Passarowitz. After a lengthened discussion, the articles were signed on the basis of "Uti Possidetis;" that is to say, each party retained what it possessed at the moment of signing the treaty (June 21st, 1718).

This peace lasted some years, when trouble breaking out in Persia excited the ambition both of the Turks and Russians; the latter threatening an invasion of the country, which the Grand Seignor made preparation to either oppose or profit by.

France, at this moment, offered her mediation, and it was accepted. For a time the storm was averted. A treaty was agreed to, fixing the limits of Turkey and Russia, not at all to the advantage of Persia. Soon after this, the death of the Czar, Peter the Great, left an open field to the Turks, who were not long in renewing their hostile intentions against Persia, then distracted by internal commotions. A revolt occurring just now at Cairo and Smyrna, compelled the Divan to temporarily accommodate matters with Persia by means of a peace, which was, nevertheless, highly advantageous to the Turks, since they retained the possession of a great part of that extensive kingdom, and the acknowledged supremacy over almost all the rest of it. But this glorious prosperity was soon eclipsed by events which none of the Powers that occupied the great theatre of the world could either have feared or expected.

Nadir Gagatir—afterwards so celebrated by the name of Thamas Kouli-Khan—son of a shepherd, sold off his father's flocks, and expended the money thus obtained in collecting and organising a band of robbers. They opened their career by plundering caravans, in which they were very successful during some seven years. By that time his band of followers amounted to some five thousand desperadoes. Conscious of his strength, he resolved to engage in future in a more glorious warfare, and, therefore, offered himself and his little army to his sovereign, the Shah Tahmasp, who was just then closely pressed by the Afghan forces, and who gladly accepted an offer for which he was doomed later to pay dearly. While Nadir was engaged in reducing Khorassan, the Shah was apprised that the Ottomans were threatening war against his dominions, and with his small army marched against the Turks. He was defeated in a battle fought near Erivan. A disgraceful peace was signed on the battle-field, but instead of being ratified by the ambitious Nadir, it excited his indignation, and war was again resolved upon.

The Persians demanded the provinces of which the Porte had possessed itself, and were, after repeated struggles, successful in recovering them. The report of their victory reaching Constantinople caused intense excitement in the city. The troops were disbanded, or dispersed. The Sultan and his ministers had made themselves

most unpopular by their excessive pomp and luxury in which they indulged heedless of the people's discontent, and of the complaints of the Janissaries. Recourse, besides, was had to an expedient always very dangerous, but particularly so just at this time, that of imposing fresh taxes to defray the expenses of the war. The recent successes of the Persians had inflamed the minds of the people, and murmurs and discontent generally prevailed.

An Albanian, named Patrona Khalil, a turbulent fellow who had escaped capital punishment, and two Janissaries, who, like him, followed the trade of pedlars, became the instruments of the ruin of a powerful monarch.

These factious men began with declaiming against the proposed new taxes. On the 20th of September, 1730, at about 9 o'clock in the forenoon, the populace rose at their instigation, and the troops assembled in the *At Meidan*, and murdered their officers, who came to appease the tumult.

The Sultan, shut up in the Seraglio, ordered the rebels to lay down their arms and disperse, but to no purpose. He had no soldiers to send against them, and at length inquired the object of their assembling. Khalil demanded that the Mufti, the Grand Vizier, and others of the ministers, should be handed over to them to be put to death.

While waiting the Sultan's reply to these demands, the rioters were busy plundering the residences of these officials; and as the Sultan's reply was long in reaching them, they proceeded to threaten an attack upon the Seraglio itself. Achmet was, eventually, in view of these menaces, obliged to deliver to the rebels the ministers demanded, with the exception of the Mufti, who, however, was at once sent into exile.

The audacity and insolence of the insurgents was, of course, swollen by their success, and, not content with the concessions made them and the death of the ministers, they now openly demanded, on the 2nd of October, 1730, the deposition of the Sultan.

Achmet, forsaken by all his supporters, and convinced of his inability to struggle with ill fortune, went to Mahmoud's apartments, in which he had for years been a prisoner. Giving his hand to the prince, he said: "The wheel has now turned both for you and me;" and, conducting him to the Hall of the Divan, added: "I give up to you the Empire which my brother Mustapha resigned to me at a similar crisis. Remember that Mahomet IV., and that your father Mustapha and myself were hurled from the throne which you are

mounting, not in consequence of our faults, but because we placed too much confidence in our ministers. See everything with your own eyes; and beware of that sloth which proved our ruin. Be severe, but just. I recommend to you my children and myself."

After this exhortation, he made homage to him as Padishah of the Empire. He afterwards retired to the apartment whence he had conducted his nephew, and where he was destined to remain until his death, which occurred a few years later.

The reign of Achmet lasted for twenty-seven years, and though marked with such disasters to the Empire through the wars with Austria, was, on the whole, neither inglorious nor unprosperous. The recovery of Azov and the Morea, and the conquests in Persia, more than compensated for the territory given up to Austria at the peace of Passarowitz.

Achmet was a liberal patron of literature and art. It was during his reign that the first printing press was set up in the capital; and the finances of the Empire were in a better condition than they had been for some years before his reign.



MAHMOUD I. (1730-1754.)

To face Chapter XXVI.

CHAPTER XXVI

MAHMOUD I.—Twenty-fourth Emperor or Sultan

A.D. 1730-1754.

OTHMAN III.—Twenty-fifth Emperor or Sultan

A.D. 1754-1757.

Mahmoud ascends the throne—His interview with Patrona Khalil—His demands complied with—Punishment of the rebellious Janissaries—The Grand Vizier's attempt to restore order in the capital—Peace with Persia—Russia and Austria make war on Turkey—General peace—Great discontent in the capital—Punishment of the ministers—Order restored in the city—Death of Mahmoud—Succeeded by his brother, Othman, who had a short and uneventful reign—Death of Othman.

Sultan Mahmoud, soon after his accession, desired to make the acquaintance of the man who had been instrumental in raising him to the throne. Patrona Khalil accordingly appeared before him, in the dress of a Janissary and bare legged, just as he was before the revolution. His look and appearance bespoke both a bold and ferocious spirit. The Sultan asked him to name his reward, but Patrona required no concession then, other than the abolition of the taxes recently imposed, the imposition of which had been the main cause of the revolution. The Sultan immediately granted his request, and ordered presents to be distributed amongst the troops, who, nevertheless, refused to lay down their arms, and behaved just as they pleased. This state of affairs lasted for some weeks. Their chief, Khalil, defied the Ministers, and rode with the new Sultan to the Mosque of Eyoub where the ceremony of girding him with the sword of Othman was performed.

The insolence of these rebels very soon became insupportable, and eventually led to their downfall. The Divan secretly agreed to dispose of the principal ringleaders, and so free the government from its ignominious servitude. On the 25th of October they were separately summoned to the Seraglio and put to death in the presence of the Sultan. These executions, when they became known, instead of exciting the slightest sedition, gave the greatest joy to the inhabitants of the capital. An end was thus happily put to the rebellion, which had lasted over two months.

It was still, however, a difficult task for the Grand Vizier to keep order and practise economy in the Empire. He found the spirit of rebellion not completely extinguished, the sparks of the smothered fire continuously burst into flame. The high price of bread and of other necessaries of life created much dissatisfaction with the government amongst the people. The Persian army, under their famous leader, Thamas Kouli-Khan, had gained very considerable advantages, having defeated the Turks in several engagements, so that the Divan was only too anxious to make peace with Persia.

Tauruz and all the country beyond the Araxes were restored to Persia, while Georgia was ceded to the Turkish Empire. Thamas Kouli-Khan, displeased with the treaty, deposed the Shah and banished him to Khorassan. There he soon caused him to be murdered, and proclaimed as his successor and ruler a newly-born infant, a son of the unfortunate monarch named Shah Abbas; at the same time he had himself nominated as Regent of the Empire. This important revolution took place in the month of August, 1731.

Thamas Kouli-Khan immediately renewed the war with Turkey, and threatened Bagdad. But all the governors of Asia having joined their forces with the Ottoman troops, the Persian army suffered a serious defeat, and their leader, badly wounded, was compelled to sue for peace. Before, however, the terms could be ratified, the Turkish general, proud of his apparent advantages, attacked the enemy with a small force. He was both vanquished and killed in the engagement, and his troops, disheartened at their losses, fled in the greatest disorder.

The Persian usurper seized this opportunity, drove the disorganised troops beyond Tauruz, and advanced upon Bagdad. The inhabitants of that place were thrown by these disasters into the greatest consternation. The governor, seeing the hopeless condition in which he was placed, lost no time in capitulating and concluding, as he thought, peace; but the Divan at Constantinople, on learning his situation, disavowed the treaty, and deposed him. Fresh disturbances in Europe, however, compelled the Porte to renew negotiations, and resulted in the cession of Armenia and Georgia to Persia.

About this time, Russia reduced Azov, and stormed and took possession of Oczakov after desperate fighting, in which great numbers of Turks were massacred without mercy. The Austrians took advantage of the Turkish defeats by Russia, entered Wallachia,

and laid Moldavia under contribution; but after a short and inglorious campaign, the general commanding led the remains of his army back into Hungary. The Turks recovered Nissa, and at several points penetrated into the Austrian territories. Having obtained these few advantages, they were glad to accept the mediation of France at the very time that they were investing Belgrade, and a general peace destined to ensure for many years the tranquility of the Ottoman Empire, was signed on the 22nd of September, 1739. By its terms, Austria agreed to restore to the Porte the city of Belgrade, and all the districts in Bosnia, Servia and Wallachia, which the Emperor Charles had taken from the Sultan at the peace of Passarowitz.[1]

Mahmoud, now in peaceable possession of the throne, became wholly engrossed in pleasure and enjoyment, neglecting all the duties of his high office for those of show and splendour alone kept up by oppressive measures. The people murmured at his abuses, and at the tyranny of the officers of the Seraglio. The Ulema could not even obtain justice for outrages committed on one of its members. The ministers took care that the complaints of the people should not reach the Sultan. The general discontent of the citizens quickly manifested itself. Frequent fires which lasted for upwards of twenty days and consumed many public buildings and a great portion of the city, gave occasion for riots and numberless disorders throughout its length and breadth.

At length, Mahmoud's brother-in-law, a Vizier nearly eighty years of age, obtained audience of the Sultan, and represented to him that the conflagrations which desolated the capital, were but the expression of public dissatisfaction with his abuses, and the tyranny practised by ministers in his name.

The Sultan, moved by the remonstrance of the aged Vizier, and consulting with the Mufti, who corroborated all that the Vizier said, determined to sacrifice his favourite, the Gyzlar Agha, and the other ministers and officers who had given cause for these complaints. They were promptly apprehended and publicly executed, and their

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1 The Treaty of Passarowitz was signed June, 1718, during the reign of Achmet III. By it Austria obtained the cities of Belgrade, Semendra, Rimnik, and Krasova; it thus extended Austria's influence over large portions of Wallachia and Servia. It made the river Aluta, in Wallachia, the boundary of the two Empires, assigning to Austria the whole of the country termed "Little Wallachia," six other rivers, the Danube, the Timok, the little Morava, the Dwina, the Saave, and the Unna, then formed the frontier line. So that nearly all Servia, and some valuable territories in Bosnia, were transferred from the Sultan to the House of Hapsburg.

property confiscated. This exemplary punishment restored a tranquility to the capital which lasted for the remainder of Mahmoud's reign.

The Sultan greatly regretted having no children. Those of Sultan Achmet were advanced in age, and he feared that at his death the Empire would be distracted by dissensions. He had long been afflicted with a disease which, at times, prevented him for weeks from leaving the Seraglio. After one of these unusually long seclusions the people became suspicious that the Sultan was dead, and that his decease was being concealed from them. But on Friday, the 13th of December, 1754, the officials of the palace prevailed on the Sultan to show himself, according to custom, at the mosque, in order to appease the populace.

Mahmoud made the effort, although very ill at the time. He attended the service at his favourite mosque, but expired on the return journey, on his horse, between the two gates of the Seraglio.

This sad event, on becoming known, caused general sorrow throughout the Empire.

Mahmoud was of a mild disposition, and one calculated to make his subjects happy. He was temperate and humane in all his dealings—qualities in a ruler closely concerning the peace of society, and the only pledges of personal security under a despotic government. His foibles and shortcomings were therefore forgotten, and his memory was cherished.

He died in his fifty-eighth year, after a reign of nearly twenty-five years.

OTHMAN III.

OTHMAN was proclaimed Sultan in December, 1754, upon the death of the late ruler becoming known to the Divan. This prince determined to maintain the pacific policy of the Empire which had been in force during the latter years of his predecessor's reign. Europe had been in a very unsettled state since the death of the Emperor Charles VI. The Ottoman Empire, however, had declined to be a party to the dismemberment of the Austrian Empire, the limitations of which had been agreed upon by the rulers of Prussia, Bavaria, Saxony, France, Spain and Sardinia. This war of spoliation (known as the War of the Austrian Succession), was terminated by the peace of Aix-la-Chapelle. With equal justice and prudence, Othman took care, by advice of the Divan, not to



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become involved in other great European quarrels following upon that of the Austrian Succession in 1756, and which, from the period of its duration, is known in history as the Seven Years' War. This system of moderation and of non-interference in European affairs secured peace for the Ottoman Empire during a short reign barren of any important event in history.

The only occurrence of sufficient importance to excite sensation in the Empire was the destruction of a caravan of pilgrims, numbering some thousands, returning from Mecca in 1755, by the Arabs of the desert. The sad intelligence did not, however, reach the capital till after the death of the Sultan in 1757. The long interval was not productive of the consequences that might otherwise have been expected.

CHAPTER XXVII

MUSTAPHA III.—Twenty-sixth Emperor or Sultan

A.D. 1757-1774.

Mustapha III. ascends the throne under favourable circumstances—In the ninth year of his reign trouble begins—Russia attacks Poland—Turkish remonstrances—War with Russia—Sanguinary encounter between Russian and Turkish fleets in the Archipelago—The town of Tchesme, with its forts, batteries and stores captured—Russian successes on the Danube—Loss of the Crimea—Turkish troops sent to Egypt—Ali Bey captured—Death of the Sultan.

The eldest of the children of Sultan Achmet III., who had survived many years of captivity, succeeded Othman as Mustapha III. He was a prince of considerable industry and talent. He was fond of study and application; austere, just, and religious. On ascending the throne, he showed that he was most anxious to promote the interests of the Empire.

He seemed, at first, to give it a new existence. The people, dismayed by the reign of the late Sultans, who had died without issue, hoped to see in him the House of Othman flourish once more. He commenced his reign by reforming abuses in many of the departments of government, which had crept in since the death of his father. He revived the sumptuary laws, hitherto always enacted in vain against the luxury of the Greeks and Armenians; he suppressed and abolished useless appointments in his household; and retrenched all extravagance, including the excessive expenditure of the Seraglio. The people, on hearing of this reformation, readily believed that the Empire was about to assume new energy, and enter upon a new era in its history.

The first years, therefore, of Mustapha's reign were most satisfactory, under the able administration of the Grand Vizier, Raghib Mehemet Pasha, an intelligent and enlightened minister, who enjoyed, and deserved the confidence of his master, who gave him one of his sisters in marriage. The Turks were at peace with their neighbours when, in 1763, the death of Augustus III., King of Poland, changed the aspect of affairs in that part of Europe. Russia interfered with the Poles in their election of a new king. The Porte



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remonstrated at the interference, and complained of the large assemblage of Russian troops on their frontier, but without avail. Turkey continued to receive proofs of Russian hostility in various parts of her dominions. There had been revolts in Georgia and Montenegro, and troubles in the Crimea; all of which were intensified, if not created, by Russian agency. Indignation was very great in the capital, and at a special meeting of the Divan, on the 4th of October, 1768, it was resolved to declare war against Russia.

The Turks had, however, selected a most inopportune moment for the commencement of hostilities. They were altogether unprepared, and found it impossible to bring troops from Asia together during the winter. The opening of the campaign on the Dniester and Danube was thus delayed until the spring of 1769; a delay which enabled Russia to make ample preparations for assailing Turkey on almost every point of her northern frontier, both in Europe and Asia. Neither were the Turkish fortresses in a state of efficiency when war was declared. The government had, however, endeavoured to make good their defects during the winter, but spring found them still all in an unsatisfactory state.

The Courts of Berlin and Vienna, having offered to mediate between the two belligerents, but without avail, took the opportunity of sending an army corps into Poland, upon the pretext of restoring tranquility to that kingdom; but they found it rent by civil war, and covered with ashes and blood; a sovereign without power, and a country entirely at their mercy. The Austrian and Prussian troops, consequently, took possession of such provinces and cities as lay conveniently adjacent to the dominions of their respective sovereigns. The Poles solicited, but to no purpose, the aid and interference of the other European powers, France, Spain and England; but they, having but recently concluded an expensive war, felt but little interested in the preservation of the balance of power. Holland declined to assist, being busily engaged at that time in the extension of her commerce.

The Poles fought desperately in the interior of their country on behalf of its expiring liberty, while Austria, Russia and Prussia jointly supported the pretensions they had set up, and the provinces claimed by those powers were at length subjected to a yoke which they could not escape.

Stanislas Augustus at length, without allies, troops or money, was compelled to consent to and ratify the dismemberment of

his kingdom, which had only for a short time been under his sovereignty.

It was to the interest of the Ottoman Court to prevent the partition of Poland, and to protect that country against the ambitious designs of Russia; but it was too late in taking measures to prevent the catastrophe, the consequences of which were destined to prove later so disastrous to the repose of Europe.

At the close of 1768, the Empress Catherine and her generals had, with characteristic energy, made great preparations for war. The result was that a formidable army, some 100,000 strong, was quite ready, by the spring, to take the field. These forces were divided into three divisions. The first, commanded by Prince Gallitzin, was directed to lay siege to the city of Khoczin, and, after capturing it, was then to occupy Moldavia, and so prevent the Turkish forces from joining their confederates. The second division, under the command of General Count Romanoff, was detailed to protect the Ukraine from the incursion of the Tartars, while a detachment from it was to form a corps of observation on the frontier of the Crimea. The third division was directed to march to the provinces bordering upon the Caucasus, and to encourage insurrection among the petty princes tributary to the Ottoman Empire, from Georgia to Trebizond.

The Court of Russia availed itself, also, of the aversion excited by religious opinions against the Turks, to raise an insurrection of the Greek Christians in Albania, the Morea, and Greece.

Russia, in order to encourage this rising, had equipped a fleet of some twenty vessels to proceed into the Archipelago, with troops, money, and military stores, for the purpose of arming the Greeks; while a flotilla sailed down the Don into the Black Sea, in order to intercept, in that quarter, all communication with the Porte between Asia and the Crimea.

The Turks, unused for upwards of thirty years to warfare, found themselves altogether unable to oppose so formidable an enemy. They, however, despatched a few vessels and troops to the points threatened, but there was neither discipline, harmony, nor foresight in any of their movements.

The Turkish army, commanded by the Grand Vizier, Emin Mohammed, who had no qualification whatever for his position, having traversed Moldavia with the view of entering Poland, after several marches and counter-marches, without seemingly any definite object, commenced a series of operations and skirmishes in the vicinity of Khoczin, in which the Turkish forces were beaten

by Prince Gallitzin's army. The city of Khoczin fell into the hands of Russia, and its capture made them masters of Moldavia and part of Wallachia; the conquest of which was completed by Count Romanoff during the winter of 1769.

The campaign of 1770 began in the South. The Russian fleet, commanded by Count Alex Orloff, proceeded to the coast of the Morea, where the Greeks impatiently awaited their arrival, and the promised aid by which they were to gain their liberty and shake off the Ottoman yoke. The force of 800 Russian troops which Orloff landed were, however, utterly insufficient to ensure success. After several unsuccessful attempts, the Turks repelled all these assaults and utterly defeated the insurgents, whom they massacred without mercy in their flight. The only effect of this ill-concerted diversion was the exposure of the people of the Morea to the sanguinary vengeance of the Turks for many years afterwards.

The Russian fleet, after these defeats, sailed away into the Archipelago, and there met that of the Turks, within view of Scio. An action was fought, in which the Turks were defeated. During the action the two admirals attacked each other with determined fury, and fought yard-arm to yard-arm, until one of the vessels having caught fire, the flames were communicated to the other, and both vessels blew up together. In this explosion over 600 of the Russian sailors perished. The Turkish admiral remained on deck to the last, and, though severely injured, escaped with life and swam ashore.

The defeated Turkish fleet made sail for and reached the port of Tchesme, where they landed their guns and formed batteries on shore for their protection.

Later on, the Russian fleet, discovering the Turkish ships at anchor, formed the bold project of detaching four fire-ships from their fleet, which, being driven by the wind amongst the Turkish vessels, set them on fire. The flames spread rapidly, and the whole fleet was speedily consumed to ashes.

The Russians were now masters of the Archipelago. They reduced the islands, which were defenceless, and greatly injured the Turkish commerce.

Their successes in the vicinity of the Danube were also brilliant. The Turkish army, routed and pursued by Romanoff, abandoned Kilia, Akerman and Ismail, after short sieges, and fortress after fortress fell into the hands of the Russians; but at Bender, in Bessarabia, the Tartar population resisted desperately. The siege

lasted two months, and when the final assault was made (27th of September, 1770), although the Russians, favoured by a dark night and the laxity of Turkish discipline, succeeded in surprising the garrison and escalading the walls, the conflict in the streets was maintained with equal fury on both sides during the whole of the following day. More than half the population is said to have perished before the Russians captured the city.

The discomfiture of the Ottoman army and navy in the Archipelago and on the Danube spread consternation throughout the Empire, and caused many of the remote provinces to take advantage of the moment to try to gain their independence.

Ali Bey, one of the chief members of the government of Egypt, perceiving the helplessness of the Turks, made himself master of that country, and then, encouraged by his success, carried the war into Syria, where he was joined by the Governor of St. Jean d'Acre. He captured many of the principal cities, and imposed a considerable ransom on the city of Aleppo.

In the succeeding campaigns, the Russians were indebted for their success solely to the inexperience of the Turkish generals and to the despondency of the government. In 1772 the two Courts accepted the mediation of the Emperor of Germany and the King of Prussia, and agreed to an armistice. A congress assembled in Wallachia, but was soon broken up, because the Russians insisted on the independence of the Crimea and freedom of navigation in the Black Sea.

The armistice was, nevertheless, prolonged, and the commissioners of the Porte repaired to Bucharest, where the conference was renewed, but with no better success. The Porte, in the meanwhile, abated none of its preparations for war.

In 1773 Turkey despatched a fleet to the Black Sea, and reinforced its army on the Danube. Several skirmishes took place, with success to the Turkish arms. The Russians made an attempt to capture Silistria, but were completely defeated.

Turkish troops were sent to Egypt, and attacked Ali Bey, with his forces, near Cairo, defeated him, and so restored peace to that province.

Sultan Mustapha, whom all the reverses his army had sustained had not disheartened, finding his health daily declining, sent for his brother, Abdul Hamid, the last surviving of Achmet's sons, and laid before him the state of the Empire over which he would soon be called upon to rule, as the Sultan intended to resign. He

made his brother acquainted with the plans proposed for future government and for either continuing the war with Russia or securing an honourable peace. He did not live long after this conference. This prince was one of the best that had ever swayed the Turks. He died on the 21st of January, 1774, after a reign of sixteen years and five months.

CHAPTER XXVIII

ABDUL HAMID I.—Twenty-seventh Emperor or Sultan

A.D. 1774-1789.

Abdul Hamid commences his reign after forty-four years of captivity—Troubles in the Asiatic provinces—Treaty of Kainardji signed—Russia in possession of the Crimea—Troubles in Egypt—War with Russia—Hostilities in the Black Sea—Austria assists Russia—Disasters sustained by the Turks—Death of Abdul Hamid.

This prince, born in 1725, succeeded his brother, Mustapha, in January, 1774. He had lived forty-four years in captivity, having been shut up in the Seraglio at the age of six, and now at the age of fifty was called from the dreary monotony of a royal prison to the cares and responsibilities of a throne which, to all appearances, seemed in favourable circumstance.

He made but few alterations in his ministers, confirming the principal ones in the posts they had occupied under his brother.

Although most anxious for peace, he issued orders for making all necessary preparations for war. The navy was augmented with ships purchased abroad, and thus strengthened the armament destined for service under the Capitan-Pasha in the Archipelago and Black Sea.

In the April following his accession, he found it necessary to order his army to act on the offensive. They assembled on the banks of the Danube with the intention of driving the Russians from Hirsova, but in the action which was fought were completely defeated, and with great loss. In the great emergency in which they found themselves, the Grand Vizier, as usual, made overtures for an armistice, eventually resulting in negotiations for peace, which was signed 21st of July, 1774, on conditions by no means advantageous to the Turkish nation. Abdul Hamid, however, profited by the opportunity to quell the disturbances which had broken out in the Asiatic provinces of the Empire, and several of the rebels were put to death.

Syria and Egypt were not the only theatres of insurrection and dissension; Bagdad and Bassora had been taken by the Persians, and the Morea, where the Russians had originally ex-



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cited commotion, was still at the mercy of a turbulent body of Greeks and Albanians, which the Turks were not until long afterwards able to disperse. Russia was, meanwhile, ready to seize the first favourable occasion for renewing the war. Elated by her successes, there seemed no limit to her demands; while the Porte, although humbled by its many disasters, had still sufficient confidence in its courage and resources not to put up with any further insults. The two Empires were again on the verge of a rupture, and preparation for war was begun, when France lent her mediation, and the peace proposals so recently agreed to were adopted as a basis of the reconciliation, which was finally settled on the 21st of June, 1779. By virtue of this treaty, Russia was left in final possession of the Crimea, with its admirable harbours and strong positions, as well as of extensive regions along the north coast of the Euxine, and in Asia the island of Taman and the important Kuban territory, where the outposts of Russian power were now planted ready for further advance against either the Turkish or Persian dominions in Upper Asia.

The Tartars of the Crimea soon revolted against Russia. Troops were despatched to quell the rebellion. The Porte at the same time sent an army corps to the Servian frontier, and erected fortresses at the entrance to the Black Sea. The Tartars, who opposed the Russian occupation, were slaughtered without mercy. In the end, a treaty was signed on the 21st of June, 1783, at Constantinople, confirming to Russia the possession of the Crimea, and the adjacent territory, and assuring to Turkey a peaceful rest for a short time.

In 1787 the Empress Catherine determined to pay a visit to the new city of Kherson, with the intention, as it was positively asserted, of there assuming the Crown of Taurida. A great number of troops had been despatched to the Crimea. The Turks took umbrage at this, and put themselves in a position of defence. The indignation of the people of the capital at these continued insults and aggressions resulted in a fresh declaration of war in August, 1787, against that country. The Sultan unfurled the Sacred Standard of the Prophet, proclaiming a holy war, and summoned all true believers to rally round the banner of their faith.

Hostilities commenced in the Black Sea. The Russians despatched troops towards Bessarabia and Moldavia. Austria was now, by a treaty, devoted entirely to the interests of Russia, and deemed it incumbent upon her to assist in the struggle.

The first object of the Turks was to recover the fortress of

Kinburn (which had been ceded to the Russians by the treaty of Kainardji), and to regain possession of this important stronghold, they posted a division of their army at Oczakov, on the coast immediately opposite Kinburn. The commander-in-chief intended to combine his troops on the land side with the fleet, which was to bombard the fortress from the sea. The Russians, before these plans could be executed, made a sudden and desperate attack on the Turkish troops, defeating them at all points. At the same time, their batteries opened fire on the fleet, and soon silenced it. Thus, at the very commencement of the war, the prestige of first success was with the Russians. The approach of winter checked the progress of hostilities during the remainder of the year (1787); and, early in the following one, the war which had broken out between Sweden and Russia afforded Turkey a certain amount of quietude.

Austria, up to this time, had not formally declared war against Turkey, through the troubled state of her dominions in the Netherlands. But, as soon as a temporary suspension of the disturbances there had been effected, the Emperor Joseph at once commenced hostile preparations against Turkey. Their first success was the conquest and annexation of not only Bosnia and Servia, but also of Moldavia and Wallachia. After this series of defeats, the Turkish army crossed the Danube and engaged the Austrians in a battle, in which they were victorious.

The Austrians were, however, soon again upon the offensive. They defeated the Turks and reduced Dubitza, in Croatia; and, before the close of the campaign, had advanced into the heart of Bosnia and besieged and taken the town of Novi.

The Ottoman army gained some advantages in Transylvania, penetrated into Slavonia, had laid waste the Bannat, and threatened the invasion of Hungary. The Emperor had himself marched at the head of a large army to protect that country. He took up a position near Slatina, in the valley of the Karansebes, and there closed his military career by inflicting upon himself one of the most remarkable defeats recorded in history.[1]

The forces under his command amounted to 80,000 men. The Vizier's army was posted opposite him, at a little distance. Elated with the number of his troops and their admirable condition, the Emperor resolved to attack the Turks and to carry the war into Wallachia. The project was approved by his generals,

1 "History of the Ottoman Turks." (Creasy).

and an easy victory anticipated, at a cost of not more than three or four thousand men. On the 20th of September, all was prepared for the attack, and the generals assembled in the Emperor's tent to receive their final orders; the troops were in the highest spirits, and everything seemed to promise Austria a brilliant triumph.

Suddenly the Emperor felt nervous and disquieted. He asked the veteran, Marshal Lacy, whether he was certain of beating the enemy. The Marshal replied (as any sensible man would under the circumstances) that he expected victory, but that he could not absolutely guarantee it. This answer so discouraged the Emperor that he instantly abandoned the intention of attack, and resolved to fall back on Temeswar.

The plan of retreat was arranged, and, as an additional security, orders were given that the retrograde march should begin at midnight.

The troops had proceeded but a little distance, when Marshal Lacy discovered that the piquets of the left wing had not been withdrawn. He immediately sent orders to them to retreat, and checked the further movement of the main body until joined by those detachments.

The word of command to halt was passed, and repeated loudly throughout the ranks; but in the darkness and confusion some of the Austrian troops thought what they heard was the Turkish war-cry of "Allah," and that the enemy was upon them. A panic seized them, and spread rapidly. The drivers of the ammunition waggons urged their horses to full speed with the hope of escaping. The infantry, thinking the noise thus made caused by the charge of the Turkish cavalry, gathered together in small bodies, and opened a musketry fire in all directions. At daylight they discovered their fatal error, and the havoc then ceased, but not before 10,000 Austrians had fallen by the weapons of their own comrades. Order was then restored, and the army continued its retreat to Temeswar. But the Turks, whose courage rose in proportion as that of their adversaries fell, captured part of the Austrian baggage and artillery. Before the termination of the campaign, in November, by an armistice, 20,000 more of the Emperor Joseph's best soldiers perished by sickness, the consequence of his prolonged occupation of an unhealthy tract of country. Altogether, Austria lost in the military operations of this year, 30,000 men killed and wounded, the greater part of whom fell at Karansebes, or in desultory skirmishes, and 40,000 more who were swept away by pestilence.

The war in the Black Sea was still going on, with but little success for Russia. The Ottoman navy, under the command of Haasan Pasha, was successful in several encounters with the enemy. Oczakov, a place of great importance—the key, in fact, of the Crimea—was invested as early as August. But not until the close of the year (December, 1788) did the final assault by the Russians take place, when it was carried with great loss on both sides. The Russians, on gaining their way into the city, for three days revelled in murder and pillage. No mercy was shown to age or sex. Out of a population and garrison of fifty thousand only a few hundred (and those principally women and children) escaped from the fury of the Russians with their lives.

While the eyes of the western world were turned towards events in the Ottoman Empire pitted against the two powerful sovereigns of Russia and Austria, the rest of Europe was threatened with storms, which first broke out in the North and were destined eventually to convulse the world. Abdul Hamid, in the midst of the great crisis in his country, died in March, 1789, regretted by his subjects and leaving the throne to his nephew, Selim, son of Mustapha III.



SELIM III. (1789-1807.)

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CHAPTER XXIX

SELIM III.—Twenty-eighth Emperor or Sultan

A.D. 1789-1807.

Selim III. succeeds his uncle—Russian successes—The French land an army in Egypt—War between Turkey and France—Alliance with Russia and England—Defence of Acre—French evacuate Egypt—General peace—Selim's reform—The new army and navy administration—The Janissaries in revolt over the new regulations—Selim deposed by the Janissaries.

Selim was twenty-six years old when he succeeded his uncle, Abdul Hamid, on the 7th of April, 1789. Born early in the year 1763, this prince had passed the first sixteen years of his life at Court, while during the reign of his uncle he had been, although confined within the precincts of the Seraglio, treated with far greater kindness and consideration than princes in his position were usually permitted to enjoy; so that when he ascended the throne he was hailed by the nation as their deliverer, governed as they had been for a long series of years by princes who had been all their lives immured in prison until they were summoned to wield the sceptre. They flattered themselves that the education and political instruction their new sovereign had acquired under able teachers would have a favourable influence upon the government of the Empire.

The young Sultan, soon after his accession, showed that he possessed considerable ability and all the qualities of a ruler. The country hoped that under his reign an auspicious turn would be given to the long-declining fortunes of the Empire. Although anxious for peace, he found, at the very commencement of his reign, a war still raging between his Empire and those of Austria and Russia, resulting in terrible calamities and constant defeats. The combined forces, under General Suwarrow and the Prince of Coburg, gained a great victory over the Turks. The fortresses of Bender and Ismail were taken. All Moldavia fell into the hands of the Russians, and the Austrians made themselves masters of Belgrade. The Ottoman forces in Bosnia and Servia experienced severe discomfiture. The excitement and alarm of the nation became extreme, and the advance of the allied army upon

Constantinople seemed imminent. It was only the insurrection and revolt, which had broken out in almost every part of his dominions, that caused the Emperor Joseph to check the progress of his forces in Turkey that he might employ them against his owu subjects. This, for a time, led to a cessation of hostilities against Turkey, which resulted at length in another treaty of peace between Austria and Turkey (August, 1791). Austria relinquished most of the conquests she had been at so much trouble, and had made such sacrifices, to achieve. But a year or more elapsed before the preliminaries of peace were agreed upon between the belligerents. A conference was opened at Jassy, which ended on the 9th of January, 1792, in a peace between the two nations.

By the treaty the dominions of Russia were extended as far as the Dniester, that river being made the boundary line dividing the two Empires. Privileges were, at the same time, obtained for Moldavia and Wallachia hostile to the interests of the Porte.

The nation relieved from the immediate pressure of war by the peace of Jassy, the Sultan earnestly applied himself to the difficult and dangerous task of internal reform, but without much result, for on the 1st of July, 1798, tidings reached the capital that a French army, 30,000 strong, under the most celebrated general of the Republic, had suddenly landed in Egypt and taken the city of Alexandria by storm. This act left the Sultan no alternative but to declare war against France. And Egypt, a country so fertile in important conjunctures, became once again a theatre of glory for the French. We learn from Napoleon's own memoirs the ambitious designs which led him to hope to conquer and retain it for France. Aided by his splendid fleet of warships and the grand army, everything at first seemed possible. Who can forget the celebrated battles of the Pyramids, El Arysh, Mount Tabor and Heliopolis? These successes seemed to ensure the realisation of the dazzling visions which had led Napoleon to cross the Mediterranean. But, on this 1st of August, 1798, the English fleet, under the command of Rear-Admiral Nelson, destroyed the French fleet in the Battle of the Nile. This was a serious check to Napoleon's dreams of conquest. An alliance was now concluded between Turkey, England and Russia, and war was declared by the three powers against France. An Ottoman army and fleet were forthwith ordered to assemble at Rhodes, and another army was collected in Syria. In the meanwhile the French army had been successful in all their battles.

Napoleon now advanced upon Acre, the only place that could prevent him from effecting the complete conquest of Syria. The siege began on the 20th of March, 1799, and was maintained with the greatest vigour and determination on both sides until the 20th of May, when, after repeated assaults, in which the French were repulsed with heavy loss, Napoleon at length reluctantly abandoned it. His retreat was conducted with great skill and ability, and by the 25th of July he had collected his forces off the peninsula of Aboukir, where the Turkish army, under Mustapha Pasha, had landed some days previously, and had attacked and carried the redoubts which the French had constructed near the village. There they had since remained on the defensive, expecting the attack of the French army. The action that ensued was well contested, and resulted in favour of the French. After this victory, which, for a few months, restored to the French undisputed possession of Egypt, Napoleon departed from the scenes of his success, and left General Kleber in command of the French forces in Egypt. In the following year a large Turkish army, commanded by the Grand Vizier, entered Egypt with the intention of driving the French out of it, but, in the battle of Heliopolis, they were completely routed; and it was not until the English expedition, under Generals Sir R. Abercrombie and Hutchinson, that Egypt was wrested from the French.

To these disasters abroad were added general discontent at home of the Ulema, the Janissaries and the people. The Sultan, deeply affected by the calamities of the Empire, hoped to find a remedy by the introduction into the civil and military departments of a new system, partly borrowed from those of the European States.

This system, to which the appellation was given of *Nizam-djimid* (meaning new order and new regulations), consisted in the adoption of the modern military tactics, in a reform of the Tymars, and in the creation of fresh imposts, which were intended to ensure the training and payment of the troops upon the European plan. A new class of officers was appointed to favour the execution of these schemes. A minister of finance was created to collect the new tax; an official governed by more modern ideas was appointed to the administration of the navy; and, lastly, a new corps of regular troops, armed and drilled on the European system, was mobilised.

Whoever possesses the slightest knowledge of the character of the Turks, especially at the close of the last century, can easily

conceive with what feelings these innovations were viewed by all pious Mussulmans. To resemble the Christians ever so little was, in their opinion, an infringement of all laws, human and divine, and a debasement of the dignity of true believers.

Time and prudence might, perhaps, have surmounted the obstacles to the proposed system of reform; but Selim imagined that vigour in its execution would accomplish his object, and learned only too late how mistaken he was.

The Janissaries were exasperated by the institution of a new class of troops, and swore to annihilate them, or to hurl from the throne the sovereign by whom they were created. For some time these turbulent soldiers confined their discontent to threats and conflagrations in the city; but at length they broke out into open revolt, which the Sultan only appeased by fair promises, and by desisting from any further enrolments in the new corps. There seemed very little prospect of a lengthened peace. The authority of the Sultan was scarcely recognised even in name in many of the best provinces of which he styled himself the ruler; and almost the whole of the Empire was in that state of official insubordination and local tyranny, in which the feebleness of the sovereign is commensurate with the misery of the people. In Egypt the Mamelukes regarded the Sublime Porte with scorn; in Syria the Druses were practically independent; Montenegro and the dwellers in Herzegovina were so too. The Governor of Widdin had for years defied the whole power of the Sultan, and invaded the adjacent provinces as an independent ruler. These are but a few instances of local rebellion.

The Wahabites[1] had, some years previously, made themselves masters of Arabia, excepting the two cities of Mecca and Medina; and now, seeing the weakness of the Sultan, renewed their attack, and, in 1802, were successful in capturing the Holy Cities, so that, practically, all Arabia was in their possession. The loss of the

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1 Wahab, the leader of this sect, may be looked upon as a modern Luther. His pilgrimage to Mecca had opened his eyes to the abuses and degeneracy of that Mohammedan Rome, which was anything in practice but a holy city. Some 150 years ago (1733) he accordingly attempted to return to the primitive simplicity of the founder of his creed, but, persecuted and driven from place to place, he at length won over an Arab tribe, and his movements, at first purely religious, speedily became military and political. The standard of revolt against Turkey was raised. Their leader died before his successors captured the Holy Cities amidst terrible scenes of bloodshed and carnage. But their triumph was short lived; since then the Wahabites have shown no sign of united political action, though there have been frequent spasmodic outbursts of fanatic frenzy.

Holy Cities, the indignities with which the Wahabites treated the sanctuaries and relics of Mohammedanism, and the cruelties they practised upon the pilgrims, excited a profound sensation throughout the Ottoman Empire, and tended to prejudice the Turkish part of the population against their innovating Sultan, whose reign was marked by such visitations.

War was again declared by Russia in 1806. The Grand Vizier took the field against the enemy, and committed the custody of the important castles of the Black Sea to a garrison of Janissaries, amongst whom was Cabatach, the ringleader of the great revolution of 1807. Mahmoud, the Reïs Effendi,[1] was placed in command, and charged with the inspection of those garrisons. The Sultan, weary with the dissension in the corps, and the general opposition to his plans of reform, decided to incorporate the new troops with those of the Janissaries. If proper measures had been taken, and, above all, if good use had been made of the opportunity, the animosities which prevailed between the two classes of troops might have been assuaged; but the chance of accomplishing this was lost. When Mahmoud communicated to the new garrison the Imperial command enjoining upon them the assumption of the uniform of the new troops, the greatest excitement prevailed amongst the Janissaries. The Reïs Effendi, on discovering the state of affairs, sought safety in flight, but was soon overtaken and put to death. Dreading the consequences of such an innovation in their corps, the Janissaries determined upon insurrection, and marched to the capital with the intention of dethroning the Sultan.

They reached the city on the 27th of May, 1807, and repaired to the *At Meidan*, where, after deliberating what should be done, they overturned their kettles—the usual signal of mutiny—and advanced towards the Seraglio, the gates of which they found closed. They demanded the head of the Bostandji Bashi.[2] With compliance unworthy of a sovereign, Selim caused the unfortunate officer to be decapitated, and, with his head, paid a worthy tribute to their ferocity. Emboldened by their success, their numbers swollen by a multitude of vagabonds, the Janissaries gave full scope to their rage. The ministers were all murdered. At the same time, the Mufti, the Caimacan, and the Ulema assembled. The head of the Ulema declared that Selim could no longer reign over the Turkish nation. The Janissaries forced their way into the Seraglio, and when Selim learned the declaration of the sacred

1 Minister for Foreign Affairs.

2 Chief Gardener.

interpreter of the Koran, he descended from the throne, and, repairing to the prison apartments, invited his cousin, Mustapha, to take the sceptre and spare his life.

It was during the few months preceding this insurrection and the deposition of the Sultan, that the British fleet, consisting of seven ships of the line and two frigates, under the command of Admiral Duckworth, forced a passage through the Dardanelles, on the 19th of February, 1807.

It seems that the British minister had required the Porte to instantly renew its alliance with Russia and England, and dismiss the French Ambassador. In case of non-compliance with this demand, the combined fleets of Russia and England would attack the capital.

The Sublime Porte declined to comply with these demands. On receiving this reply, the English minister repaired to the fleet at anchor off Tenedos.

The admiral's instructions were to proceed forthwith to Constantinople, and to insist on the surrender of the Turkish fleet or bombard the capital. The fleet, favoured by a strong southerly breeze, sailed through the formidable Straits of the Dardanelles, suffering very little loss from the fire of the forts, and meeting with a small Turkish squadron in the Sea of Marmora, attacked, captured, and destroyed it. When the fleet reached the city, there is very little doubt that if it had then been properly assailed, it would speedily have capitulated. But time was lost in negotiation, during which its defences were strengthened and its fortifications repaired. The English admiral, convinced that it would be impracticable for him to make any impression on the place, accordingly withdrew within a couple of weeks, and repassed the Dardanelles, but not on this occasion without a serious contest and severe loss. Nor was the success, at that time, of the English, any greater in Egypt. The expedition thither was undertaken almost immediately after that against Constantinople. A small force, utterly inadequate for the enterprise, was landed near Alexandria. It had no difficulty in occupying that city, but on endeavouring to reduce Rosetta, was unsuccessful, and ultimately retired from Egypt.



MUSTAPHA IV. (1807-1808.)

To face Chapter XXX.

CHAPTER XXX

MUSTAPHA IV.—Twenty-ninth Emperor or Sultan

A.D. 1807-1808.

Mustapha succeeds Selim—Commences his reign by the aid of the Janissaries—Triumph of the Janissaries—Postponement of reform—Russian intrigue—Mustapha Bairactar assumes command of the army—Attempt to restore Selim to the throne—His attack on the Sevaglio—Mustapha ordevs Selim and his brother Mahmoud to be seized and strangled—The ordev carvied out in Selim's case—Mustapha deposed and imprisoned.

Mustapha IV., whom the Janissaries and their accomplices placed on the throne on the deposition of Selim, was at the time about thirty years old. He was completely dominated by the authority of an audacious Mufti, a haughty Ulema, and dread of the insubordinate troops. At their instigation he abolished the new taxes, promised to restore the old customs, and to extend the Empire to its ancient limits.

The people echoed the oath with enthusiasm, and appeared to be transported with loyalty, but when once this ebullition had cooled, the dreadful anarchy which had so recently rent the State was made the more manifest.

The better classes could not view without trepidation the horrors of the situation, and already began to deeply regret the deposition of Selim, who, although a weak and vacillating prince, had made the welfare of his subjects the chief end and object of his life. They feared as yet to express openly their desire for the restoration of the late Sultan to the throne, but intimated loudly that a change in the government of the State was indispensably necessary.

Such was the state of the public mind in the capital within a few months of Mustapha's accession.

As soon as the revolution which had taken place became known on the banks of the Danube, a strong feeling was excited in the portion of the army stationed there. The Janissaries, under the impression that their chief officers and the Grand Vizier were partisans of the late Sultan—a prince who they thought had attempted to interfere with their privileges, and, eventually, to destroy them—endeavoured to sow seeds of discord and anarchy

amongst the rest of the troops. The Russian general, apprised of these intrigues, availed himself of the opportunity to act on the offensive, and was enabled to do so successfully. He forced the Turkish army to fall back into the interior of Bulgaria.

Notwithstanding this reverse, the disgrace of which ought to have fired all the troops in the Empire with one sentiment—that of retrieving it—the Janissaries continued to prosecute their machinations against all whom they considered partisans of Selim, and were in the end successful. The Grand Vizier, who was in command of the army, was seized upon and at once beheaded, while other officers met with a similar fate.

During the few months that Mustapha reigned, the armed multitude who had placed him on the throne were the real rulers, and the whole country was in a truly deplorable state. About this time an armistice was agreed to with the Russians, thus affording the Pasha of Rustchuck (Mustapha Bairactar) an opportunity of moving his forces from the frontier, and enabled him to march upon the capital with an army 40,000 strong. Mustapha Bairactar, who was now about to play a conspicuous part in his country, had raised himself to his present position by his distinguished valour. Born of poor parents, his early youth had been engaged in agriculture, and he was afterwards employed as a dealer in horses. In the war preceding the revolution, he distinguished himself by extraordinary bravery and natural talent. The surname, "Bairactar"—Standard-bearer—was given him on the battlefield, upon which he captured some colours from the enemy and retained them, although severely wounded and in spite of the superior number of his assailants. This brilliant feat attracted the notice of the whole army, and won the confidence of his commander and predecessor, Tersanik Oghlu, Agha of Rustchuck, whom he finally succeeded. Now—his army encamped within a few miles of the capital—he summoned to his camp many of the chief men of the Empire. After a long consultation, it was agreed that Mustapha Bairactar should carry out his design of putting an end, with his troops, to existing anarchy, and restore Selim to the throne. He alone possessed the courage and power requisite for the execution of such a project, and upon him all hopes of success were founded.

When all was ready, the army, under the Standard of the Prophet, moved on to Constantinople, and encamped beneath its walls. Mustapha's real intentions were as yet but matter of con-

jecture, for he gave out that he had merely come to pay homage to his new master.

The Sultan either was, or pretended to be, convinced of his sincerity, and proceeded with his whole Court to meet the Sacred Standard. He was received in the camp with all the honour due to Imperial Majesty; and eventually returned in safety to his palace. There he remained, little heeded or cared for for some months. Mustapha Bairactar remained in his camp, and there matured his plans for the restoration of good government and prosperity to the Empire.

Not long after this the governor of the forts on the Bosphorus, who had contributed to Mustapha's elevation, was assassinated by some unknown persons. The Agha of the Janissaries, the Mufti, and the Ulemas of his party were next deposed. So far, Mustapha Bairactar had rendered a service to the Sultan by ridding him of these ministers, in whose hands he had been a mere puppet. But, on the 28th of July, Mustapha threw off his mask and entered Constantinople at the head of an army 8,000 strong. He at once assembled the ministers in council, and, borrowing the sacred voice of religion, pronounced the deposition of Sultan Mustapha and the reinstatement of Selim III.

He proceeded to give orders for an immediate assault. The gates of the Seraglio were instantly closed. An entrance into the palace was, however, soon effected; but, brief as the delay was, it proved fatal to Selim. On hearing the demand of Bairactar, the Sultan, thinking to secure the crown for himself and to deprive Selim's partisans of all hope, ordered him and his own brother, Mahmoud to be forthwith put to death. The execution of this command was entrusted to the private treasurer, the chief equerry, and the governor of the pages. As soon as Selim saw the trio approaching, he suspected their intentions, and a desperate struggle ensued, Selim drawing his poignard to defend himself. The three executioners rushed upon him, and while one of them cut the cord of a pendulum to strangle him with, another plunged a poisoned dagger into his breast, and so killed the prince, who expired without uttering a word. While this terrible scene was being enacted, Bairactar's troops had succeeded in forcing the outer gate, and as they pressed forward to the inner one it was opened, and the corpse of Selim, wrapped in a piece of carpet, was flung in their way with a shout: "Behold the Sultan whom ye seek!" At the fearful sight Bairactar was overwhelmed with affliction. He embraced the lifeless body, covered it with kisses, and swore to be revenged.

Regaining his self-possession he rushed into the presence-chamber, where Sultan Mustapha, seated on his throne, hoped to overawe the insurgents by the assumption and display of his lawful dignity. But Bairactar, exasperated at the murder, hurled him from the throne, exclaiming that he was no longer Sultan, and must yield his place to a worthier occupant.

Thus died, at the age of forty-four, Selim, one of the best princes who had ever reigned over the Ottoman Empire; and one whose memory will never cease to be cherished by those foreigners with whom he came into personal contact. Just and humane, but without the vigour needed to sustain the sinking fortunes of the Empire, he had the mortification of being aware that its condition was desperate, and that he was without ability to remedy it. The prospects of the future always seemed to him most gloomy. For more than ten years he deplored, being unable to ameliorate, the sad state of his subjects. Superior to his contemporaries in the elevation of his sentiments, the extent of his acquirements and the correctness of his judgment, he had measured the immense distance which separated his people from Europeans in point of knowledge, which he made it his particular study to propagate amongst them. He re-established printing presses in his capital, and encouraged talent of all kinds. He combated fanaticism and prejudice with all his might, but these very efforts which have handed his name down to posterity were the principal causes of his downfall.

His person was a mirror of the noble qualities of his mind; his physiognomy being pleasing, while his eyes possessed a serenity not often seen in the Turks. His features were bold; he wore a black bushy beard, and his well-shaped shoulders distinguished him amongst the handsomest men of his Court.

Mustapha very nearly obtained the security of being the last living Ottoman prince. But the murderers of Selim, endeavouring, indeed, to carry out the Sultan's orders, sought eagerly, but in vain, for young Mahmoud, who, hidden by a faithful attendant, escaped their vigilance, and lived to reign, for over thirty years, with great success in most trying times.

Mustapha IV., who had hoped to secure the Empire by putting Selim to death, derived no other result from the act than the disgrace of its perpetration, for he was conducted from the throne that night to the prison of his victim, and, soon after, the guns of the Seraglio announced to the citizens of Constantinople that Mustapha IV. had ceased to reign.



MAHMOUD II. (1808-1839.)

To face Chapter XXXI.

CHAPTER XXXI

MAHMOUD II.—Thirtieth Emperor or Sultan

A.D. 1808-1839.

Mahmoud II. proclaimed Sultan—Mustapha Bairactar appointed Grand Vizier—He orders the death of ex-Sultan Mustapha and of all his adherents—The Janissaries in revolt—The city a scene of carnage and conflagration—Death of the Grand Vizier—Triumph of the Janissaries—The Greek War of Independence—Mahmoud destroys the Janissaries—Desperate fighting in the capital—France, England and Russia interfere on behalf of the Greeks—Battle of Navarino—War with Russia—War with Mehemet Ali—Death of Mahmoud.

On the deposition of Mustapha IV., his brother, Mahmoud, then about twenty-three years of age, was proclaimed Sultan, amid great rejoicings (July 28th, 1808). The following month he repaired to the Great Mosque, for the ceremony of investiture. Immediately after a *hatti-sheriff* appeared, conferring on Mustapha Bairactar the dignity of Grand Vizier of the Empire, with which the wishes of the citizens had already invested him.

We now enter upon the modern era of Turkish history. The young Sultan, from an early age, had been of a studious disposition, and while living in the Seraglio had employed his time in the study of Turkish and Persian literature. During the year before his accession he derived much benefit from the society, into which he was thrown, of the deposed Sultan, Selim III., who imbued him with his own principles of reform, and gave him a strong bias against the Janissaries, whom he regarded as the opponents of all improvements in government and as a constant source of trouble to the Empire.

The Sultan was fortunate in securing the services of Mustapha Bairactar as his Grand Vizier. On assuming office, he, for a time, acted with vigour and success. Of the party that had dethroned Selim and of all the adherents of Mustapha he rid himself by death or exile. In order to destroy the power of the Janissaries, he inaugurated a new force, which was to be armed and drilled on the European system, and to be called "Seymens" (the title of an ancient corps in the Ottoman service).

If the better class, the great majority of the nation, applauded the appointment of Mustapha Bairactar as Grand Vizier, the Janissaries were unable to behold without dismay their inveterate enemy raised to nominally the second, but practically the first, place in the Empire. This diversity of feeling gave rise to two parties, that of the Grand Vizier and that of the Janissaries—less numerous but more powerful than the other. At this time it looked as if nothing but a bloody and decisive crisis could put an end to the warfare existing between them. In the meantime, the Grand Vizier, under the impression that the Janissaries and the Ulema submitted to his measures of reform, had in fatal confidence dismissed the greater part of the provincial troops, retaining in the capital not more than 4,000 or 5,000 European soldiers on whom he could rely. Elated with his apparent success, and accustomed to overcome resistance, he now imagined himself strong enough to attack the ancient and powerful military body of Janissaries. He began by removing the officers to whom the men were attached, and lost no opportunity of diminishing its influence, resolved upon bringing about its destruction as soon as possible.

It was not difficult to foresee the fate that awaited a minister rash enough to attempt such a task. Rebellion alone could be expected. Yet, while we may be inclined to censure his temerity in this particular, we cannot but admire his generous intrepidty and the love of his sovereign, which impelled him to confront all dangers in the effort to save his country.

Only some three months had elapsed since Mahmoud's accession, when events reached a climax. Troops had been daily arriving in the city from the Dardanelles and the interior of Roumelia. The Janissaries had been for some time quietly maturing their plans, and now, with the addition of fresh troops to their ranks, attacked the Seymens, and so gave the signal for the revolution. Several obstinate conflicts occurred between these two bodies, but always to the disadvantage of the Seymens. The storm thus burst over the capital. Assembling in great force about the middle of November, 1808, these turbulent soldiers surrounded the palace of the Grand Vizier at night and set it on fire. A cordon was then drawn round the building, so that they could scarcely fail to intercept him in flight, should he not perish in the flames.[1] He was, however, fortunate enough to escape, and found

1 Some historians say that, on discovering his house to be on fire, he took refuge in a strong tower, which he thought would be proof against the con-

a refuge in the Seraglio, where the other chief officers of the government had already obtained an asylum. The mutineers closed the gates of the city to prevent troops being sent in from other parts of the Empire to act against them. The Janissaries made themselves masters of the city, which now became one vast scene of carnage and conflagration. The suburbs were, however, still held by the Seymens, while the Vizier's European troops and a numerous body of artillery defended the Seraglio, which the rebels besieged, virtually making the Sultan and his ministers their prisoners. Fearful struggles ensued between the mutineers and those soldiers who were still loyal to the ruling sovereign. Two ships of the line and a couple of brigs lying in the harbour opened fire upon the rebels. The fighting continued for two days (15th and 16th November, 1808), and such was the murderous nature of the conflict that the streets during the time were deluged with blood. The Seymens made a desperate resistance, and the Grand Vizier, at the head of a few thousand loyal troops, scoured the streets, and, present at every point of danger, encouraged the soldiers by his exhortations and example, issuing orders with extraordinary coolness. Twenty times he routed the Janissaries and carried destruction into their ranks. Twenty times the rebels recovered themselves and beat back their opponents at various points. Positions of importance were taken and lost several times over. Massacre, pillage, and arson were added to the horrors of those dreadful days. The magnificent buildings were soon reduced to masses of smoking ruins, and fires raged from end to end of the capital. For a time it was doubtful to which side victory would incline, but at length, on the evening of the 16th of November, the rebels had plainly gained the ascendency. And on the morning of the 17th the order of events was entirely changed. Mustapha Bairactar had been killed in the conflict; the new troops, beaten at all points, were compelled to seek safety in flight. The fleet and the artillery had declared in favour of the Janissaries, and so determined the victory. The rebels were now masters of the situation, and held Tophana, the arsenal, the shipping, and Galata.

During the height of the convulsion Mahmoud took a step of a desperate nature, involving a number of atrocious acts. He

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flagration; but the fire gained upon him, and he was finally blown up by an explosion, and so perished before he could collect his adherents or communicate with the Sultan.

ordered his brother Mustapha to be strangled, together with the infant son of that deposed sovereign. Four of his women who were likely to become mothers were sewn up in sacks and drowned in the Bosphorus. It is certain that had Mustapha been left alive the victorious Janissaries would have restored him to the throne, and have murdered Mahmoud; but Mahmoud, by these executions, became the only living representative of the House of Othman. A popular tradition among the Turks asserts that their dominion will endure only so long as the family of its great founder. When, therefore, Mahmoud was in a position to prove that he was the only one of the race remaining, the Janissaries abandoned their defiant attitude and murderous intentions, and the Sultan attempted to conciliate them by yielding to all their demands.

He issued an Imperial edict, sweeping away all the recently-introduced European customs. All the late innovations were solemnly cursed and renounced. The old system, with all its abuses, seemed re-established more firmly than ever. But the Sultan was, in fact, only waiting for more favourable times to rid himself and his country from the tyranny of these desperadoes.

Four days after the terrible scenes just narrated, the gates of the Seraglio were thrown open, and Mahmoud repaired to the mosque to perform the Friday devotions. The partisans of the late Grand Vizier, Mustapha Bairactar, were some of them exiled and some put to death; and the Janissaries, with more insolence than ever, resumed their sway. Public tranquility was, however, soon restored, and in a couple of weeks Constantinople had regained its normal quiet. The shops were open once more, business was resumed, the artisans pursued their various avocations, the police regulations were administered as usual; and a stranger then arriving in that unfortunate capital would have known nothing of the dreadful revolution of the 15th and 16th of the previous month, had not the heaps of ashes, the masses of ruins and the offensive effluvia arising from them, and the remains of 40,000 dead Mussulmans apprised him that the city had been the scene of recent horrors.

The times abounded in danger for the Empire. The country was in the throes of a terrible struggle with Russia; the hope of assistance held out by Napoleon had proved deceptive; but still no great advantage had been obtained by the forces of the Czar over those of the Sultan; while Kara George, although victorious in defence of Servia, was unsuccessful in an attempt to conquer Bosnia.

Although some very considerable success had been achieved by the Turks on the Danube, it soon became doubtful whether they could long resist the immense forces that were being concentrated against them.

Napoleon had come to a friendly understanding with Russia at the Peace of Tilsit, June 7th, 1807; and in the following year, when a cessation of hostilities had been agreed to between the Turks and Russians, the Czar proposed certain conditions, as forming a basis for peace between the two Powers. The leading features of these proposals were, that the Danubian Principalities should be ceded to Russia, and that Servia should be made an independent State under Russian protection. Nothing, however, was definitely settled.

Hostilities were, in fact, suspended for nearly two years, when the irritation caused amongst the Turks by the evident design of Russia to retain Moldavia and Wallachia, led to a renewal of the war.

Not without reason was the sincerity of Napoleon's professions of friendship for the Sublime Porte suspected. In the interviews which had taken place between him and the Czar, an understanding had been come to that they should, each of them, abandon their weaker allies, and leave them to their fate. Thus, Spain was to be abandoned to the French Emperor in return for his leaving Turkey, together with the Danubian Principalities and Bulgaria, at the mercy of the Czar. The Balkans were to be the boundary. France was to be consoled with Albania, Greece, and Candia. Bosnia and Servia were to be transferred to Austria as a compensation to her for seeing the Russians established at the mouth of the Danube. Jealousy, however, soon sprang up between these Powers, when another scheme was suggested. Austria was to be conciliated by receiving as her share not only Bosnia and Servia, but also Macedonia, excepting only the town and harbour of Salonica; France was to take, besides Albania, Greece and Candia, all the islands of the Archipelago, Cyprus, Syria and Egypt; Russia's share was to be Wallachia, Moldavia, Bulgaria, Thrace and the Asiatic provinces nearest to the Bosphorus, and Constantinople. But to its cession Napoleon would not consent save upon condition of France occupying the Dardanelles, and the coast of those straits, as a proper means of securing passage of her armies into Syria. To this Russia declined to accede. Thus these great Powers quarrelled and wrangled over the imaginary proceeds of an un-

committed crime, little dreaming that Moscow was soon to blaze, occupied by French invaders; and that Paris, a few years later, was to fall before Russian cannon; while the House of Othman completed its fourth century of unbroken dominion at Constantinople.

The national cry in Turkey was loud for war, and hostilities were accordingly resumed. The Russian army crossed the Danube in three places, and in April, 1809, seized the fortresses of Tultcha and Ismail, lying on opposite sides of the river. At Silistria, however, they experienced a severe reverse, as they did also at Shumla, where they own to a loss of 8,000 killed and wounded in an obstinate contest. On the whole, however, the campaign was most disastrous for the Turks. Although they fought with great gallantry in most of their engagements, the incompetency of their commanders brought them defeat. They were beaten in detail, and one whole army corps was compelled to surrender to the Russian general, Kutosoff, as prisoners of war. Before, however, events had reached this pass, attempts at negotiating a treaty of peace were made; but without success. The Emperor Alexander desired to annex not only Bessarabia, but Moldavia and Wallachia, to his Empire, terms which Sultan Mahmoud peremptorily refused. Russia soon became aware of the necessity of peace with Turkey upon almost any conditions, in order that she might be free to repel the invasion of her own dominions now threatened by Napoleon. Peace was, therefore, concluded at Bucharest, on the 28th of May, 1812, when it was agreed that the Pruth, instead of the Dniester, should thenceforth be the boundary between the two Empires; that the navigation of the Danube should be free; that the whole of Wallachia and the greater part of Moldavia should return to the suzerainty of the Porte, with, however, special guarantees for their liberties; that the people of these principalities should be exempt from taxation for two years, and that the Asiatic frontiers should remain as they were. A general amnesty was to be granted to the Servians; the regulation of their internal affairs was to be left to themselves, and they were to pay a definite annual tribute to the Porte. The Servian fortresses were to be handed over to the Sultan, and were again to be occupied by Turkish troops. The whole of Bessarabia was secured to Russia by advancing the boundary line in Europe from the Dniester to the Pruth.

The internal state of Turkey was still desperate. Several Pashas

of provinces, who would fain have founded new kingdoms on the ruins of the House of Othman, were in rebellion. Such were some of the anxieties that beset the Sultan, but he braved them all; although often worsted by fortune, he never gave up the struggle.

Intrigues were fomented in Servia by the Prince of Wallachia, but Mahmoud sent a large army into the former State during the summer of 1813, and the Servians were reduced to submission. Equal success attended the efforts of the Sultan in Asia. Rebellion was suppressed in many places, and the Wahabees, a sect of reforming Mussulmans who consider themselves the only true followers of the Prophet (who had seized on Mecca), were completely crushed by Mehemet Ali, the Pasha of Egypt, himself one of the most remarkable men that the Mohammedan world has produced in modern times. Born in Macedonia, about the year 1765, he served in the Turkish army against the French in Egypt, and learnt there the superiority of the arms and tactics of Western Europe over those of the Turks. He afterwards distinguished himself greatly in the repulse of the English expedition against Egypt, in 1807.

Having attained the rank of Pasha of the province, he strove sedulously to free the country and himself from the lawless tyranny of the Mamelukes. He effected this in 1811, but by a stroke of the vilest treachery and most ruthless cruelty. Under the appearance of reconciliation and hospitable friendship, he brought these formidable warriors to his palace, within the citadel walls of Cairo, and then caused them to be shot down by his Albanian guards, helplessly cooped up together in a narrow passage between high walls. The following account of the massacre was written at the time by an English gentleman then staying in Cairo:[1]

"Nothing can be imagined more dreadful than the scene of the murder. The Mamelukes had left the Divan, and were arrived at one of the narrow passages in their way to the gates of the citadel, when a fire from two thousand Albanians was poured in on them from the tops of the walls, and in all directions. Unprepared for anything of the sort, and embarrassed for want of room, they were capable of scarcely any resistance. A few almost harmless blows were all they attempted, and those who were not killed by the fire were dragged from their horses, stripped naked, and so led before the Pasha and his sons, and by them ordered to immediate execution. All and every one, however young and incapable of guilt, or however

1 "Walpole's Travels."

old and tried in his fidelity, were hurried before Mehemet Ali, who sternly refused them mercy, and was not satisfied until assured that their destruction was complete. Thus this formidable body of Mamelukes was destroyed in Egypt. A similar course was resorted to a little later by Mahmoud to finally rid himself and the country of the turbulent Janissaries."

Fresh troubles were, in the meantime, in store for the unhappy Empire. Greece was now that portion of the Ottoman Empire in which trouble was likely to arise. The Sultan had long suspected Ali, Pasha of Jannina, an Albanian, who had in early years led the adventurous life of a brigand. After many years of romantic and savage existence, he seemed to have acquired fame generally throughout Albania as a bold leader and successful chieftain. He did good service in the armies of the Porte against the Austrians in 1788, and, partly owing to the reputation he then gained, obtained from the Divan the Pashalic of Tricala in Thessaly, and afterwards made himself Pasha of Jannina in Epirus, thenceforth the capital of his dominions. For many years he continued to improve the province, of which, owing to the distracted condition of the Turkish Empire, he was almost the independent sovereign.

That he aimed at complete independence is certain. The government of the Sultan was well aware of the fact, but for a long time hesitated to attack him. But he was now growing old, and it seemed unlikely he would make as vigorous a resistance as might have been looked for at an earlier period of his life. Mahmoud, accordingly, at last resolved to quell his insubordinate Pasha. A daring crime committed by Ali in February, 1820, afforded the immediate pretext for his destruction. Two of Ali's agents were detected in Constantinople engaged in an attempt to assassinate Ismail Pasha Bey, who, flying from Jannina to avoid the effects of the Pasha's enmity, had obtained an appointment in the Seraglio at Constantinople.

A *fetvah* was forthwith issued, declaring Ali an outlaw, and all the Pashas were ordered to make common war against the rebel. The struggle was prolonged and difficult. The Greeks, at its commencement, opposed Ali, but afterwards changed sides and supported him, seeing in any form of defiance to Turkish rule an opportunity of achieving their own independence, and events proved them to be right. Still, the fortunes of Ali were on the wane; his troops were defeated by the Turks, and he surrendered on the 1st of February, 1822, under a promise that his life and property should be spared.

He had often broken faith with others, and now faith was broken with him. Sentence of death was passed on him by Churched Pasha, who commanded the besieging army, and Ali was beheaded on the 5th of February, 1822. His head was sent to Constantinople, and there exposed over the gate of the Seraglio.

The revolt of Greece against Ottoman sovereignty took its rise from these convulsions. A spirit of independence had, however, been fostered for some years previously by the Hellenes, who had been oppressed and misgoverned for centuries by the Turks.

The contest between Ali Pasha and the Sultan seemed to offer the long-desired opportunity for rousing the whole of Greece to action.

The leaders of the rebellion determined that the movement should commence among the Hellenic population of the Danubian Principalities; that in this way a base of operations should be established, and that Greece should be revolutionised by forces sent thence.

The movement at first proved a disastrous failure. The leaders were under the impression that they were to have the assistance of Russia; but it did not suit the purposes of that Power to identify itself with an ill-planned expedition; and as soon as the Turkish Government was able to send a sufficient force against the insurgents, the rising was speedily crushed with great loss.

In the Morea, in the spring of the same year, however, a much more important outbreak occurred. At the beginning of April the Greek liberators—as they were styled—rose in several towns against the Turks, and cruelly, and in a cowardly manner, murdered large numbers of them. Tidings of these doings, much exaggerated, and many false rumours, soon reached Constantinople. The consequent indignation and alarm of the Mohammedans at the wide-spread conspiracy amongst their Rayas, now suddenly revealed, produced a series of savage massacres of the Greek residents in the capital, which were imitated or exceeded by the Turkish population—and especially by the Janissaries—in Smyrna and other towns. The revolt spread with extraordinary rapidity, and the Turkish Government was not in a position to send reinforcements.

Continental Greece, in a few days, followed the example of the Morea. Several of the Greek islands joined the rebellion shortly after, and placed a number of vessels, manned by a race of seamen amongst the finest in the world, at the disposal of the

insurgents. For a time, therefore, the insurrection prospered, but the cold-blooded murders of Turks which disgraced it led to equally horrible reprisals. In the capital, by the Sultan's orders, the Patriarch Gregorios was hanged from his own gateway. Others of the Greek clergy suffered a similar fate. In the meantime, the revolution progressed now with uninterrupted success—continued throughout the six following years. Many were the heroic deeds performed by the Greeks, who won the sympathy of the people of Christian Europe. It was shown by the numbers of volunteers who joined the revolutionary movement. Of these, several hailed from England. Lord Cochrane gave the Greeks the benefit of his skill and experience as a seaman; Sir Richard Church was nominated Commander-in-Chief of the Greek army; and General Gordon and Captain Frank Hastings rendered effectual service on the same side. So the struggle continued, urged on both sides with all the ferocity of internecine war. In Greece and on the Greek seas the bands and light squadrons of the insurgents were as a general rule victorious over the Turkish armies and fleets until, in 1825, the Sultan, finding but little progress made, requested the Pasha of Egypt, Mehemet Ali, to send his adopted son, Ibrahim, to assist him in reconquering the Morea. This request was complied with, and Ibrahim landed, with a strong force, in Greece on the 24th of February, 1825.

The arrival of these Egyptian troops, under the command of an able and energetic officer, turned the scale against the Greeks, who were defeated in every encounter; their territory was laid waste; the cities and fortresses which had been captured from the Turks were gradually reconquered; Missolonghi, regarded as the great stronghold of western Greece, fell, after a noble resistance, on the 22nd of April, 1826; and Athens surrendered in the June of the following year.

Still, the Greeks refused to abandon all hope, although the Turks continued to prevail, and it seemed as if, within a very little while, their authority would be entirely re-established over the whole of Greece. But the sympathy of Europe with the cause of the Greek insurgents was about to take a practical form. The Greeks appealed to England, and received from the Foreign Secretary (the eloquent George Canning) an assurance of the willingness of England to mediate between them and the Sultan.

In August, 1825, Greece put herself under British protection, and, in 1826, authorised the British Ambassador at the Porte to

treat for peace, on the understanding that Greece should receive local self-government, but should recognise the Sultan as suzerain and pay him a yearly tribute. In the following year, on the 6th of July, 1827, a treaty was signed in London by which England, France and Russia undertook to enforce, by armed intervention, an armistice between the Turks and the Greek insurgents, so as to enable them to carry out the proposed settlement. Mahmoud, believing himself to be in a position to command his own terms, refused to allow any interference, or to entertain the project of erecting Greece into a vassal State. From one point of view, it is difficult to blame the Sultan. The Greeks had defied his power, and, after several years of arduous fighting, had been reduced to the utmost extremity. The Sultan pointed out that the country it was now proposed to withdraw from his rule had for centuries formed part of the Ottoman Empire, and that those whom the Powers professing friendship for the Porte designed to treat with and recognise as a Greek Government were mere brigands and rebels to their lawful sovereign.

The Sultan appealed to history as offering no precedent for such interference, in violation of all principles of legitimate authority, and also as contrary to the law of nations, by which every independent State is entitled to govern its own subjects without any foreign interference whatever. He declared finally his inflexible resolution never to renounce his rights. But the allied Powers had determined to secure the independence of Greece, whether in a greater or less degree, and preparations were made accordingly.

Before, however, considering further the final events connected with the Greek War of Independence, we may revert to incidents occurring in the capital. We have seen in these pages that during many ages the turbulence of the Janissaries had been the greatest obstacle to any improvement in the state of the Empire. Whenever a weak sovereign held the reins of power, the Janissaries were practically at the head of affairs, and ruled by a species of terrorism which had no other object than the promotion of their own interests.

While the struggle in Greece was proceeding, the Sultan had been busily engaged with internal reforms. Amongst others, he determined to recommence those improvements which his uncle, Selim, had tried to establish in attempting to reorganise his army on the European plan. He saw that Mehemet Ali had accomplished in Egypt the very object which had hitherto been beyond

the power of any of his predecessors. Mahmoud, therefore, in the eighteenth year of his reign, determined on the bold measure by which the long-hated and long-dreaded power of the Janissaries should be destroyed.

It seemed impossible to collect them and destroy them by any stratagem such as Mehemet Ali had used against the Mamelukes. Mahmoud, after considerable thought, foresaw that a battle in the streets of the capital could alone decide the question between him and the Janissaries. Consequently, he strengthened his forces, principally his artillery, and prepared to encounter these domineering troops as soon as the time for action should arrive. It came sooner than expected. On the 15th of June, 1826, after some murmurings and partial tumults, the whole body of the Janissaries in the capital rose in insurrection, and began by committing great excesses. They assembled in the *At Meidan*, overturned their camp kettles (the usual indication of revolt), and advanced in large numbers upon the palace, with loud cries of vengeance, and demanding the heads of the Sultan's chief ministers.

The Sultan and Grand Vizier were in the country at the moment, but speedily returned to the metropolis and proceeded to the Seraglio, where a hastily-summoned council was held, and a decision arrived at to proceed with extreme measures against the rebels. By the Sultan's orders the Sacred Standard of the Prophet was unfurled, and all true and faithful followers of Mahomet were called on to rally round the holy symbol. The enthusiasm of the citizens was speedily roused into action, and they manifested a strong determination to stand by the Padishah.

As the rebels pressed forward through the narrow streets leading to the Seraglio, the loyal supporters of the Sultan, with a battery of artillery, showered shot and shell into their midst, mowing them down as they advanced. From this warm reception they retreated to their entrenchments, whence they defended themselves with great persistence and courage. After the frightful slaughter had continued for some time, the remnant retired within their fortified barracks, where they continued to fight with a resolution prompted by despair, prepared to offer the most desperate resistance to the anticipated assault. A battery of heavy guns was brought to bear upon the walls, and an incessant shower of shot and shell poured in upon the devoted mutineers. The ramparts presently gave way, and the buildings were soon on fire from end to end. The awful struggle was continued in the midst of the flames till all were destroyed,

and the last of the turbulent body in Constantinople had perished amongst the blazing and blood-stained ruins. Before the day closed some five thousand of these warriors perished at the hands of their fellow troops.

Many thousands more were afterwards put to death in the various cities of the Empire, for Mahmoud was determined to follow up his victory with unremitting vigour and severity.

On the following day a proclamation was issued, abolishing a corps which, although it had in the past contributed much to the military glory of the Empire, had ultimately become an internal source of danger. Their obstinate disloyalty numbered them amongst the worst enemies of Islam. They were too great to be longer suffered by any monarch resolved that his will, and not that of his soldiers, should prevail. The destruction of the Janissaries was an event terrible and tragic; but the rebels had provoked their fate, and it had become simply a question whether they or the Sultan should perish in a conflict commenced by themselves.

Mahmoud had at last accomplished a task which had baffled many of his predecessors. He had succeeded in sweeping away a military tyranny under which the Empire had groaned for centuries. At last the Sultan was sensible of freedom, and felt himself really sovereign of his Empire. Could he have obtained but one dozen years of peace following these events, he, no doubt, would have carried out the much-needed reforms upon which he had set his heart. New life would have been infused into every department of the State, but all this was at the time prevented by the war which still dragged on with Greece.

The Turkish and Egyptian fleet was at this time lying in the Bay of Navarino, on the western coast of the Morea.

On the 20th of October, 1827, the combined squadrons of England, France and Russia, consisting of ten line-of-battle ships, ten frigates, and several smaller vessels, entered the bay, under the supreme command of Admiral Codrington.

An ultimatum was at once sent by the allies to the admiral in command of the Turkish fleet, demanding of him a promise to desist from further hostilities against the Greeks. This was declined, and the allied fleet, consequently, at once prepared for action. It was seen that an engagement was inevitable, and it was precipitated by the Turks firing on a boat in which were an English lieutenant and a Greek pilot who had been sent to parley with them. The allied fleets, however, had previously drawn up in line of battle.

The action, which was fought between the fortress of Navarino on one side of the bay and the batteries of the island of Sphakteria lying across it on the other, displayed, undoubtedly, a triumph of courage and seamanship. The Turco-Egyptian sailors fought with desperate valour during the four hours of the engagement, but at last were terribly defeated; the action resulting in the complete destruction of the whole of the Sultan's magnificent fleet.

England and Russia, almost immediately after the battle, withdrew from the scene of strife. The consequences of this fight far exceeded any that had been contemplated by the allies: it practically decided the Greek question. France landed a number of troops and compelled Ibrahim Pasha to retire with the chief part of his army from the Morea to Egypt, and then set to work to complete the deliverance of Greek territory. But Mahmoud was so exasperated by the attack on his fleet by the allies in the Bay of Navarino, that he was less inclined than before to make any concessions, or to accept the terms which the ministers of the three Powers, especially Russia, now pressed with greater insistence on him.

He would not admit that Greece was independent, nor would he accept nor allow the intervention of the three Powers in the dispute. In these resolutions he was supported by all his ministers of State, and by public feeling generally in the capital.

The ambassadors refused to accept any other terms than those dictated by them, but the Sultan remained obdurate, and they left Constantinople on the 8th of December, 1827.

An attempt was made later to reopen negotiations respecting the future treatment of Greece; and also at the same time an effort to induce the ambassadors to return to their posts and communicate to their respective Courts the offers of the Porte. These included a complete pardon and amnesty, a remission of all arrears of taxes and tribute, a restoration of confiscated property, the re-establishment of all privileges, and finally a pledge of a milder form of government. But the Russian minister to whom these overtures were made did not reply; while the preparations for war on the Russian frontier showed clearly that the design of the Emperor Nicholas was not to bring about a reconciliation, but to force a quarrel.

So convinced was the Sultan by the course of events that Russia intended to attack him and that a war was inevitable, that he took the bold step of being the first to declare war. A

proclamation was issued on the 20th of December, 1827, in which it was stated, and with unquestionable truth, that for the past half century or more the Russians had been incessantly creating occasions for war with them. They had encouraged and aided, if they had not originally excited, the rebellion in Greece, and had extorted most unjustly from the Turks in the moment of their distress, the injurious treaty of Akerman, which the Sultan now openly repudiated.

"Their final aim," continued the proclamation, "is nothing less than the destruction of Islam itself. We have now to fight, not for a province nor for a boundary, but for our faith. I call on all true Mussulmans to show again the determined valour with which the Ottomans have, in the past, established in the world the true religion. Let life and property, body and soul, be devoted to this sacred war in the defence of Islam." The determination of Mahmoud had a certain grandeur and dignity in its audacity, but was assuredly rash.

The allies had destroyed the larger portion of the Turkish fleet a few weeks before. The Sultan had destroyed the best part of his army in the previous year. His finances were in great disorder, and his Empire in a state of chaos. It is impossible to conceive a Power in a less favourable position for a great war than Turkey was then.

The Sultan mustered his forces, and found that, on garrisoning his fortresses on the Danube with 25,000 men and leaving some 30,000 in the capital to repress any disturbances that might occur there, but 30,000 were left for operations in the field, and these very little better than a rabble, armed with weapons of all sorts and conditions. The artillery was, however, numerous, efficient and loyal. On the other hand, the Russians were in a position to at once put a force of over 100,000 men in the field, a number which was afterwards increased. Russia, moreover, had sixteen ships of the line in the Mediterranean and ten in the Black Sea, besides various frigates and smaller vessels; while Turkey had only the small remnant of the fleet which had escaped from Navarino.

Yet the war was, notwithstanding, conducted by the Turks with great valour, and, for a time, with marked success. They held Ibraila, on the Danube, for forty-four days, a defence which cost the invaders 4,000 men, and more valuable time. The Russians then advanced on Shumla and Varna. The former place resisted them to the last.

The forces of the Czar were defeated at Silistria; but Varna, defended with great stubbornness, was at last compelled to succumb, but only owing to the treachery of Youssouf Pasha, the second-in-command, who went over to the enemy with nearly 5,000 men. In spite of all these gallant endeavours on the part of the Turks, they were too tremendously handicapped to have much real chance of success.

The second campaign, that of 1829, was, on the whole, favourable to the Russians. In Europe, Marshal Diebitsch crossed the Balkans, and captured Adrianople on the 20th of August, 1829. In Asia their successes had been even greater. Kars, Anapa, and Poti, were taken by the forces under Marshal Paskiewitsch, but they had only been won at an enormous cost. Everything seemed to favour the enemy, so that at length the Turks gladly availed themselves of the mediation of England and the other Powers, and entered into negotiations for a peace, preceded, on the 29th of August, by an armistice.

Diebitsch, a clever diplomatist, as well as an able general, managed to extort very favourable terms from the plenipotentiaries who had been sent by the Sultan to the Russian camp to treat with him. Peace was signed on the 28th of August, 1829, at Adrianople. By the treaty, Russia obtained the sovereignty of part of the left bank of the Danube. The Sultan acknowledged the independence of Greece; the separate administration of Wallachia and Moldavia was presented to Russia. Servia was recognised as a vassal State. The passage of the Dardanelles was opened to Russian merchant vessels. An indemnity for injuries done to Russian commerce was to be paid within eighteen months, and another sum amounting to £5,000,000 sterling was to be paid to the Russian Government for the costs of the war; the Russians to occupy the Danubian Principalities and the town of Silistria until payment.

Thus Russia became possessed of the whole eastern coast of the Black Sea, with the free navigation of the Dardanelles; and, besides, obtained complete command of the chief mouths of the Danube, which had been only partially acquired by the treaty of 1812.

Such were some of the results of the War of Independence in Greece. It had been erected into an independent kingdom, comprising all continental Greece, south of a line drawn from the Gulf of Arta to the Gulf of Volo, thus leaving Thessaly and Albania as

the Sultan's frontier provinces. The island of Eubœa, the northern Sporades and the Cyclades, also became members of the new State. The Ionian Islands remained under British protection, but Crete and the islands of the Thracian and Asiatic coasts were still allowed to appertain to Turkey.

History alleges that the Sultan's wonted firmness failed him for a time when he signed the Treaty of Adrianople. He shed bitter tears, and for weeks shut himself up in his palace at Therapia, almost crushed in spirit.

His sorrow reached its extremity when, later, he learnt the truth as to the small number of troops (only some 15,000) which the victors had at their command when they captured Adrianople. So rapid had been the progress of disease amongst the Russian ranks, that at the moment when the peace was concluded the Russian marshal could not have mustered more than from 13,000 to 15,000 troops fit to take the field. How different would have been the result of the campaign for Turkey had she only held out a short while longer before agreeing to the treaty of peace! The whole current of European history would, in that case, probably have been changed. Poland, which had risen in revolt against the Czar's government, might now have been an independent kingdom; there would have been no Egyptian revolts; and France and England might never have been required to join in a Russian war thirty years later. If a single messenger of truth from Adrianople could have reached the capital of Turkey in the August of 1829, or if the Sultan had only resisted a little longer before agreeing to the treaty of peace, such might have been the results.

When peace had been concluded, Mahmoud busied himself for some time in the creation of a new army and navy, and in recruiting his finances, which were desperately involved.

New troubles constantly arose, and of the numerous insurrections that broke out in 1830 and the two following years in European Turkey, none were more violent than those of the warlike and fanatic Bosnians, and of the Mussulman tribes of Albania. They were quelled by the resolute spirit of the Sultan and the abilities of his Vizier, Reschid Pasha; but they exhausted more and more the resources of the already heavily-burdened State. Asia was not much less mutinous, but it was in Egypt that the most deadly storm was gathering. Mehemet Ali, Pasha of that country, had made himself almost independent, and his increasing power gave great uneasiness to Mahmoud. In 1831, Ibrahim Pasha, a general

of great experience and energy, directed his forces against the Governor of Damascus, and besieged Acre with an army of 40,000 men and a fleet of five ships of the line and several frigates. He captured the key of Syria on the 27th of May, 1832, and for seven years became the real sovereign of that important country.

The troops sent by the Sultan were beaten by Ibrahim in every battle fought, all bid fair for the fulfilment of the bold designs of the Egyptian commander; it indeed seemed likely that the whole of Asia Minor would be annexed to Mehemet's dominions with the same ease as Syria. His further advance upon Constantinople in the coming spring appeared to be a certainty.

In his great distress the Sultan sought aid from England, but none, unhappily, was accorded. Russia was eagerly watching for the opportunity which English folly thus threw in her way. Mahmoud had, in fact, at last to seek the interposition of Russia. A fleet duly appeared at the mouth of the Bosphorus, in April, 1833, and a strong body of troops were landed opposite Constantinople. Ibrahim felt that any further advance on his part would be useless; and occupied himself in procuring the largest possible increase to his father's possessions in the negotiations which followed.

A firman was issued, dated May 6th, 1833, by which the Porte confirmed Mehemet Ali in his governments of Crete and Egypt, and added to them those of Tripoli, Aleppo, Damascus, and Jerusalem.

At such a serious cost was Mahmoud compelled to purchase the removal from Asia Minor of Mehemet's forces; and before he could obtain the withdrawal of the Russian troops, he was, besides, obliged to sign the famous treaty of Hunkiar Iskelesi,[1] by which the Czar bound himself to assist Turkey with an army whenever she required it, in consideration of a promise on her part, that no armed ship of any foreign nation should be allowed to pass the Dardanelles without the permission of Russia. Here was another evil consequence of the mistaken policy adopted by the Western Powers, which had forced Turkey to become the ally of Russia, and to grant that country privileges of a kind most injurious to the interests of other lands.

The Sultan, during the following years of peace, amid good and evil repute, strove to reorganise the troops, the fleets and finances

1 Hunkiar Iskelesi, the "Landing-place of the Manslayer," is situated at the extremity of one of the most beautiful valleys on the Asiatic side of the Bosphorus, and, consequently, at every period, a favourite resort of the Sultans.

of his Empire, to encourage education, to promote commerce, to give security for person and property, and to remove all such burdens and prohibitions as pressed unduly upon his Christian subjects. The improvement in every department of the Empire soon caused a marked reaction in the public feeling in England with respect to Turkey.

So that, when war again broke out between the Sultan and Mehemet Ali, in 1839, England was ready to assist the former. Mehemet Ali had shown a determination to conquer Arabia, and to convert the vast provinces he governed into an hereditary monarchy for his own family. Attempt at negotiations only led to mutual complaints and recrimination, and the Sultan at last sent a final summons to the Pasha, requiring him to pay his tribute regularly, to re-establish Turkish guards at the tomb of the Prophet (for he had removed the Ottoman troops and substituted Egyptians in their place), and to renounce all sovereignty over Egypt except that which the Sultan might concede to him. Mehemet took no notice of these demands.

A numerous and well-disciplined army and a fleet of some thirty-five sail of various sizes, was soon in readiness for action to enforce the Sultan's demands.

The campaign commenced with a fresh misfortune to the Turkish army, which was utterly defeated on the 24th of June, near Nisibis, or Nezib. Whole battalions and regiments, whose officers had accepted the Pasha's bribes, deserted the Sultan's standard and joined the enemy. Still more sad was the fate of the fleet. The Capitan-Pasha turned traitor, and on their arrival at Alexandria also went over to the enemy.

It is some consolation to know that Sultan Mahmoud was spared the anguish of hearing of these calamities, for he died before the news of the defeats reached the capital, on the 1st of July, 1839. He had reigned since 1808, and during the long period of thirty-one years very little success had attended his arms or his policy. Yet with all his crimes, mistakes, and misfortunes, Mahmoud was, in many respects, a great sovereign. He had toiled throughout his reign for the nation's good. He prepared for her benefits the maturity of which he was not permitted to see. He had created a new Turkey in the midst of blood and fire, and any hope of regeneration the Empire has since enjoyed, is due to his initiative.

CHAPTER XXXII

ABDUL MEDJID.—Thirty-first Emperor or Sultan

A.D. 1839-1861.

Abdul Medjid succeeds to the throne—Settlement of the Egyptian Question—Convention controlling the navigation of the Dardanelles agreed to—Reforms introduced—The Crimean War—Moldavia and Wallachia united and recognised as the Principality of Roumania—Disturbances in Syria—Civil war between the Druses and Maronites—Turkish troops act with great severity against the Maronites—Disturbances in Damascus—Massacre of Christians—French troops land on the coast of Syria—Death of Abdul Medjid.

Turkey was in a position of the greatest internal danger when Abdul Medjid ascended the throne. The general posture of affairs was rendered the more serious by the youth and ignorance of the new sovereign. Like other Turkish princes, he had been brought up in the Harem, and his education was as defective as priests, women and eunuchs could make it. Mahmoud had desired to give his son a European training, but Mohammedan fanaticism was so strongly opposed to such a course that the Sultan was obliged to abandon his intention. Abdul Medjid, therefore, came to the administration of affairs with no more than the ordinary capacity of a boy, and the special unfitness of one who had seen nothing beyond the walls of the Seraglio. He was but sixteen years of age, and with an utter want of experience in the concerns of life, when he was suddenly called upon to guide the fortunes of a great Empire in a state of dissolution. News of the disastrous defeat at Nisibis, which had taken place on the 24th June, arrived at Constantinople a few days after his accession on July 1st. Ibrahim Pasha, with a large force, was on his way to the capital, with every prospect of success. In this terrible juncture a new misfortune befell the Empire. The Capitan-Pasha, on arriving at Alexandria, 14th July, had, as already narrated, treacherously deserted to Mehemet Ali with the whole of the fleet under his command.

Fortunately, the young Sultan was supported by able and courageous ministers, who were resolved to persevere in those schemes of regeneration which Mahmoud had begun, but had



ABDUL MEDJID (1839-1861)

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ABDUL MEDJID.—THIRTY-FIRST EMPEROR OR SULTAN A.D. 1839-1861.

Settlement of the Egyptian Question—Convention concerning the navigation of the Dardanelles agreed to—Reforms introduced—The Crimean War—Moldavia and Wallachia united as the Principality of Roumania—Disturbances in Syria—Hatred between the Druses and Maronites—Turkish troops sent to the assistance of the Maronites—Disturbances in Damascus—Massacre of Christians—French troops land on the coast of Syria—Death of Abdul Medjid.

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very imperfectly carried out. On the 3rd of November, 1839, the Sultan issued an organic statute for the general government of the Empire, commonly described as the Hatti-sheriff of Gülhané (the Imperial Palace where it was proclaimed).

In this very important document were ratified and confirmed the civil reforms of the late sovereign, besides many others. By this proclamation the Sultan guaranteed to all his subjects, regardless of rank or religion, security for person and property; and promised to introduce a regular and impartial method of imposing and collecting the taxes; of the public administration of justice; the right of free transmission of property; an amelioration of the system of conscription; a regular method of recruiting, levying the army, and fixing the duration of service; and many other reforms.

These concessions were of an exceedingly liberal character, and the fears of the priestly party were so much aroused that plots already were on foot for dethroning the Sultan. But a few timely executions of ringleaders restored tranquility, and Abdul Medjid became in time a very popular sovereign in the greater part of his Empire.

Immediately on his accession to the throne, the young Sultan, by the advice of his ministers, forwarded to the Viceroy of Egypt an offer of pardon, together with an offer of the hereditary possession of his province, on the understanding that he would conform to his duties of obedience and submission.

Mehemet Ali might, perhaps, have accepted these terms, but for the arrival at Alexandria of the Turkish fleet, under the traitor Achmet Fevzy, Capitan-Pasha. This immense accession of strength encouraged him to continue his resistance, but the European Powers stepped in to settle or arrange what threatened to be a very serious complication. Their mediation was welcomed by the young Sultan, but Mehemet Ali objected to the proffered terms, and it was then resolved to take more peremptory measures. On the 15th of July, 1840, a convention was signed in London, by which England, Russia, Austria, and Prussia agreed to submit to the Viceroy certain proposals in the form of an ultimatum.

The Pasha was to have the hereditary sovereignty of Egypt, and possession of the government of Acre, in Syria, for life.

If within ten days from the notification of these terms, Mehemet should not have accepted them, the Sultan was to offer him Egypt alone; and if he still persisted in refusing, the four Powers were to compel him, by force, to accede to the proposed settlement. France

had joined in the earlier stages of the negotiations, but separated from the other Powers in the adoption of this agreement. The Viceroy, finding himself face to face with a powerful combination, endeavoured to temporise by offering himself to open negotiations with the Porte, and he despatched an envoy to Constantinople charged with his instructions.

The suggestions of Mehemet Ali, however, were not considered satisfactory by the Turkish ministers, and the Sultan pronounced his formal deposition. On the arrival at Alexandria of a firman to that effect, Mehemet Ali announced his intention of resisting by force, whereupon the four allied Powers declared the ports o Syria and Egypt to be in a state of blockade.

On the 9th of September, 1840, a combined English, Austrian, and Turkish fleet appeared off Beyrout, which was bombarded and captured in October, when the Egyptian army suffered great loss. Sidon had been captured on the 27th of September, and Acre fell on the 3rd of November. Even Alexandria was blockaded, and Mehemet Ali, now an old man of more than seventy, found it necessary to come to terms.

Negotiations were opened, and an arrangement was concluded in January, 1841, by which Mehemet Ali agreed to restore the whole of the Turkish fleet. He withdrew his forces from Candia, and from the few Asiatic districts which they still retained. Negotiations, in which France now took part, were then begun, which led to a settlement of those long-continued dissensions.

The Sultan's final firman, February 13th, 1841, gave and confirmed to Mehemet Ali, for himself and descendants in the direct line, the Pashalic of Egypt, one-fourth of its revenues to be paid as tribute to the Porte and certain naval and military contingents to be supplied on demand.

During the summer of 1541, a convention of great importance with regard to the rights of Turkey to control the navigation of the Dardanelles, was agreed to by the representatives of England, Austria, France, Prussia, Russia, and the Porte. The first and second articles of this convention, which was signed at London, on July 13th, 1841, were as follows:

ARTICLE I.—His Highness the Sultan, on the one part, declares that he is firmly resolved to maintain for the future the principle invariably established as the ancient rule of his Empire, and in virtue of which it has, at all times, been prohibited for the ships of war of foreign powers to enter the straits of the Dardanelles and of the Bosphorus; and, so long as the Porte is at peace, His Highness will admit no foreign ship of war into the said straits.

ARTICLE II.—And Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of the French, the King of Prussia, and the Emperor of All the Russias, on the other part, engage to respect this determination of the Sultan, and to conform themselves to the principle above declared.

This formal declaration and recognition of the Dardanelles and the Bosphorus as mere Turkish streams, and not highways for the fleets of all nations—as seas in general are—was of immense advantage to Turkey, but still, the Convention of 1841 did not free the Porte from the chain by which the treaty of Hunkiar Iskelesi had bound it to Russia. That liberation was not to be effected without the aid of the armed force as well as of the diplomacy of the Western Powers. It was fortunate for the Ottoman Empire that a pacific period of twelve years intervened before the struggle for that liberation commenced, and that time was given for the development of measures of internal reform, and for the advancement of the commercial and general prosperity of the Empire. Russia had watched the progress of Turkey with much disfavour, it being her positive interest to bring about the destruction of Turkish rule in Europe. But the prudence of Abdul Medjid's government long gave Russia no pretext for a quarrel. In the autumn of 1849, however, an opportunity arrived, consequent upon the noble conduct of the Sultan towards Kossuth and the other Hungarian and Polish refugees. The Courts of Vienna and St. Petersburg peremptorily demanded, first, their extradition, and, when that demand failed, their expulsion from the country.

The Sultan met these demands and the threats with which they were accompanied with a dignified and firm refusal to violate the laws of hospitality, and betray the ancient principles of his race and creed. The two Emperors menaced more and more loudly, but in vain. Diplomatic relations between Russia and Turkey were suspended, and for a time war seemed imminent. But England showed an intention of aiding the Ottoman Empire if thus attacked, and the British fleet, under Sir William Parker, was ordered, on the 13th of November, to Besika Bay, and in the next month entered the Dardanelles. Russia and Austria thought it prudent to abstain from hostilities, and the quarrel was accommodated and diplomatic relations renewed by the end of the year.

Baffled for the time being, the Czar continued to seek some other form of quarrel, and endeavoured to give a tangible shape to a project which had formed one of the lofty dreams of Catherine II. and, doubtless, of Peter the Great.

When the Emperor Nicholas visited England in 1844, he sought more than once to induce the English Cabinet to participate in his schemes; but the most remarkable proof of the continual designs of Russia for the dismemberment of the Ottoman Empire is to be found in the well-known conversation of the Emperor Nicholas with the British Ambassador at St. Petersburg in the early part of 1853. In that conversation the Emperor freely discussed his plans for the partition of Turkey, offering Egypt and Crete to England as her share in the spoil. "The principalities," said the Czar, "are, in fact, an independent State under my protection—this might so continue. Servia might also receive the same form of government; so again with Bulgaria." A desire to obtain Constantinople for the Russian capital was very strong in the Emperor's mind, although just then he temporised the matter by remarking that circumstances might cause its temporary occupation by his troops. At any rate, it should never be held by the English or French, or any other great nation; nor would he ever permit an attempt at the reconstruction of a Greek Empire on the shores of the Bosphorus which might render her a powerful State. These and many other overtures were met by the ambassador and ministers in England with sincere disclaimers of any desire to participate in the spoil of the Ottoman Empire. So things went on until the beginning of 1853, when there could be no further doubt but that the Czar designed an attack upon Turkey.

For every war an excuse of some kind is needed, and the excuse Russia found related to the custody of the holy places in Palestine.

The Greek and Latin Churches had long contended for the guardianship of these sacred buildings. In the reign of Francis I. of France they were placed under Latin monks, protected by the French Government; but the Greek Church was jealous of the exalted privilege conferred upon its rival, and from time to time obtained firmans from the Porte invalidating the rights of the Latins, who were expelled in 1757. The buildings were then committed to the care of the Greeks; but the French never seem to have abandoned their claims in this respect. The subject was revived in 1850, and the Porte then proposed that a mixed commission should adjudicate on the respective demands.

The Czar warmly took up the cause of the Greek Church, of which he was the head, and which looked to him as its champion. The French Emperor took the part of the Latin Church, in doing

which he was only following the policy pursued by the French Monarchy in 1819, during a similar ferment, when the French Crown claimed to act as the hereditary protector of Catholics in the East; and the King must, therefore, be acquitted of taking his course merely from a desire to do what was hostile or provocative to Russia. Each of these sovereigns endeavoured to put pressure on the Sultan for a decision in favour of his own clients. On the 9th of March, 1852, the Sultan issued a firman, ratifying and consolidating the rights previously granted to the Greek Christians, and declaring that the Latins had no excuse for claiming exclusive possession of certain holy places specified. Here was a great triumph for Russia, but her demands grew in proportion as they were gratified. While, on the whole, pronouncing against the Latin Christians, the Sultan allowed them to possess the keys of the Church at Bethlehem and of other places, as in former times.

But Abdul Medjid's attempt to please both parties, though clever, was ineffectual; and the result was that he only partially satisfied the Latin sect, while he excited such indignation, real or simulated, in the Czar, that he at once moved two army corps to the frontier of the Danubian Principalities,[1] as a menace, and immediately after sent Prince Menschikoff, as special envoy, to Constantinople, whose instructions must have been quite inconsistent with any desire for an amicable settlement. Thus the hostile threat was made to appear to turn on the question of the possession of the holy places, but, in considering the origin of the war which followed, it must not be forgotten that all the Czar professed to demand was the possession and, possibly, monopoly of certain religious privileges, whereas the event he desired to precipitate was something very different and entirely disproportionate—namely, the dismemberment of Turkey. This was presently made plain when the Sultan put an end to the immediate dispute by acceding to the claims of Menschikoff.

This question of the holy places, thus settled, could no longer supply a pretext for war. What it did supply was the opportunity for prolonging the quarrel by confusing fresh demands with the original dispute, and for rousing the religious feeling of Russia against Turkey.

Accordingly the Czar's envoy, instead of accepting the concession as closing the dispute, put forth a fresher and larger pretension, and required the Sultan to join in a convention which would have

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1 "The War in the Crimea." (Hamley.)

virtually given the Czar the protectorate of all the Christian subjects of the Porte.

The Sultan's ministers were, no doubt, counselled and supported by the English and French Ambassadors. On the 13th of May they refused to comply with the demands made, and on the 21st of the month Menschikoff quitted Constantinople.

To this refusal the Czar responded by causing his troops, on the 2nd of July, to cross the Pruth, the frontier river, and occupy the Danubian Principalities. On the next day he issued a manifesto stating that, in so doing, "It was not his intention to commence war, but to obtain such security as would ensure the restoration of Russian rights."

Events dragged on, through the whole of 1853, with great slowness, but with an ever increasing probability of war.

Without waiting for any decision, either by diplomacy or by arms, the Emperor of Russia assumed the position of a dictator towards the Danubian Principalities. In the course of July he signified to the Hospodar of Moldavia that his relations with the Porte were to cease; that the tribute which Moldavia had been in the habit of transmitting to Constantinople was to be placed at the disposal of the Russian Government, and that the sovereign power of Turkey was temporarily suspended during the military occupation of the provinces.

These occurrences might have been justly met by the Sultan with a declaration of war, and the martial spirit of the people was so thoroughly roused as to render the step imminent. But the Western Powers, in their solicitude for the preservation of peace, stayed it for a time; while the representatives of France, England, Austria and Prussia met in conference at Vienna, hoping to find some means of averting war.

They framed a diplomatic instrument, known as the Vienna Note, which contained the basis of a settlement intended to bind the Sultan in specific language to a recognition of the rights of his Christian subjects, and to satisfy the demands of Russia with respect to the position of Roman ecclesiastics in the Holy Land.

This Note was accepted by the Czar on the 10th of August. But the Sultan, on the 19th of the same month, required certain modifications not affecting the essential conditions of the proposed arrangements, but qualifying the peremptory language in which some of the conditions were expressed.

These modifications the Czar rejected on the 7th of September,

and Austria thereupon withdrew from further joint action with the Western Powers, and despatched special instructions to its representatives at Constantinople to press on the Sultan the acceptance of the Vienna Note as it originally stood. Even if Abdul Medjid had been personally inclined to submit, he would hardly have dared to oppose the wishes of his subjects to such an extent, the popular feeling in the capital being strongly in favour of war.

Troops were, therefore, required to be ready for eventualities, and were rapidly sent forward to Varna. The Russians at the same time daily strengthed their garrisons in the principalities, and on the 14th of September two English and two French ships of war entered the Dardanelles.

It was not long before Turkey resolved to defy the Power which was evidently bent on her destruction, and to resent the occupation of the Danubian Principalities which had taken place at the beginning of July. On the 5th of October the Porte felt itself compelled to demand their evacuation within fifteen days, with war as an alternative.

The proposal was, of course, rejected, and the Czar issued a counter-declaration of war on the 1st of November. The English and French fleets entered the Bosphorus on the 2nd of November, and fighting between the Russians and Turks soon began in earnest.

The Russians were defeated at Oltenitza, on the northern side of the Danube, on the 4th of November; but in the course of the next few weeks the Turkish forces in Asia sustained several reverses.

A terrible naval disaster followed on the 30th, when a Turkish fleet of seven frigates, three corvettes, and two smaller vessels, lying in the harbour of Sinope, on the Black Sea, was attacked by a Russian fleet of six sail of the line, two frigates and three steam vessels, and totally destroyed, with the exception of one vessel which escaped and conveyed the tidings to Constantinople. This was a terrible misfortune for Turkey, and the crushing blow which had so suddenly fallen on her fleet caused much dismay in the capital. Several of the ships blew up, and some four thousand lives were lost by fire and water. In consequence of this calamity, the allied fleet, listening to the urgent requests of the Porte, entered the Black Sea on the 4th of January, 1854; but it was not until the 12th of March that the treaty of alliance between Great Britain, France and Turkey was signed. The declarations of war by Great Britain and France against Russia were issued respectively on the

27th and 28th of March, and the troops of the allied Powers were speedily despatched to Gallipoli. A few days before these declarations, the Russians had crossed the Danube into the Dobrudscha, from which, after several defeats by the Turks, they withdrew before the autumn.

The Russians thus abandoned the principalities, which had been the ground of contention; and the cause, to some extent, of the outbreak of hostilities vanished. But English indignation at the ambition of the Czar had been slowly rising ever since the publication, in March, 1854,[1] of the reports from our ambassador at St. Petersburg, concerning the designs of Nicholas, which showed the urgent necessity of checking these schemes, even at the cost of war. The French Government regarding the matter in the same light, it became obvious that, if there was to be a European war at all, France and England would be found side by side opposing the policy of Russia.

All diplomatic efforts, however, were of no avail for the preservation of peace; consequently, a convention was ratified between England and France, in which they mutually agreed to maintain the integrity of the Turkish Empire by their united efforts; and they declared war against Russia, in March, 1854.

England had enjoyed so many years of peace, and had, during those years, so materially reduced her establishments, both naval and military, that she was but indifferently prepared to enter on a great war. However, operations were commenced, and the first consideration related to strategical plans. After due advertence, it was resolved that both Powers should despatch fleets to the Baltic and the Black Sea, and that both should send armies to Turkey to be there employed as circumstances should require.

At the commencement of 1854, the British army, besides the Guards composing the Household Brigade, consisted mainly of one hundred regiments of the line, including the Rifle Brigade and eight local corps. The cavalry included seven regiments of Dragoon Guards, and made up twenty-three regiments in all. The artillery numbered fourteen batteries. The twenty-three regiments of Dragoons, Hussars and Lancers, together with the Horse Guards and two regiments of Life Guards, supplied together about 12,500 fighting men. The regiments of the line, with the Grenadiers, Coldstream Guards, Fusiliers and Rifles, amounted to about 105,000 infantry. Making allowances for certain

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1 See page 190, Part II.

deductions, the whole effective army at the end of 1853 barely exceeded 100,000 men. It was augmented, shortly before the commencement of the war, by another 10,000 or 15,000, and then consisted of 4,600 commissioned officers, and 123,000 non-commissioned officers and privates. The English portion of the allied army was placed under the command of Lord Raglan, who, as Lord Fitzroy Somerset had, during many years, been military secretary to the Duke of Wellington. The Duke of Cambridge, the Earls of Cardigan and Lucan, Generals Brown, Evans, England, Bentick, Scarlett, Campbell and Pennefeather, were amongst the chief officers appointed to the expedition.

There was great excitement when the various regiments began to leave the shores of England for their destination in the East. So long a period had elapsed since the din and turmoil of war had disturbed the country that a new generation had sprung up, whose knowledge of its cost and horrors was little other than traditional.

Two months elapsed before any cavalry left England, for it was doubtful whether it would be transported through France or by way of Gibraltar.

The Fusiliers, quartered in the Tower, were among the first to depart, and when the cavalcade, headed by the band playing animated airs, emerged from the old fortress and threaded its way through the busy streets of the Metropolis, countless thousands watched and greeted the soldiers as they passed—not that all understood the real nature of the quarrel nor what was to be the issue of the war. Many of the soldiers could never comprehend why they were called upon to fight against an Emperor merely because that potentate had behaved wrongfully towards the Sultan of Turkey.

Setting politics aside, however, the troops, actuated by a wonderful *esprit de corps*, departed cheerfully for the East, resolved to maintain the honour of their colours and country in any contests in which they might be engaged.

Southampton was one of the chief ports of departure, and the military value of railways was soon fully experienced in the facility with which troops were conveyed from London and the heart of England to the port of embarkation. Regiment after regiment was embarked thence, and from Cork, Liverpool, Plymouth and Portsmouth. Some of the finest vessels belonging to the Peninsular and Oriental Company and others had been chartered by the government for the service, and well and efficiently performed it.

France, being more of a military nation than England, had a

far larger army ready to enter on a campaign. It was estimated that they had some 300,000 men and over 60,000 horses ready to take the field, besides a large reserve that could be made available if necessary.

The command of the French army was given to Marshal St. Arnaud, a gallant officer experienced in war, who had seen much service in Algeria.

At Toulon and Marseilles in the stirring spring of 1854 a busy scene was witnessed. The French, being much more *au fait* in military matters than the English, proceeded in their plans systematically and quickly. About the end of March embarkation commenced. Twenty thousand troops and a large number of horses were despatched on board some twenty-five or thirty troopships, the whole sailing within a few days of each other, and other contingents taking their departure at a later date. By an arrangement between the two governments, Malta was adopted as a midway resting place; their stay, however, being merely for a few days for rest and supplies, and they then proceeded on their voyage. The beginning of April found French as well as English soldiers tossing frequently on the boisterous sea, heading towards the Dardanelles.

The Peninsula of Gallipoli was adopted as the principal port of disembarkation, owing to its strategical value as a base of operations. It is situated at almost the narrowest part of the straits, which, running between the Gulf of Saros on the west and the Dardanelles on the east, forms their western side. An army encamped here would command both the Ægean and the Sea of Marmora, and could be easily marched northward to the Balkans, or despatched to Asia or Constantinople. By the middle of April there were some 22,000 French and 5,000 English soldiers in the peninsula, cooped up in quarters ill prepared for their reception.

Gallipoli presented at that time a somewhat variegated spectacle to the troops which successively arrived. Elements of the East and West were there mingled in utter confusion. The officers and men, as reinforcements continued to arrive, complained strongly of the privations and discomforts to which they were subjected. The commissariat arrangements utterly failed. As contingents continued to pour in, the accommodation for so many troops was found so insufficient at Gallipoli that, after a few weeks, the English, with the exception of some 5,000 men, were sent to Scutari, where the Turkish Government provided them with suitable quarters.

Some time was spent here before any further progress in the proceedings of the allied was made, but at length the expedition embarked, and was landed at Varna. This is a Turkish seaport on the western shore of the Black Sea, about 180 miles from Constantinople. The siege of Silistria was going on when the allied army arrived at Varna, and it was partly on that account that the troops had been moved thither. The first division of the British troops to reach Varna consisted of the 7th and 23rd Fusiliers, the Connaught Rangers, the Rifle Brigade, the 33rd, 77th and 19th Regiments—or 7,000 men in all. These troops were assisted in their disembarkation by the boats of the allied fleet stationed near the town. Others continued to arrive, and by the end of June the neighbourhood of Varna had become a huge camp of 60,000 English, French and Turkish troops, while 300 vessels lay in Kavarna Bay ready to convey them to the scene of hostilities.

The news then arrived that the siege of Silistria was raised, so that all hopes of sharing the honour of attacking the enemy there was at an end. It was about this time, while the armies were hoping to open the campaign, that cholera broke out amongst them. Cases had occurred among the French troops while on their voyage from Marseilles. The pest followed them to the camp, and late in July reached the British army. Out of three French divisions it destroyed or disabled 10,000 men, and in the British forces some 500 or 600 men fell victims to the cruel disease.

It then attacked the fleet, which put to sea in hopes of so baffling it, but it pursued them and reduced some ships almost to helplessness.

This was the main cause of the delay in advancing into the enemy's country. Seventeen weeks were thus lost. But when health was in some measure restored to the troops, active preparations were resumed to move the allied army from Varna to the Crimea. It was in the Bay of Balchick, about fifteen miles north of Varna, that the huge and multifarious business of embarkation went on. Piers had been improvised by the engineers, but, of course, the operation was accomplished under the greatest difficulties. The troops moved down slowly from their camps; the poison in the air caused a general sickliness, and the men were so enfeebled that their knapsacks were borne for them on pack-horses during even a short march of five or six miles, which was all they could at a time accomplish.

When all were on board, an adverse wind still delayed them;

but on the 7th of September the whole armament got under way in fine weather and started on the voyage. The fleet was formed in five columns, each of thirty vessels, all of them amongst the largest in existence, commanded and escorted by Admiral Sir Edmund Lyons, in the *Agamemnon*. The course of the fleet was eastwards from Varna across the Black Sea. The distance from Varna to Eupatoria is about 300 miles. It arrived on the 9th of September, at the rendezvous agreed upon by the commanders, and anchored, while Lord Raglan and General Canrobert, and other English and French officers, reconnoitred the coast in search of a landing-place.

That eventually selected for the landing of the British troops was a low strip of beach and shingle cast up by the violent surf, and forming a sort of causeway between the sea and a stagnant salt-water lake, not more than 200 yards broad, and leading to an irregular table-land which extended, with gentle undulations, to the chain of rocky heights known as the Tent Mountains. Here the British disembarkation, quite unopposed, began on the 14th; the French and Turks landing about two miles lower down the coast on a similar strip. When this busy scene was at its height, and the throng of soldiery on the shore and boats upon the water was rapidly increasing, news came that a Russian camp had been discovered not eight miles distant. Orders were immediately issued to the *Samson*, the *Fury*, and the *Vesuvius*, together with three French steam-vessels, to proceed to the place indicated. There the report was confirmed. A Russian camp of 6,000 men was discovered not a mile from the shore. The fleet opened fire, and soon succeeded in driving the enemy from their quarters.

While this affair was in progress, the disembarkation still continued, until a heavy sea-swell setting in, occasioned an interruption and much delay. It was not, therefore, until the 18th that all the forces were landed and in a condition to advance upon the enemy. The British force numbered about 26,000 infantry, sixty guns, and the Light Brigade of cavalry (about 1,000 sabres). The French consisted of 28,000 infantry, and of the Turks there were some 7,000, with sixty-eight guns, but no cavalry.

The first night on shore was as wretched as it is possible to conceive. Seldom had British forces been exposed to more misery. The sky grew black and lowering; the wind rose; and the rain, falling in torrents, penetrated the blankets and greatcoats of the tentless and shelterless soldiers. The following day the high surf

upon the beach prevented further communication with the fleet; but on the third day the weather moderated, and the necessary stores were then landed and the troops supplied plentifully with provisions; for sixty arabas laden with flour had been seized while on their way to Sevastopol.

On the night of the 18th, Lord Raglan issued orders that the British army should strike tents at daybreak on the 19th, and prepare for the march. The French Marshal issued similar orders to the troops under his command.

The march accordingly began in the early morning, officers and men, scrambling up after their brief night's rest, made such arrangements for the route and for breakfast as circumstances permitted.

When the advance sounded the spectacle presented was splendid. The line stretched far and wide, and presented a martial front from east to west. Advancing in columns separated by narrow intervals, this body of upwards of 60,000 picked men showed a gallant army. The Turks were close to the beach, the French next, then the English. The cavalry and rifles and light skirmishers formed the van. They presented a magnificent front. Behind them were trains of horses carrying the reserve ammunition, baggage animals, and the arabas with sick men and commissariat stores. The mass covered several square miles, and bore with it the hopes of three nations. Nor was the picture limited to the land, for a splendid fleet steamed and sailed southward as the army marched in the same direction.

It was apparent to the troops that an encounter was not far distant from the afternoon of the 19th. Before the expedition had reached the Bulganak, curling wreaths of smoke could be discerned on the south and east, marking spots where villages and houses had been fired by Cossacks, rendering the poor Tartars homeless by this characteristic feature of Russian tactics. Next could be seen, hovering upon and around the distant hills, dark bodies of Russian cavalry, whose object appeared to be to check the advance of the allies by harassing attacks on the left flank. A portion of cavalry, about 500 in number, belonging to the 8th and 11th Hussars, and the 13th Light Dragoons, commanded by the Earl of Cardigan, were detached to drive off the Russians. The Cossacks, however, appearing to be thrice the number of the small force sent against them, Lord Raglan ordered their recall. While these skirmishers were slowly returning to the main body, the Cossack squadrons opened, so as to give play to a battery of artillery,

which poured a succession of shots upon the small detachment of British cavalry. But by this time a troop of Horse Artillery had arrived upon the scene, and began to play with deadly effect upon the enemy as to cause the Russians to retire to the Alma. When the whole of the allies had crossed the Bulganak, preparations were made to bivouac for the night—one which proved cold, damp and comfortless. Sleep was in most cases quite out of the question. Many, however, weakened by cholera at Varna, that night entered upon the sleep of death, and were so precluded from partaking of the victory of the coming day. At last the morning of the 20th of September, the day of the Battle of the Alma, dawned. Between nine and ten o'clock the army moved forward, surmounting a succession of grassy ridges. Many expected, though none could know, that the dawn would usher in the day of the first great battle to be fought by the allied army during the war. The only contests previously worthy of note had fallen to the lot of the Turks, on the banks of the Danube and in Asia.

The distance from the Bulganak to the Alma is between four and five miles, and as it was by this time known that the Russians had taken up strong positions on the banks of the last-named river, the allies duly equipped themselves for an encounter as soon as the Alma should be reached. The French bivouac was nearest to the sea; next to them were the Turks, and the British were further inland, the three camps forming a line nearly three miles in extent at right angles with the shore. In this same order they commenced their march southward to the Alma.

It is not intended here to enter in detail into the incidents of the great struggle which ensued and resulted in the complete defeat of the Russians. During the interval between the 20th and 24th, the Russians retreated towards Sevastopol, which they entered on the 21st. Menschikoff, immediately after his defeat, perceived two measures to be necessary. The one was to keep open, by means of an army in the field, his communication with Russia, while leaving a sufficient garrison in Sevastopol; the other, to bar the harbour against the enemy's fleet. Therefore, contrary to the advice of his admiral, he caused seven ships of war to be sunk across the entrance of the harbour in line with the forts.

When these measures had been carried out, Menschikoff and a great portion of his forces left Sevastopol, crossed the Tchernaya, advanced over Inkerman bridge, and moved towards Bakshisarai, about twenty-four miles north-east of Sevastopol, in order to check

the advance of the allies towards the centre of the Crimea, and also to retain command of the high-road from Simferopol, by which important route all supplies were brought from the mainland.

After the terrible battle of the 20th, the army was ready in a few days to resume operations. On the 23rd they were again upon the march, and the following day reached Belbek, where a halt was made, for the army was now so close to the object of their march that the towers and fortifications of Sevastopol were seen at no great distance below.

The next day the march was resumed, and although the distance from Belbek to Balaclava is only about fourteen miles, the troops had to pass through a thick forest of underwood, entailing much difficulty and fatigue. Had the Russians been aware of the situation of the allied troops at this time, it would have been a disastrous day for the Anglo-French army, for the regiments were scattered and intermixed in an apparently inextricable mass of confusion; each man threading his path as best he could; and, after this fashion, many thousand infantry finally emerged from the thicket about two o'clock.

At this time occurred the most extraordinary incident of this difficult march. Lord Raglan rode at the head of the British army; the French and Turks being at some distance on its flanks. He was one of the first to emerge from the wood upon the high road, and suddenly found himself close to a portion of the Russian army. The two lines had intersected. The opponent commanders had commenced their flank marches nearly at the same time; Menschikoff having the start by a few hours. The allies, south-east from Belbek towards Balaclava; the Russians, north-east from Sevastopol towards Simferopol—each planned a flank march which was really cleverly conceived. Each was entirely ignorant of the other's movements; each took Mackenzie's farm in the line of route, and the two encountered each other on this spot. Not, however, on equal terms, for the van of the British came upon the rear of the Russians, and although the surprise on both sides was perhaps equal, terror was great on the part of the Russians, who had been greatly dispirited by the Battle of the Alma, and had formed an exaggerated estimate of the strength of the allies. A few cavalry only—Scots Greys and others—were near Lord Raglan at the time, yet the Russians, although entirely ignorant of the extent of the force which thus suddenly came upon them, lost all presence of mind. The British brought up a few guns, a squadron or two of cavalry,

and a battalion of Rifles to bear on the spot. A volley and a charge followed, and the Russians, after a brief stand, rushed pell-mell along the road to Simferopol, leaving everything behind them that might have impeded their flight, and strewing the road, for two or three miles, with waggons, carts, provisions, ammunition, the military-chest, baggage, and a countless array of miscellaneous articles. As the stragglers came up by dozens and twenties, a halt was made for an hour or two on the heights near Mackenzie's farm. After a much-needed rest the march was resumed, and from time to time the right flank of the army approached so near the eastern end of Sevastopol that the red-coats must, unquestionably, have been seen from the houses and public buildings, yet not the smallest attempt was made to check their advance. From evidence afterwards obtained, it appears certain that the town contained few troops, and that the inhabitants were in a terror-stricken state. The allies, therefore, might, possibly without difficulty, on the night of the 25th or in the early morning of the 26th, have forced the few defences at the upper end of the harbour and entered Sevastopol. But with the uncertain knowledge they at that time possessed concerning Menschikoff's movements, and hampered with a natural anxiety to establish a line of communication with the fleet, the venture was not made.

Balaclava, and not Sevastopol, was the goal towards which all eyes were on that day turned. Late in the day, the Tchernaya was reached, and on the banks of that river the army rested for the night. On the following day, the 26th of September, the British army arrived from the Tchernaya bridge at Balaclava, which place on that day acquired a European and immortal reputation. The route between the two places was nearly south-west, generally ascending, and at an average distance of six or seven miles from Sevastopol.

The French followed a more circuitous route, and did not reach the heights to the southward of Sevastopol until the following day, having encamped on the Mackenzie heights during the night.

The declining health of the French commander-in-chief, Marshal St. Arnaud, had been noticed for some time. On the 29th of September, he sunk under accumulated bodily sufferings just at the moment when the Allies began to perceive that a formal siege of Sevastopol would be necessary. He was succeeded in the command of the army by General Canrobert.

When Lord Raglan arrived with his army on the heights of

Balaclava, on the 26th, he expected little opposition in that quarter; but, as a matter of precaution, he sent on the Rifles to crown the heights, and had disposed other battalions in commanding positions. He communicated with Admiral Dundas, who thereupon brought up the whole of the steam squadron, headed by the *Agamemnon* and accompanied by several transports carrying siege guns. They arrived, during the evening of the 26th, off Balaclava.

Busy were the hours and days at Balaclava. Tents for the army were amongst the first articles landed, then came the landing of the siege artillery. Great labour was expended in dragging the heavy guns up to the heights forming the plateau between Balaclava and Sevastopol. About sixty heavy guns of the siege train were thus successfully placed in position by the 30th. The time had now arrived for arranging the march upon Sevastopol and the selection of the ground for head-quarters, &c., &c. On the 2nd of October, the advance was made and the position taken up. The six divisions of the army were disposed of in conformity with the general plan upon which the siege was to be conducted. When the soldiers were thus removed from Balaclava, a thousand marines and an equal number of blue-jackets from the fleet were landed. The position taken by the head-quarters of the army was about half-way between Sevastopol and Balaclava, three to four miles from each in a straight line; but the advanced posts were much nearer the enemy, and received many shots from the larger guns of the invested city.

Meanwhile the French had landed their supplies and siege material at another part of the peninsula—west, instead of south, of Sevastopol. The Turkish division, it was agreed, should act as a reserve for the French. While all these movements were going on amongst the allies, Menschikoff was not idle. With the aid of Todleben—a young man who had risen from the ranks to a post of eminence on account of his superior genius—towers, forts, redoubts, batteries, or lines of fortified trenches and ramparts were hastily constructed to repel the allies, or to at least delay the fall of Sevastopol.

The Russians showed themselves valourous defenders of the place. They not only worked day and night to strengthen the lines and forts, but they poured out shot and shell against all the men and batteries of the allies within range. Thus, day after day, the steady construction of new works was continued by the Russians, as well as the storms of shot and musketry against

the besiegers. On the part of the Allies, men and stores were landed at Balaclava and Kamiesch. The dragging of heavy guns up to the heights, the formation of trenches, parapets, and earthen batteries, the mounting of these parapets and batteries with the heavy guns and mortars, and the encamping of the three armies—English, French and Turkish—in convenient positions behind the lines and batteries, gave ample employment to the allied generals.

All this time passed without any firing on the part of the besiegers. The commanders decided that no cannonading should commence until everything was prepared for a formidable bombardment. Thus it happened that, during the first half of the month of October, the besiegers were the attacked, rather than the attacking, party. Morning dawned on the 17th of October amid tremendous preparations for bombarding Sevastopol. The land cannonade was to begin about six o'clock, and, at the urgent request of Lord Raglan and General Canrobert, the admirals agreed that the whole of the ships should assist the land attack by engaging the sea batteries north and south of the harbour—on a line drawn across the port. In accordance with this arrangement, the magnificent fleets took up positions opposite the forts and batteries. As prearranged, the attack was commenced by the land batteries, and was later on taken up by the fleet. It became general, and was continued vigorously until nightfall, to be resumed the following day. The incidents of the siege up to the end of October were not distinguished by any important events. Many parts of the Russian works, it is true, were injured; the Malakoff tower was deeply scarred by the heavy 68-pounder shot, and many of its guns dismounted, although at a range of more than 2,000 yards; a magazine was fired in the rear of the Redan by a shell; Fort Constantine was much damaged by the fire from the fleet, and most of the other forts suffered severely.

The allied generals had reason to believe that while they were busily engaged in the siege, Prince Menschikoff was feeling his way round by a road which wound along the Tchernaya from Sevastopol, hoping to attack his opponents in the rear of their camp and siege works. Frequent alarms were given. Thus matters went on day after day, until, at length, on the morning of the 25th of October, General Liprandi appeared openly on the plain, having drawn from the defiles and behind the hills an army of 30,000 Russians, ready to meet the allies in fair fight.

The incidents of this eventful day, varied and frequently con-

fused as they may appear, resolve themselves into five struggles, or contests, forming collectively the Battle of Balaclava; namely, the capture by Russian infantry of a series of earthern redoubts manned by Turks; the heroic repulse, by the 23rd Highlanders, of a furious cavalry charge; the defeat by the British cavalry of a much larger body of Russian cavalry; the mistaken but wonderful onslaught by a handful of British light cavalry against a complete army of artillery, cavalry and infantry; and a dashing charge of the Chasseurs d'Afrique, which finished the work of the day and left the allies victors.

Exciting and startling events now rapidly succeeded each other in the Crimea, for scarcely had one portion of the allied army at Balaclava been permitted to sheath their swords after the most sanguinary conflict of the 25th of October, than another portion on the heights of Sevastopol on the following day were called upon to bear the brunt of an attack of a formidable host of Russians, maddened by religious enthusiasm and drink. This encounter was preparatory to the more formidable one which occurred a few days after—the Battle of Inkerman. Rain fell incessantly throughout the night of the 4th of November, and the early morning gave no promise of any cessation of the heavy downpour which had already lasted twenty-four hours. Towards dawn, a heavy fog settled on the heights and about the valley of Inkerman, so that it was difficult to see two yards ahead. During the night, concealed from observation by the fog, enormous numbers of Russians crept up the rugged sides of the heights overlooking the valley of Inkerman on the undefended flank of the second division.

Little did the slumbering troops in camp imagine that a subtle and indefatigable enemy were bringing into position an overwhelming force of artillery ready to play upon their tents at the first glimpse of daylight. The men in the allied camp had just begun a struggle with the rain in endeavouring to light their fires for breakfast when the alarm that the Russians were upon them was given. The troops were got under arms at once, and pushed on to the brow of the hill to check the advance of the enemy; others were led to operate on the enemy's flank. They were at once met with a tremendous fire of shell and round shot from guns posted on the heights during the night. Meanwhile, the alarm had spread through the camps, but it was soon discovered that the enemy was in such strength that the whole force of the division, which consisted of only 2,200 men, would scarcely suffice to repel them. Other divisions were rapidly

brought up, and 6,000 English and some 45,000 French troops were engaged with the enemy before the fight was over.

Now commenced the bloodiest struggle ever witnessed since war cursed the earth. It consisted of a series of dreadful deeds of daring, of sanguinary hand-to-hand fights, of despairing rallies, of desperate assaults in glens and valleys, in brushwood glades and remote dells, hidden from all human eyes, from which the conquerors, Russian or British, issued only to engage fresh foes, till our old supremacy, so rudely assailed, was triumphantly asserted, and the battalions of the Czar gave way before our steady courage and the chivalrous onslaught of France. No one, however placed, could have witnessed even a small portion of the doings of this eventful day, for the vapours, fogs and drizzling mist obscured the ground where the struggle took place to such an extent as to render it impossible to see what was going on at a distance of a few yards. Besides this, the irregular nature of the ground, the rapid fall of the hill towards Inkerman, where the deadliest fight took place, would have prevented anyone, under the most favourable circumstances, from seeing more than a very insignificant and detailed piece of the terrible work below.

The battle long continued with unabated vigour and with no positive results, the enemy bringing to bear upon the British lines not only the fire of their field batteries, but those in front of the works of the place and the guns from the ships, until the afternoon, when symptoms of yielding first became apparent, and shortly after, although the fire did not cease, the retreat became general and large masses were observed retiring over the bridge of Inkerman and ascending the opposite heights, abandoning on the field 5,000 to 6,000 dead and wounded, multitudes of the latter having already been carried off by their comrades. The contest maintained by the body of besiegers shed great glory on the forces, and augmented the moral strength which the allied armies had always possessed; at the same time their loss was enormous. The English army lost 2,400, killed or wounded, among whom are to be reckoned seven generals, three of whom were killed. The French army suffered to the extent of 1,726, killed or wounded, of whom thirteen were officers.

Thus terminated the glorious Battle of Inkerman. Nothing could exceed the magnitude of the stake which depended on its issue.

The defeat of the British division on the ridge at the com-

mencement of the fight would have carried with it consequences absolutely tremendous. Had the Russians only been successful in carrying the heights, and so driven the small forces of the allies from their position, defeat would have been absolute and ruinous. On the other hand, the skill and bravery displayed should remind us how much that day owed to the steadfast men of Inkerman.

Little more than a week elapsed after this sanguinary conflict before the troops on shore and the vessels and crews on the Black Sea had another kind of foe to contend with. The elements waged a furious war against them, and caused much havoc in loss of life and property. Stern as the Black Sea is in winter, murky as is its atmosphere, piercing as is its cold, violent as are its winds, and turbulent as are its waves, there had rarely been known a tempest equal in fury to that which raged there on the 14th of November, 1854, bringing pitiless destruction to ships and mariners, strewing its coasts with fragments of vessels and disrupted cargoes of valuable merchandise, and adding manifold to the discomforts of those who, by the exigencies of war, were living in camp and tents. It drove before it a deluge of rain, and, as the storm increased, prostrated whole camps and dispersed them with their contents far over the miry plain; so that men returning from duty in the trenches found themselves destitute of fuel and shelter. Hospital tents were blown away, the sick and wounded tenants were left exposed to the fury of the storm; quantities of food and forage stored in the camps were spoilt. All communications with Balaclava were stopped, the horses and waggons being unable to make headway against the storm. Worse evils happened on the sea. Twenty vessels in or near the harbour of Balaclava were dashed to pieces, and a dozen others fearfully disabled. All were full of stores urgently needed by the army. The effects of the hurricane were felt most severely by the naval department of the allied forces; H.M.S. *Samson* being amongst the first victims; for, while steaming to the rescue of one of the transports, the two collided, smashing her boats and losing her three masts. H.M.S. *Terrible* parted her cable, and great were the fears of her drifting on shore, but her steam-power enabled her to hold her own. An Egyptian line-of-battle ship became a total wreck, and, near the beach, the tricolour floated mournfully over the *Henri IV.*; one of the most magnificent vessels in the French navy, never again to carry the flag of France to victory. They, as well as the stranded transports, and many wrecks in front and to the southward, told a dreary story.

With this day began a dire season of calamity. At the close of the storm, the next day brought snow, and henceforth the soil of the devastated camps was in a most wretched condition, being a complete puddle. The sick, the wounded and the weary, lay down in mud, and the trenches were often deep in water.

The enemy took advantage of the gale to advance on Eupatoria with about 6,000 cavalry and twelve field pieces. They were, however, warmly received with such a heavy fire, both of guns and rockets, from the naval brigade battery, under the command of Lieutenant Hood of H.M.S. *Arethusa*, that they retired with a loss of one hundred killed and wounded.

When the British troops left the shores of England in the early part of 1854, few of them probably imagined that they would have to undergo the rigour of a winter in the Crimea; and none, perhaps, ever dreamed that they would have to endure such terrible sufferings as fell to their lot during those dreary months. Bravely had they maintained their prestige on the battlefield in their conflict with the Muscovite foe; and as bravely did they struggle and endure the contest with sickness and privation which, during the winter, assailed them with relentless fury.

Meanwhile, the allies had not been idle in the trenches, even in the time of their direst trials. The siege, during the early months of 1855, progressed with very little variation.

About this date the Russians began an attack on Eupatoria, where, some short time previously, the whole of the Turkish army, under Omar Pasha, had reached and occupied. Early in the morning of February 18th the whizzing of shot and shell indicated that the Russians had reached the vicinity of the town, and that the contest had begun. One of the advanced works of the Turks, on a knoll or hillock, was the scene of conflict. Dark masses of Russian infantry were dimly visible through the gloomy mist of a cold February morning, protected, but not hidden, by a formidable line of guns.

The Turks, remembering Kalafat and Citale, Oltenitza and Silistria, and knowing that their best general was among them, proudly and confidently faced their foe, and prepared to render a good account of them. The artillery kept up a brisk fire, on both sides; while Omar Pasha, between the fitful clouds of smoke, sought to ascertain the numbers and probable plans of the enemy. Three tumuli, forming a line parallel with the landward margin of the town, had been occupied by the Russians as a base of attack.

Cavalry in great force occupied one of these tumuli; infantry the other, while riflemen formed the horns of a crescent by which the line of attack was extended to two small lakes, north and south of Eupatoria, and eight or ten batteries of artillery were posted in front of the troops. The armed line was thus very formidable in appearance and in strength. At first the Russians directed their fire principally against the centre of the Turkish position, but turned their attention afterwards more to the right, where a force was posted near a Greek cemetery outside Eupatoria. The *Valorous* and *Curaçoa* steam-ships and *Viper* gunboat, assisted by a small Turkish vessel, took up positions in the harbour on the north and south flanks of the Turkish line, and discharged their shot and shell right over the Turks, pell-mell into the Russian camp. After two hours of heavy cannonading, the Russian infantry commenced an attack chiefly upon the Turkish right, south of the town; two columns advanced rapidly, cheered on by their officers; the Turks, viewing them unflinchingly, allowed them to approach within sixty or seventy yards. They then poured a volley into them which made wide gaps in the Muscovite ranks. Although for a moment deranged and forced to retire, the Russians quickly re-formed and made another advance, but again the Osmanlis steadily confronted them, allowed them to make a near approach, and again swept them back with a storm of shot.

Perceiving the discomfiture of the enemy, Ismail Bey sallied out with the 7th Regiment of Roumelia, and, supported by Skender Bey with a body of cavalry, completed the rout of the enemy, who retired precipitately, leaving hundreds of dead on the field. The repulse was decisive. The Russians neither renewed the attack at this point nor did they make any other clearly defined infantry attack; although they maintained a fierce fire against the Turkish centre, this was the work of the artillery. The combined aid of English, French and Turkish guns, naval as well as military, was required later to repel the large force of artillery possessed by the enemy, probably that of General Liprandi, who commanded. The Russian commander, seeing the hopelessness of the enterprise, drew off his forces towards the interior, and no further attempt was made on Eupatoria during the war.

Soon after these events, one happened which startled all Europe. This was the death of the Emperor Nicholas, which occurred on the 2nd of March, 1855.

It was soon seen that Alexander II. was under the influence of

the war party. His manifesto, issued on the day of his accession, was not merely warlike, but menacing. In the meanwhile, the siege operations were pushed on with unusual vigour and with the aid of a Sardinian contingent, and the change of commander-in-chief of the French army, General Canrobert having resigned, and being succeeded by Marshal Pelissier, whose military qualifications were of the highest order, many expected that the fall of Sevastopol would now be speedily accomplished. The month of May had arrived; on the night between the 21st and 22nd of that month the French attacked the Russian ambuscades, situated on the extreme left in front of the central bastion. The Russians made an energetic defence, and the works were taken and retaken five times. On the morning following, the allies attacked the works again, and carried them, but with great loss of life, the French having 600 killed and 2,000 wounded, while that of the Russians was estimated at 1,500 killed and 6,000 wounded. Two days after this victory the allies took possession of the heights of the Tchernaya, the enemy making no resistance.

But events still more important took place on the Sea of Azov. On the 22nd of May a fleet of English and French vessels,[1] under the joint command of Admiral Sir E. Lyons and Admiral Bruat, and accompanied by a force of 15,000 troops and five batteries of artillery, under the command of General Sir George Brown, left the anchorage off Sevastopol and proceeded towards Kertch, arriving there at early dawn on the 24th.

The fleet steamed rapidly up to Kamiesch, where the army landed under cover of the guns of the fleet, and immediately ascended the heights without opposition, while the vessels of light draught pushed on towards Kertch and Yenikale; and the enemy, apparently taken by surprise by the rapidity of these movements and the imposing appearance of the expedition, blew up his fortifications on both sides of the straits, mounting not less than fifty guns (new and of heavy calibre), which fell into the possession of the allies, and retired, after having destroyed three steamers and several other vessels heavily armed, as well as large quantities of provisions, ammunition and stores; thus leaving the allies masters of the entrance to the Sea of Azov without having sustained any loss whatever.

Having taken possession of Kertch and Yenikale, the fleet pro-

1 The fleet consisted of nine sail of the line and forty-seven frigates and smaller vessels.

ceeded to Genitchi, and there landed a body of seamen and marines, and, having driven the Russians from the place, destroyed all the depôts and vessels laden with the enemy's corn and supplies.

On the 26th the allied flotilla appeared before Berdiansk; and set fire to four of the enemy's steamers and to some large store-houses. On the following day the Bay of Arabat was visited, but no vessels of the enemy were seen. The fleet, however, exchanged a brisk cannonade with the fort, and one of the shells blew up a powder magazine. Altogether the Russians lost in four days an immense quantity of provisions, four steamers, and two hundred and forty vessels which were employed exclusively in provisioning their troops in the Crimea.

The bombardment of Sevastopol recommenced on the afternoon of June 6th. Some 160 guns and mortars of the English and 300 of the French batteries opened fire. The combined roar of the artillery was fearfully grand. For the first three hours the fire of the allies was kept up with extreme rapidity; the Russians answering by no means on equal terms, though with considerable warmth. Shortly after sunset the Russians ceased firing from their batteries; an incessant shelling was, however, kept up all night from the allied works to prevent the enemy repairing damages. The excitement in both camps throughout the day following was extreme. During the afternoon it became known that operations were to recommence in earnest in the evening. The French were to assault the Kamtchatcka redoubt on the Mamelon Hill, and also the redoubts on the east side of Careening Bay. As soon as the Mamelon was secured, the English were to take the quarry work in front of the Redan, and the Russian trenches in front of Frenchman's Hill. All were in high spirits, eager for the struggle, and confident of the result. At half-past six the signal for the attack was made. The lines advanced, throwing out a cloud of skirmishers. The Russian trenches on the side of the Mamelon Vert were surrendered, trench after trench, apparently without any opposition. Then the steep sides of the hill were scaled. The French were seen in three columns: one ascending towards the west, another towards the east face of the works, while the third moved directly up towards that fronting the Victoria redoubt. But the whole of the hill was soon covered with skirmishers. After one discharge from some of their heavy guns, the Russians retreated into the embrasures and the parapets, and fired a few shots from their rifles, without, seemingly, doing any execution. The fire of the

skirmishers, or else the consciousness of the inutility of resistance, compelled them quickly to retire. Their force was, evidently, small. They had not expected an attack at such an hour by daylight. Nothing could be finer than the "dash" with which the French troops ascended the steep slope—a natural glacis—towards the parapets. The Russians were evidently staggered. At first the Malakoff batteries and the Redan made no attempt to impede the progress of the assailants. Whether the tremendous fire which was poured upon them by the English batteries of both the left and right attack restrained them, or whether the nature of the assault bewildered them, they scarcely fired a shot while the foremost columns of the French mounted the hill. Presently the French swarmed into the embrasures, surmounted the parapets and descended into the work. Shortly afterwards the Russians were seen escaping by the way leading from the redoubt towards the hill which was crowned by the ruins of the Malakoff tower and the numerous batteries about it. At this moment the grand mistake, which subsequently entailed a great loss of life among the allies, occurred.

The arrangements had been made for taking and securing the large redoubt on the Mamelon Hill, but it was not then intended to advance further. Such, however, was the impetuosity of the troops, and such the excitement of the officers and men at their first success, that they could not resist the pursuit of the Russians on the one hand, nor the attempt to storm the Malakoff on the other. In spite of the tremendous difficulties in their way, and in the face of a heavy fire, the French were at last seen to reach the very verge of the Malakoff; its guns at once opened on them, while the rifles of the garrison blazed along the ramparts. For some time the scene was obscured by smoke. The Russian reinforcements then arriving in strength, drove the French back upon the Mamelon. The Russians in their turn, following up their success, pressed into the Mamelon, and after a short further struggle, the French gave way and retreated down the hill to their own trenches. The moment was one of deep anxiety to all watching the engagement. But confidence was again restored when the French, who had descended the Mamelon Hill, were seen to be re-forming in the Russian trench which surrounded its base. Up they went again, directing a heavy fire upon the Russians, crowds of whom now covered the ramparts. The Russians made a gallant resistance, but in vain. As the French

mounted, the Russians were seen to waver, and just as the French reached the parapets, they leaped down and again retired in hot haste towards the Malakoff. The works were thus captured a second time, and the tricolour was soon seen waving over the Mamelon.

This was the signal agreed upon for the English to attack the quarries. The order was given the storming party to advance. Troops of the Light and Second Divisions were detailed for this service, numbering 700 men, for the immediate assault, closely supported by 600 others; while the 62nd Regiment was held in reserve with strong working parties, the whole commanded by Colonel Shirley. A trifling opposition encountered in the quarry itself was quickly disposed of, and the troops congratulated themselves on having gained an easy victory. Carried away by their enthusiasm, they even advanced towards the Redan, and perhaps, had they been in force, such was the confusion and alarm of the Russians, they might have carried this important work. As it was, the enemy returned with comparatively powerful reinforcements, and suddenly opening a flanking fire, compelled the attacking force to abandon the quarry and retire to the trenches.

The English, a second time, advanced upon this work, and again took it from the enemy who had again entered it. Nor was this the last occasion; for still later in the evening a third contest for the possession of this place occurred, in which, as before, the English came off victors, but at the expense of severe loss. During the night some six further attacks were made upon them in the quarries. They, however, defended their new acquisition with the utmost courage, and at great sacrifice of life, against superior numbers.

On the 18th of June an attack on the Malakoff and the Redan was made by the allies, which was met by the Russians in a determined and successful manner; the allies being repulsed, and compelled to retire with great loss. The resistance shown by the Russians was one that nation may well feel proud to recall, but it was only rendered possible by the relief parties of fresh and unharassed troops which were always available from the army outside.

But though the allies suffered repulse and defeat in this instance in attacking the stronghold of the Russian defences, they continued resolute and determined to overcome every obstacle presented to them by their numerous and brave opponents.

There can be but little doubt that the events of the 18th of

June weighed heavily upon Lord Raglan, whose health had been failing for some time. He had just been called upon to bear the loss of 1,600 brave companions in arms in an attack from which much had been expected. He knew, also, that his countrymen at home were impatiently awaiting news of the capture of the formidable fortress which had for such a great length of time baffled the besiegers. He felt that his own troops were dissatisfied with the operations of the day; and he also felt that the two armies, French and English, each wished to lay the blame of failure on the other. On the morning of the 26th he spent some hours upon his correspondence, and when he had concluded it that day had written his last letter. Two days later Lord Raglan expired. The cause of death assigned, it is true, was a malady then very prevalent in the camp—cholera; but mental anxiety unquestionably bore a large share in producing the result. His loss was deeply regretted by the entire army, and the tribute of sorrow and regret paid by the French commander-in-chief was highly appreciated throughout the British camp.

His destined successor, General Simpson, was already on the spot, and at once assumed command of the army. During the months of July and August the mortality in the trenches was terrible. The daily booming of the cannon, and the unwearied assiduity of the allies in approaching the defences of their antagonists nearer and nearer, were the principal events which characterised the month of July and the commencement of August.

On the 16th of the latter, an event occurred which reflected great honour on the French and Sardinian troops, and caused great dismay and consternation to a large portion of the Russian army. This was the Battle of the Tchernaya. This brilliant affair caused the greatest rejoicing amongst all ranks of the allied army, and added fresh lustre to the gallant achievements of the French. It is a pleasure to have to record the intrepid conduct and gallant bearing of the Sardinian troops, under General Della Marmora, who, for the first time, met, conquered, and shed their blood against the common enemy who was then disturbing the peace of Europe. On this occasion, as at Inkerman, there was hardly any opportunity for the use of cavalry, and none were employed on either side. On the English side about 8,000 horses were in readiness; while upon the Russian, in a hollow on their right, stood no less than sixty squadrons drawn up in reserve. The battle, in truth, was a very simple one: there was no great

manœuvring about it. It was a preconcerted affair, carried out in a preconcerted way; and may be described as Inkerman over again, minus the energy of the soldiers; for it is the opinion of all who watched them that the Russians fought ill and without vigour. With this defeat vanished whatever faint hope the chiefs of the Russian army might have entertained of retrieving, in any important degree, their failing fortunes. Everything went against them. During the previous six months their losses had amounted to over 80,000 men killed and wounded in and around Sevastopol alone.

Another great cannonade took place on the 17th of August. The French lines had now approached so close to the place that additions to them were immediately destroyed or rendered untenable by the fire from the Malakoff and Little Redan. It became, consequently, an absolute necessity to storm and silence these works. A council of war considered the matter, and finally decided that the attempt should be made on the 7th of September. Soon after noon on that day the signal was given for the attack by the French. The Zouaves and Chasseurs rushed on, leaping into the ditches, and, mounting the battered escarpment, crowded on to the parapets. The Russians were completely taken aback by surprise, were driven out of the redoubt or killed, and the French became absolute masters of it. In the meanwhile, two other attacks had been almost simultaneously made upon the Russians, with equally favourable results. The enemy more than once brought up reserves, hoping to retake the stronghold, but could do nothing against the closed fortress, now powerfully manned. The struggle lasted some four hours, when the Russian commander-in-chief, seeing its hopelessness, withdrew his troops.

General Codrington, hearing the prearranged signal for assault on the Malakoff, after a short pause gave the order to storm the Redan. The troops destined for this attack moved rapidly and steadily across the open space. Though suffering much loss from the heavy fire of round shot, grape, case and musketry now directed on them from every point, those in the front rank passed with ease over the battered rampart, and entered the works, killing the Russians within the first traverse. The storming party now dashed on, but in their eagerness to outstrip each other, the parties on the left pressed across the work to join those on the right, and, in doing so, fell into the concentrated fire of the enemy, whose supports—upwards of 2,000 in number—were rapidly coming up.

A hand-to-hand conflict of a desperate nature followed. The Russians fought for the hold with the greatest tenacity, and used every sort of missile, in addition to their muskets. Stones, loose grape, stocks of broken guns were hurled in broken volleys from the summit of the traverses on to the British, whose ammunition began to fail. They, in turn, snatched up stones, and hurled them at the Russians, who, now encouraged by the arrival of reinforcements and the diminution of the British ranks, poured down a torrent of fire upon the devoted stormers, whom they engaged hand to hand. Many despairing efforts were then made. Men clung to men, and rolled in agony together. The conflict was too terrible to last. At length the storming party was compelled to give way, and retreated in disorder from the parapets and embrasures of which they had so gallantly obtained a short possession. The Redan was thus won and lost.

One grand result, however, compensated the allies for the immense loss which had marked the carnage of the day. The Malakoff being taken gave the allies such a hold upon the remainder of the town that it was obvious the Russians could no longer remain there. The operations of the French generals upon this successful point were vigorous and decisive.

They turned, not only the first, but the second line of Russian defence, exposing the rear of the Redan to a sweeping fire which was immediately opened from the Malakoff, both with guns captured in the place and others which had been dragged into it in rear of the storming party. At sunset every disposition had been made to maintain the advantages obtained. A dropping fire from the Russians in the Karabelnaia suburb alone broke the silence, and told of isolated contests, showing the expiring energies of the besieged now pitted with the persistent determination of the besiegers. Gradually, as the gloom of night fell upon the town, a complete and mournful silence succeeded the roar of battle.

But soon a hum as of a mass of men moving through Sevastopol was heard, and presently portentous clouds of smoke were seen to issue from the houses which lay along the sides of the harbour. As midnight drew near, masses of flame burst out in all directions in the town, and proclaimed the Russians vanquished and retreating. The flames spread rapidly from street to street, and the night and the sounds of the wind and sea were disturbed by a series of terrible explosions, which awoke the echoes of the surrounding hills, shook the ground for miles round, and cast burning fragments from the

earth high into the air, as forts and redoubts were blown up. The whole scene and its surroundings were illuminated by the glare which burst from the magazines of the works along the shore, as they were successively exploded by the retreating Russians.

At last the roar of the flames gained ascendency over all other sounds, and flitting forms might be descried amidst the burning masses as the retreat commenced. Long before the Russians began to cross the bridge of rafts on their way to the North, the Highland Brigade in charge of the trenches had occupied the Redan. Volunteers from several regiments entered the works shortly after midnight, and found them abandoned by their defenders. At dawn, masses of the enemy were still to be seen rapidly crossing the bridge and lining the hills of the Severnaia, whilst the *Vladimir* and other war vessels, covered the passage with their broadsides.

With the exception of them the harbour was void of any floating vessel except boats. The stately three-deckers, which had so proudly rested on the waters of Sevastopol, were sunk, and their places only marked by the water breaking over the protruding stumps of their masts and fragments of wreckage as a north-east gale dashed the waves against them. Shortly after daybreak the last straggler of the Russian army had departed from the south side, and the bridge of rafts was cut adrift and taken in tow by the steamers. The only persons apparently left in the town were convicts, whose duty was to keep up the fire in it—a task they performed with unflagging energy. But, later on, they were not left undisturbed in their labour, for crowds of soldiers—chiefly French—entered the town, even before the Russians had all retired, and, regardless of the constantly recurring explosions, ransacked the houses, and either took the incendiaries prisoners or shot them down.

Few sights can be conceived more terribly grand than that of Sevastopol burning in the early morning. The western side was one mass of flame, and flames were also issuing from all the largest buildings. The churches alone were spared. Fort Nicholas, the dockyard buildings, and the naval hospital were illuminated by the sheer hulk, which burnt with uncommon brilliancy; and the Karabelnaia suburb—which had been so thoroughly destroyed as to require no further effort of the Russians—loomed duskily in the distance. Between the dockyard and the suburb, Fort Paul stood out in perfect light, while all behind was shrouded in partial obscurity. The retreating army

could be yet descried ascending the opposite slopes. Divided from each other by the harbour, the hostile armies could gaze from the heights upon the gradually proceeding destruction of the city—a fitting conclusion to the hardships and the conflicts of the hosts that had contended for its possession, and the fearful loss of life that struggle had entailed. The French lost, in all, 7,569 officers and men, amongst whom were five generals killed and four seriously wounded; the English losses amounted to 2,300 officers and men; while the Russians, in addition to two generals killed and five wounded, lost nearly 13,000 officers and men on this last day alone.

Thus terminated, on the 9th of September, 1855, the great siege of Sevastopol, which had been in progress nearly a year; a period during which unexampled bravery and resolution was displayed on both sides. The allies were now, at last, masters of the smoking ruins of the renowned stronghold, and thus relieved from a great difficulty; but they hardly saw clearly what the next move should be. The enemy had now become, by its close connection with the Inkerman Height, altogether a field army, and defied them from beyond the harbour; and although the objects with which the war had been undertaken were really accomplished, yet the fact that the Russian army still held the field could not be ignored, and to judge from the operations they were engaged upon to strengthen their position, were still bent upon giving further trouble.

In the meantime the allied fleet had been at work with continued success, both in the Black Sea and the Baltic, their operations including the bombardment of Odessa, an expedition to Kertch, Yenikale and Kinburn, the capture of the forts of Bomarsund, and the bombardments of Sweaborg and Sevastopol. By these victories the Russian army in the Crimea was cut off from all its most important sources of supply.

In Asia, the incompetence of the Turkish commanders allowed the Russians several easy triumphs, but the important city of Kars was nobly defended by the garrison and armed citizens, under their English leaders, General Williams and Major Teesdale, and the Hungarian, Kinety. On the 29th of September they gained a signal victory over the Russian army, under General Mouravieff, but were unable to break the blockade. No relief came from without, and at last, on the 25th of November, the worn and wasted band of heroes was starved into surrender. Thus, after six months of heroic endurance, enhanced by repeated displays of

desperate valour, the survivors of the garrison of Kars became captives of the Muscovite.

The close of 1855, from the severity of the weather and other causes, produced a lull in the din of war. The allied troops were now fed, housed and clothed in the best way, and their health was as good as if they were serving on a home station. The strength of the army was monthly increasing, and numbered at this time over 40,000 infantry and cavalry, besides a Turkish and German legion in British pay, which numbered some 30,000 more. The fleet, too, had been vastly augmented in force and efficiency.

The war was virtually over. Austria had been exerting herself throughout its progress in the interests of peace, and, when Sevastopol fell, made a fresh effort with greater success.

In the month of December an agreement was submitted to the Western Powers, to the terms of which, after some deliberation, the governments of the allies agreed.

This document was at once sent to St. Petersburg for the Czar's acceptance or rejection, and in the middle of January, 1856, an answer was received, stating that Russia accepted, unconditionally, the terms proposed, as a basis for bringing about peace.

Paris was ultimately selected as the place where the Conference was to assemble, and it was decided that each of the contracting Powers should be represented by two plenipotentiaries. The Congress opened on February 26th, 1856, and on March 30th the treaty of peace was signed by the representatives of the Great Powers.[1]

Prussia had been admitted to the Congress, at which, therefore, were represented Great Britain, France, Austria, Prussia, Turkey and Sardinia.

Their first act was to settle the conditions of an armistice, which was to last until the 31st of March.

The treaty began by declaring that Kars was to be restored to the Sultan, and that Sevastopol and all other places taken by the

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1 The following were the plenipotentiaries appointed by their respective governments:

GREAT BRITAIN...Earl of Clarendon and Baron Cowley.
AUSTRIA .....Count Buol-Schauenstein and Baron de Hubner.
FRANCE .....Count Colonna Walewski and Baron de Bourqueney.
RUSSIA .....Count Orloff and Baron de Brunnow.
SARDINIA.....Count Cavour and Marquis de Villa Marina.
TURKEY .....Mohammed Emin Ali Pasha and Mohammed Djemil Bey.
PRUSSIA .....Baron de Manteuffel and Count Hadzfeldt.

allies were to be given back to Russia. The Sublime Porte was admitted to participate in all the advantages of the public international law and system of Europe. The other Powers engaged to respect the independence and territorial integrity of Turkey. They guaranteed, in common, the strict observance of the engagement, and announced that they would, in consequence, consider any act tending to a violation of it as a matter of general interest. The Sultan issued a firman for ameliorating the condition of his Christian subjects, and communicated to the other Powers the purposes of the firman "emanating spontaneously from his sovereign will." It was expressly declared that no right of interference was given to the other Powers by this concession on the Sultan's part.

The Article of the Treaty of Paris referring to the Black Sea is of especial importance. By it the Black Sea was neutralised; its waters and its ports thrown open to the mercantile marine of every nation, and formally, and in perpetuity, interdicted to the flag of war of either of the Powers possessing its coasts, or of any other Power, with the exceptions mentioned in Articles 14 and 19, which sets forth the number of light vessels necessary for the police service on the coasts of the Black Sea and at the mouth of the Danube. And it was agreed that each of the Powers should have the right to have the same number of small armed vessels in the Black Sea to act as a maritime police and to protect its coasts. The Sultan and the Czar engaged to neither establish nor maintain any military or maritime arsenals upon that sea. The navigation of the Danube was also thrown open. In exchange for the towns restored to him, and in order more fully to secure the navigation of the Danube, the Emperor consented to a certain rectification of his frontier in Bessarabia. The territory ceded by Russia was to be annexed to Moldavia, and it and Wallachia, continuing under the suzerainty of the Sultan, were to enjoy all the privileges and immunities they already possessed under the guarantee of the contracting Powers, but with no separate right of intervention in their affairs. The existing position of Servia was assured. A convention respecting the Dardanelles and the Bosphorus was made by all the Powers.

By this convention the Sultan maintained the ancient rule prohibiting the war ships of foreign nations from entering the straits as long as the Porte was at peace. During peace the Sultan engaged to admit no foreign ships of war into the Bosphorus or the Dardanelles.

The Sultan reserved to himself the right, as in former times, of delivering firmans of passage for light vessels, under a flag of war, employed in the service of foreign Powers—that is to say, of their diplomatic missions.

The Congress of Paris was occupied with many other questions until the 30th of March, when the treaty was signed.[1]

A few days later, on the heights overlooking Sevastopol, were heard the thunders of artillery for the last time, proclaiming in salvoes the good tidings of peace. Thus was brought to a termination a war, undertaken by England and France on behalf of Turkey, to restrain the aggressive and aggrandising spirit of Russia, and to secure the integrity and independence of Turkey as a Power capable of maintaining herself with credit as one of the States of Europe.

For a whole generation the world has enjoyed the benefit of the enforced quiescence of Russia. Her wounds were too deep to permit her during that time to attempt further great measures of aggression, or to indulge in any desire to disturb the peace of Europe. Therefore, the war was worth all it had cost. Its effects were not merely to defeat, but to disarm and disable the enemy.

During the month of May, 1856, the allied army began to leave the Crimea and to return to their respective countries. The wish that the time might be far distant before they are again called upon to engage in a similar struggle, was echoed throughout the length and breadth of the land.

While the negotiations for peace were in progress, Sultan Abdul Medjid was occupied in instituting internal reforms in the country, benefiting all classes of his subjects, without distinction of rank or religion.

As mentioned by Article xxii. of the Treaty of Paris, the principalities of Wallachia and Moldavia were to continue to enjoy, under the suzerainty of the Porte and under the guarantee of the contracting Powers, all the privileges and immunities hitherto in their possession.

Still they were not satisfied, and there continued to be numerous discussions between Russia and Turkey as to the government of these principalities, until, at length, England, France, and some of the other Powers were drawn into a fresh quarrel, which eventually resulted in the execution of a further treaty in 1858, by which these two principalities were recognised as united, but

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1 See Appendix.

under the suzerainty of the Sultan. Practically, they were made a free State, under the government of an elective hospodar.

In 1860, the disturbances that took place in Syria, in the district of the Lebanon, grew so serious as to attract the anxious notice of the principal Powers of Europe, and again led to the combined intervention of England and France. The disturbances arose out of the rivalries and quarrels of two sects—the Maronites and the Druses. In the month of May, a Maronite monk was found murdered, and suspicion fell upon the Druses. On May 28th, a general attack was made by the Druses on the Maronite villages in the neighbourhood of Beyrout, and some of them were burnt down. A large town under Mount Hermon was, besides, attacked by the Druses. The Turkish commander ordered the Maronites to lay down their arms, and promised that he would protect them. They gave up their arms, and the Turkish officer had the weapons removed. Then he seems to have abandoned them to their fate and their enemies. The Druses thereupon swarmed into the villages and massacred all, men, women and children. The Turkish soldiers did not attempt to protect them, but even, it was stated, in some cases helped the Druses in their work of butchery.

In July, the fanatical spirit spread to Damascus. A mob of Turkish fanatics made a general attack upon the Christian quarter and burned the greater part of it down. The Consulates of France, Russia, Austria, Holland, Belgium and Greece, were destroyed, and nearly two thousand Christians massacred in the course of one day's work.

The Turkish Governor of Damascus, although he had a strong military force at his disposal, made no serious effort to interfere with the work of massacre, and, as might be expected, his supineness was construed by the mob as an official approval of their doings, and they continued the murders with all the more vigour and zest.

The news of these massacres naturally created a profound sensation in England. The cause of the disturbance was not very clearly understood in the first instance, and it was generally assumed to be a mere religious quarrel between Christians and Mohammedans. The Maronites being Christians—"a sect of Syrian Christians, united to Rome, although preserving their own primitive discipline"—the Druses were assumed to be Mussulmans.

England and France at length took strong and decisive measures. They resolved upon instant intervention and the restoration of

tranquility in the Lebanon. A convention was drawn up, to which all the Great Powers of Europe agreed, and which Turkey was compelled to accept. By it England and France were entrusted with the duty of restoring order. France undertook to supply the troops required in the first instance; further requirements were to be met as the intervening Powers might think fit. The intervening Powers pledged themselves reciprocally not to seek for any territorial advantages or exclusive influence. England sent out Lord Dufferin to act as her commissioner, and in the adjustment of rival claims an opportunity was afforded him for displaying the diplomatic talents for which he is renowned, with great spirit and judgment. The Turkish Government, to do it justice, had at last shown great energy in punishing the authors and the abettors of the massacres. The Sultan sent Fuad Pasha, his Minister for Foreign Affairs, to the Lebanon, and Fuad Pasha showed neither the promoters of the disturbances nor the highly-placed official abettors of them any mercy. The Governor of Damascus and the commander of the Turkish troops suffered death for their part in the transaction, and about sixty other persons were publicly executed in the city, of whom the greater number belonged to the Turkish police force. Lord Dufferin described what he actually saw in such a manner as to prove that even rumour inspired by alarm had hardly exaggerated the horrors of the time. Almost every house in some of the districts he passed through, he said, was burnt, and the streets crowded with dead bodies, some of them stripped and mutilated in every possible way.

The intervention was successful in restoring order, and in securing the permanent peace of Syria. Order having been at last thoroughly restored, the representatives of the Great Powers assembled in Constantinople, and unanimously agreed that a Christian governor of the Lebanon should be appointed in subordination of the Sultan; and the Sultan had, of course, no choice but to agree to the proposition.

The French troops evacuated Syria—their active services not having been required—in June, 1861.

Abdul Medjid, on the whole, was a good-hearted, but rather weak-headed, ruler. It had been noted for some time past that his health was failing. On the 26th of June, 1861, he died, at the early age of thirty-eight, after a reign of twenty-two years, and was succeeded by his brother, Abdul Aziz.

CHAPTER XXXIII

ABDUL AZIZ.—Thirty-second Emperor or Sultan

A.D. 1861-1876.

Abdul Aziz succeeds his brother, Abdul Medjid—His reckless extravagance—The National Debt—A firman issued promising extensive reform—Midhat Pasha appointed Grand Vizier—His short tenure of office—Insurrection in the Island of Crete aided by Greece—Turkish troops sent to quell the disturbance—Servia becomes practically an independent State—The Sultan leaves Constantinople on a visit to Europe—His reception in Paris and London—Entertained by Queen Victoria—The Order of the Garter is conferred on him—The naval review at Spithead and Portsmouth—His return home—War declared between France and Germany—Russia takes the opportunity to demand the abrogation of Articles XI. to XIII. of the Treaty of Paris, 1856—Much discontent and agitation in the capital—Insurrection breaks out in Bosnia and Herzegovina—Startling events in Salonica—The settlement of the Cretan troubles—The deposition of Sultan Abdul Aziz.

Abdul Aziz succeeded to the throne of his forefathers on the death of his brother, Abdul Medjid, on the 25th of June, 1861.

Like so many of his predecessors, he had spent the greater portion of his early years in the Harem—more or less under the influence of its inmates—so that on his accession to the throne he suffered from an utter want of experience, unfitting him for the administration of the affairs of a great Empire. Fortunately, however, the direction of the government was in the hands of Ali and Fuad Pashas, two extremely able men, who, by working together, succeeded in acquiring an influence over the Sultan, from which he could not well liberate himself; but even this did not enable them to control his excessive expenditure which, from the first year of his reign, plunged the country into the greatest difficulties.

Before the Crimean War, Turkey had had no National Debt. Since then, however, her obligations have increased beyond the ability of the State to pay the entire interest on what it has borrowed. The debt up to the present is something like £140,000,000.

This, however, did not deter the Sultan from following the bent of his extravagant inclinations. All along the shores of the Bosphorus vast palaces and elaborate kiosks were, under His Majesty's directions, built and furnished in the most sumptuous style. Iron-



ABDUL AZIZ. (1861-1876)

To face Chapter XXXIII.

clads for strengthening the navy were purchased from Europe, and extravagances practised by ministers in every department of the State, in order to gratify the whims of their Imperial master; so that, year by year, the country became more and more involved in debt. The Imperial establishments, when fully mounted, consisted of at least 6,000 servants and officials. The harems, with their 12,000 inmates, involved an annual cost of upwards of £160,000.

The Sultan was particularly fond of pictures, porcelain and jewellery, on which never less than £140,000 annually were spent. Every year saw His Majesty at least three quarters of a million sterling deeper in debt, for his private expenditure alone.

But spend money he would, in spite of all remonstrance from his ministers. Although the civil list was on such a liberal scale as £1,280,000, the expenditure for some years annually exceeded it by £2,000,000. He soon, by these excesses, brought his country to avowed insolvency, without the faintest prospect of its ever being extricated.

The position of the Empire was daily becoming more serious and alarming; a large portion of the population were openly or secretly disaffected; the long-promised reforms of so many existing grievances had been postponed and deferred so frequently that an insurrection was imminent. The ministers at length saw that something must be done, and that at once. The state of the country was, therefore, laid before His Majesty, who at length consented to issue a firman granting certain concessions. Amongst other things, equality was to be established between his Christian and Mohammedan subjects; courts of justice were to be entirely reorganised; taxation lightened; free profession of religious faith allowed; and Christian subjects throughout the country were granted permission to acquire landed property. These reforms and a few others in themselves were admirable in theory, but, like all other promised concessions, there was the fear that in practice they would never be fulfilled.

Abdul Aziz had come to the throne at a most anxious time for his country; five years only had elapsed since the signing of the treaty of peace at Paris. It had, however, to a certain extent, left Turkey practically intact; but although it had not deprived her of any territory, it had not restored her stolen provinces. The Great Powers, instead of taking advantage of their success and driving Russia back to her ancient limits, and so preventing what actually happened, signed a treaty, giving very little to Turkey beyond a

slight rectification of her frontier; and even this, and much more, was soon lost, and the time appeared to be not far distant when dismemberment of the Empire would become inevitable.

It was seen that nothing but honest and sweeping reform could save it; but there seemed no one at the head of affairs sufficiently strong to enforce the changes so essential to its preservation. Both Ali and Fuad Pashas were dead, and Mahmoud Nedin, who was careful never to oppose the Sultan's wishes, was Grand Vizier. It was well known that Abdul Aziz was averse to any radical changes in the constitution.

There was, however, at this time, one man possessed of the necessary qualifications—Midhat Pasha,—one of the most talented men, perhaps, in the Empire. By his sincerity and his devotion to his country, he had done much to develop the provinces and to secure good government for them. He had just reached the capital from Bagdad, where he had been acting as governor-general. He at once sought an audience of the Sultan, at which, when granted, he was not afraid to inform his master of the gravity of the situation, and the expediency of at once setting about the adoption of certain reforms in the administration of the Empire. He insisted very strongly that the corruption and mismanagement of Mahmoud, who was absolutely indifferent to the public welfare, was not only bringing the Empire to ruin, but was creating a most dangerous spirit of discontent amongst all classes of His Majesty's subjects. These words so impressed the Sultan that he took alarm, dismissed Mahmoud the very next day, and appointed Midhat Grand Vizier in his place. It seemed, however, unlikely, from the first, that Midhat's tenure of office would be a long one. He had nothing of the courtier in his composition; and, being determined not to countenance irregularities or abuses in any of the departments of the government, soon found that he had to deal with an overbearing master, who had been too long accustomed to his own way to be ready to now patiently brook remonstrance. He found that he, in fact, was powerless. In a few months he was dismissed, and Mahmoud was again reinstated in the Grand Vizierate, as the most accommodating minister the Sultan could find.

The internal affairs of the country were allowed to drift from bad to worse. Corruption now reached a pitch it had never before attained. Appointments of all kinds, high and low, were purchased and sold through the Imperial Harem. Governors and governors-

general were shifted or replaced every few months or weeks for the sake of the customary presents given by them on receiving their appointments. While the more honest were ruined by the expense of these constant transfers, the unscrupulous, who formed by far the greater number, took care to pay themselves by exactions extorted from their unfortunate provinces, which were being rapidly impoverished and ruined. At last the continued demands for the millions which were squandered on Imperial palaces and gardens, and in every sort of extravagance, brought the finances to such a condition that it was impossible to provide for the salaries of the officials and other *employés* of the government; until, at length, the general distress and discontent of all classes brought into existence a universal feeling that nothing could save the country but a complete change of system. Even then, nothing was done.

We have seen the provinces, one by one, gaining their independence. Moldavia and Wallachia, as recommended by the Treaty of Paris, were now, practically, a united and independent State; and the acquisition of a Hohenzollern for a ruler, who was invested by the Sultan as hereditary prince in 1866, gave Roumania —as the provinces of Moldavia and Wallachia are named—a place in European politics.

A widespread insurrection against Turkish rule now broke out in the island of Crete, which was aided and maintained, almost undisguisedly, for a considerable time by the Government of Greece. Troops were sent from Constantinople to quell the disturbances, and some desperate fighting resulted.

This state of affairs lasted some time, until at length the Porte remonstrated, and formally insisted, upon the Greek Government ceasing their co-operation with the insurgents, remarking that the inhabitants of Crete were perfectly satisfied with the government under which they lived, and had no desire to take up arms against the legitimate authority of their sovereign.

Diplomatic relations were broken off, and there seemed every probability of war between the two States. The Greeks at length, seeing they were not likely to find much favour with the Great Powers, withdrew their support, and the island was soon afterwards pacified. The result, however, of this sad business was almost the ruin of Crete. It occasioned the removal of three-fourths of the unfortunate inhabitants, who were obliged to expatriate themselves; the exhaustion of Greece; besides a great

loss of life both amongst the insurgents and the brave Ottoman soldiers who defended the rights of their sovereign. The attention of the Great Powers was called to the action of Greece, and, after deliberation, they concurred in a formal declaration, on the 20th of January, 1869, expressing great regret at the conduct of the Greek Government in allowing armed forces to be recruited in their territory to make war on a neighbouring State.

In obedience to this admonition Greece apologised, and eventually diplomatic relations between her and Turkey were resumed. Some concessions were made by the Sublime Porte to the demands of the Cretan chiefs, and the insurrectionary movement in the island terminated.

Servia had enjoyed, for nearly thirty years, a recognised freedom from Turkish interference—though the sovereignty of the Porte was still maintained. Yet the progress of the country had been anything but satisfactory; reiterated complaints reached Constantinople from the "party" in Servia, which was under the influence of Russia, that the liberty of the country was incomplete so long as Belgrade and other Servian fortresses were occupied by the Sultan's soldiers.

To obtain the withdrawal of these garrisons, whose presence occasionally led to sanguinary collisions, a demand was made by Servia in October, 1866. This request was supported by the English and French Governments. Acting on their advice, the Porte, with a view of obviating all risk of hostilities in that quarter, agreed in March, 1867, to withdraw all its troops, and Servia thenceforth became practically independent, with the exception of a merely formal acknowledgment of the Sultan's supremacy, and the payment of a yearly tribute of £20,000 to the Imperial exchequer.

During the summer of 1867, while the Cretan insurrection was at its height, Abdul Aziz decided to visit London and Paris.[1] It was an event without parallel in the history of the Ottoman Empire, for this would be the first occasion upon which the supreme head of the followers of Mahomet would leave the seat and capital of his government on a peaceful visit to Christendom, and so break through the barriers of national and religious prejudice. No other Sultan had ever before left his dominions, except to wage war at the head of his army. He passed a few days in Paris as the guest of the Emperor Napoleon III., before reaching London,

1 Accompanied by his nephew, the present Sultan, Abdul Hamid II., and a large staff.

where His Majesty was received with much enthusiasm, and welcomed by a sovereign whose Mohammedan subjects are not the least numerous or important of the people under her sway, and every effort was made to render the Imperial visitor all due honour. He was sumptuously lodged in Buckingham Palace, and received in state by the Queen at Windsor Castle; and subsequently entertained with splendid hospitality by the Lord Mayor and citizens of London.

On the 17th of July took place what was intended to be the most interesting of all the spectacles offered to the Sultan—a review of the British fleet at Spithead. The stormy weather on that occasion somewhat marred the intended effect. Fifty war vessels, mounting over one thousand guns, were drawn up in double line in the roadstead, and these, with hundreds of craft of all sizes, crowded with spectators, formed a scene of singular interest and magnificence. Her Majesty the Queen was on board the royal yacht *Victoria and Albert*. The Sultan and his suite were on board the royal yacht *Osborne*. After steaming through the lines and inspecting the magnificent fleet, the yachts anchored, and H.I.M. the Sultan proceeded to the royal yacht *Victoria and Albert*, where he was received by the Queen, who there invested her guest with the most noble Order of the Garter, in the presence of numerous and distinguished members of the Royal Family.

Wherever the Sultan went during his stay in England he was received with outbursts of national enthusiasm, and it was generally hoped and believed that the visit would be productive of much benefit to his country. He cannot fail to have been impressed by the evidence, perceptible on all hands, of the blessings the people of England enjoy in consequence of their living under a constitutional form of government, and must have profited by learning the progressive nature of the people and the success of all their industries, manufactories and free institutions throughout the country.

But, to the disappointment of the sanguine, the new era for Turkey did not appear to be any nearer its consummation on his return home.

As soon as he was again fairly settled in his dominions, matters of State were, as before, allowed to drift from bad to worse. The Sultan was absolutely indifferent to all the public interests and crying abuses which were brought to his notice. Much was, undoubtedly, kept from his knowledge by his accommodating minister,

Mahmoud, who was ever careful to pander to his sovereign's wishes. Knowing his weak point, he continued to cultivate the support of the harem by a ready compliance with the increasing demands of the Sultanas and their ladies for money. Although these interesting personages in the Imperial establishments are supposed to possess no souls, it may be observed that they constitute a very powerful element in every matter—social, political, or religious—in the Empire.

To abandon himself to the charms of the beauties of his harem was now all that the Sultan seemed to care for. When any of his ministers ventured to call his attention to the promised reforms of existing grievances, the reduction of taxation, or other pressing matters of State, they found everything thrown aside for the pleasures of the harem, or the enjoyment of the society of a new favourite whom he had just then found in a beautiful young Circassian named Mihri, on whom he lavished considerable sums of money.

He was earnestly implored to consider the wants of his subjects, but without avail. The strangeness of his conduct was already such as to cause grave concern. The public voice speedily condemned him. "His fall is written," murmured his Mussulman subjects; while the Softas, or law students, of whom there were many thousands in the capital, intrigued; and his ministers vacillated between the rival parties of young and old Turkey which then divided the State.

Three years had passed since the Sultan's return to his dominions when Europe was amazed (15th of July, 1870) by the declaration of war between France and Prussia. The Porte, however, took no part, directly or indirectly, in the struggle; but the disasters which befel France in that war were of calamitous importance to Turkey. While France was strong she was both able and willing to co-operate with England in securing the substantial observance, by Russia, of the conditions on which the Crimean War had been terminated. The most important of these, for the safety of the Ottoman Empire, was the convention neutralising the Black Sea.

Russia took advantage of this opportunity to insist that the Treaty of Paris (1856) must be altered by the cancellation of Articles XI. to XIV.,[1] relating to the neutralisation of the

1 ARTICLE XI.—The Black Sea is neutralised; its waters and its ports thrown open to the mercantile marine of every nation, are formally and in perpetuity in-

Black Sea. She announced that she would no longer be bound by those clauses in the treaty, and that she certainly could not be expected to endure for ever an article which bore heavily, directly and specially on her, in prohibiting the maintenance of her fleet, and the establishment of fortresses and arsenals on the shores of her own coast for their protection.

It was the manner in which the abrogation of these clauses was demanded which at first startled Europe, although it certainly had not been unexpected by statesmen who always believed that Russia would take the earliest advantage of the first favourable opportunity to rid herself from the conditions imposed in 1856, which shut her navy out of the waters washing her southern shores.

Two of the Great Powers concerned in the Treaty of Paris were now so gravely occupied with their own concerns to be much interested in the affairs of other nations. It was not at all likely that France and Prussia would, just then, desist from the great struggle in which they were then engaged to join in any attempt to compel Russia to respect the disputed articles in the treaty. Austria was not inclined to interfere, nor could England take upon herself alone the responsibility of enforcing the sanctity of the treaty. All Great Britain did was to remonstrate, until at length, as a way out of the difficulty, it was suggested that a convention should be held for the discussion of the matter.

The result was that a Conference of the European Powers, who were parties to the Treaty of 1856, assembled (except France and

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terdicted to the flag of war, either of the Powers possessing its coasts or of any other Power, with the exceptions mentioned in Articles XIV. and XIX. of the present treaty.

XII.—Free from any impediment, the commerce in the ports and waters of the Black Sea shall be subject only to regulations of health, customs and police, framed in a spirit favourable to the development of commercial transactions. In order to afford to the commercial and maritime interests of every nation the security which is desired, Russia and the Sublime Porte will admit consuls into their ports situated upon the coast of the Black Sea, in conformity with the principles of international law.

XIII.—The Black Sea being neutralised according to the terms of Article XI., the maintenance or establishment upon its coast of military-maritime arsenals becomes alike unnecessary and purposeless. In consequence, His Majesty the Emperor of All the Russias, and His Imperial Majesty the Sultan, engage not to establish nor to maintain upon that coast any military-maritime arsenal.

XIV.—Their Majesties the Emperor of All the Russias and the Sultan having concluded a convention for the purpose of settling the force and the number of light vessels necessary for the service of their coasts, which they reserve to themselves to maintain in the Black Sea, that convention is annexed to the present treaty, and shall have the same force and validity as if it had formed an integral part thereof. It cannot be either annulled or modified without the assent of the Powers signing the present treaty.

Prussia) in London, on the 17th of January, 1871. Its members, after considerable hesitation and discussion, agreed to the demand of Russia. The clauses relating to the neutralisation of the Black Sea were accordingly abrogated, the waters of the Euxine once more became a Russian lake, and Sevastopol had been taken in vain.

The financial state of Turkey was now in the greatest disorder. The government attempted to borrow money from Europe, a request, which, owing to the tempting interest promised, was readily complied with, and it was not until a debt of £140,000,000 sterling had been incurred, that the bondholders discovered that there was no prospect of their ever receiving any dividends. The government, finding it impossible to raise further loans, began now to apply to the enormous debt it had contracted the easy and comfortable process of repudiation.

Europe was both astonished and angered at the publication of the decree. The financial world was thrown into a state of feverish excitement, and politicians began to speculate on the approaching collapse of the Ottoman Empire. All who had lent money on the faith of Turkish solvency felt that they were being robbed for the support of a system of misgovernment, the errors of which they had not until then discovered.

The Turkish Government, however, pursued its way with true Oriental imperturbability. But further troubles in the Empire were in store for it. The Christian subjects in Herzegovina and Bosnia were, by their continued ill-treatment, driven to take up arms against their oppressors. Troops were despatched to the provinces in revolt, but it was soon apparent that the Turks were unable to suppress the insurrection, which spread with great rapidity. The Turkish statesmen insisted that the insurgents were receiving help, not only from Russia, but from Austria, as well as from Servia and Montenegro. An appeal was made to the English Government to use its influence in order to prevent the insurgents from receiving any assistance from across the Austrian frontier. Servia and Montenegro were appealed to in a similar manner. In the meantime the insurrection continued to spread throughout the provinces. At last it was determined by some of the Western Powers to interfere, and insist that the Turkish Government should redress the grievances from which the revolted provinces were suffering. Religious equality was again demanded. The farming of taxes was to be discontinued. Taxes levied in the disaffected

provinces were to be expended there. A commission, composed of Mohammedans and Christians, was to be constituted, charged with the execution of these reforms. The announcement of this proposition, it was vainly hoped, would disarm the insurgent provinces. The desired cessation of hostilities was not, however, brought about. The overtures wrung from the embarrassed Porte were unheeded by the insurgents, who knew well, from their past experience, that the government never intended to meet the demands of the European Powers; and after the lapse of a few weeks it became perfectly evident that nothing had been, or would be, done. Nor could the Western Powers come to an understanding now to enforce reforms, for the Treaty of Paris (1856) gave no right to any Power to interfere in the internal administration of the Ottoman Empire. At the close of 1875 the insurection was still unsuppressed, and, indeed, had by this time acquired proportions more formidable than it originally presented. Several actions had been fought, and one of the principal leaders of the insurrection was killed. Secretly aided, it is well known, by Servia and Montenegro, the rebels maintained the contest with great spirit, and occasionally gained a victory over the Ottoman troops. On the 30th of March, 1876, an armistice of ten days was arranged to enable General Roditch, an envoy from the Austrian Government, to open negotiations with the malcontents; but this well-meant attempt at pacification came to nothing, owing to the demands of the Herzegovinians, which were thought to be quite inadmissible. They required that a third part of the land should become the property of the Christians; that the Turkish troops should be concentrated in the garrison towns; that the Porte should rebuild the houses and churches destroyed by the Mohammedans; that the peasantry should be supplied, at the cost of the government, with food and agricultural implements for at least a year; that they should be exempt from taxes for three years; that they should be allowed to retain their weapons until the Mussulmans were disarmed; and that the money for compensating the Christians should be paid to a European commission. Even had the European Powers agreed to support terms so extravagant it is certain that the government of the Sultan would never have accepted them. Only a Power in the utmost extremity would consent to such demands, and the Herzegovinians were in no position to enforce their wishes.

On the whole, the Turks prevailed in the open field against

their ill-disciplined foes; yet the rebellion flourished among the mountaineers, and the Turkish army was unable to stamp it out.

A succession of startling events followed, which kept public attention on the strain. There was an outbreak of Mussulman fanaticism at Salonica early in May, which was involved in much obscurity, and it is not easy to speak with confidence of its origin and development.

It originated in the alleged conversion of a young Bulgarian girl, who had recently arrived in Salonica, to Mohammedanism. The news soon spread abroad that she was an unwilling convert. A number of Greeks determined to rescue her from what they regarded as an evil fate, and they were successful in the attempt; carrying her off and concealing her in the Greek quarter of Salonica. It is easy to understand the fierce excitement such an act would produce amongst a Mussulman population. When it became generally known, thousands of excited Mussulmans thronged the streets, and proceeded to the residence of the governor, demanding the restitution of the girl. Quieting assurances were given, and the authorities succeeded in dispersing the crowd; the members of which, however, shortly after reassembled in an adjacent mosque for the purpose of insisting upon their demands. While they were still there, the German and French Consuls very imprudently proceeded to the edifice, which they entered amidst the excited mob. It was believed that the girl was concealed in the house of the German Consul; and, after some fierce altercation, the representatives of Germany and France were barbarously murdered.

The utmost indignation at this outrage was expressed, not only in France and Germany, but all over Europe. At the time it appeared doubtful whether it would not lead to an immediate foreign intervention. The French and German fleets were sent to Salonica; large bodies of troops were landed, under whose protection the funerals of the murdered men took place with great solemnity and pomp; and a demand for reparation and for the punishment of the offenders was made. Some of the chief persons concerned in the murder were, on the 16th of May, executed; others were imprisoned. And it is said that £50,000 were afterwards paid as compensation to the families of the victims. The immediate danger was thus averted; but it was so evident that the Empire was on the eve of most critical events, that the British fleet was ordered to Besika Bay, near the entrance to the Dar-

danelles, to protect British residents in Constantinople, and to watch over British interests generally in the East.

Almost immediately after these troubles, Russia, Austria and Germany renewed their attempt at interference in the internal affairs of Turkey.

It had been found impossible for Turkey to carry out—even if so inclined—the promised reforms while the country was distracted by civil war. There was, as yet, no real ground for charging the Turkish Government with a breach of faith. However, some pretext had to be formulated for the intervention. This subject engaged the attention of the statesmen of the three Northern Powers. The result of their deliberations was the compilation of a circular Note, known as the "Berlin Memorandum," in which the three Powers pointed out the increasing danger of disturbances in the south-east of Europe, and the necessity for at once carrying into effect the long-promised reforms. It was proposed that hostilities should be suspended for two months between the Porte and its insurgent provinces, and that, meanwhile, peace should be negotiated; while the consuls and delegates of the European Powers should watch over the carrying out of the proposed reforms.

The Memorandum concluded with a significant intimation—that if the period of suspension of arms was allowed to pass without the desired object being attained, or, at least, approached, there must be an agreement among the Powers as to the further measures which might be called for in the interests of general peace. The meaning of this was perfectly clear. Turkey's attention had been called to her unfulfilled engagements; she had admitted her shortcomings, and had promised to supply them. The "Berlin Memorandum" now proposed to consider the measures by which to enforce upon Turkey the fulfilment of her broken promises. It was distinctly implied that should the Turkish Government fail to comply, force would be used to compel it to do so.

It is out of the question to suppose that Turkey would have thought of resisting the concerted action of *all* the Great Powers of Europe. The threat of combined action was, in itself, the surest guarantee of peace. Unfortunately, however, the English Government did not see their way to join in the "Berlin Memorandum," fearing the country might be drawn into what might have been a dangerous complication. The refusal of England to be a party to this scheme was fatal. The Memorandum was never presented. The contention of the English Government was, that it had neither

the right to interfere in the internal affairs of Turkey, nor any interest in destroying Turkish rule.

While all these troubles were in progress in the provinces, the first of a series of incidents which followed each other with startling rapidity in the summer and autumn of 1876, took place in the capital. On the 10th of May an assemblage of several thousand Softas stopped Prince Izzedin, the Sultan's eldest son, on his way to the ministry of war, and desired him to return to the palace and inform the Sultan that they demanded the dismissal of Mahmoud Pasha, the Grand Vizier, and of the Sheik-ul-Islam, or Grand Mufti. The prince, seeing the excited state of the vast crowd, turned back, saying, "I will inform His Majesty, and take his orders." The spokesmen of the reforming party, with a vast assemblage, awaited anxiously on the marble terrace of the palace His Majesty's reply. After a brief delay, one of His Majesty's aides-de-camp, Tcherkess Hassan, appeared, and addressed the assemblage: "His Majesty is deeply touched with the proof of confidence you place in him. It is his pleasure in no measure to resist the desire of his faithful people. He commands you at once to proceed to the Sublime Porte, where the firman you demand will follow you to the Seraskierate." At these words there was much noisy rejoicing, mingled with loud cries of "Long live the Sultan." A council of ministers was immediately assembled at the palace. The Sultan not daring to resist the demands of the people, Mahmoud and the Sheik were dismissed, the latter being replaced by a Mollah belonging to the popular party. Instead, however, of naming Midhat, as the Softas had hoped he would, the Sultan nominated Mehemet Rushdi Pasha—an old man—as his Grand Vizier, who, though universally respected, was not possessed of the resolution requisite at a great crisis; but as he insisted on having Midhat in his Cabinet as President of the Council, it was believed that he would be its guiding spirit, and general satisfaction was felt.

The Grand Vizier lost no time in urging on the Sultan the expediency of adopting certain reforms in the administration, chiefly based on a scheme suggested by Midhat Pasha, viz., that the civil list should be reduced; that the arbitrary power of the Sultan should be subjected to some limits; and that those Pashas of the old school who had been appointed to high posts in the government by Mahmoud, and were known to be adverse to the necessary changes in the constitution, should be dismissed; but all this, or any such project, Abdul Aziz haughtily refused to entertain. The

new Grand Vizier and his colleagues, however, determined that the country should not be sacrificed to the Sultan's obstinacy.

A council of ministers was held towards the end of May, at which Mehemet Rushdi Pasha, Hussein Avni Pasha (the Minister of War) and Midhat Pasha were present. At this meeting, the removal of the Sultan from the head of the State was finally resolved on, and arranged to be carried out at the earliest opportunity. As it was considered advisable to proceed with due regard to forms and precedents, and not by mere violence, the opinion of the Sheik-ul-Islam, a well-known reformer, was solicited and obtained. According to this high authority, the Sultan could be legally dethroned, and it was added that his proper successor would be Mehemet Murad Effendi, his nephew, the eldest son of Abdul Medjid, his predecessor, who had died in 1861. This arrangement was approved of by the council without a dissentient voice, and the council at once proceeded to put their designs in execution. To Midhat Pasha and Hussein Avni (the Minister of War) was assigned the task of carrying out the resolution. The risk they ran was known to be very great, but they laid their plans with skill, and executed them with courage and resolution.

They passed the early part of the night of the 29th of May, 1876, at Hussein Avni's konak, at Beylerbey, on the Asiatic shore of the Bosphorus, and thence, an hour or two after midnight when it was very dark, crossed over to Constantinople in a caique. Then, as had been arranged, Midhat proceeded to the Seraskierate, while Hussein Avni went to the barracks near Dolma-Bagtché, where, in obedience to his commands as Minister of War, the palace was speedily surrounded with troops without any alarm being given.

The dawn of the 30th of May was wild and stormy, with heavy rain during the early hours. Hussein Avni effected an entry into the palace, accompanied by several officers of high rank, and by a detachment of troops. He directed the chief of the household to inform the Sultan that he must consider himself a prisoner, that his reign had ceased, and that he must immediately quit the palace.

The Sultan's first and natural impulse was to resist, and it was not until the Minister of War appeared before him, and had convinced him that resistance would be futile, that he could be persuaded to submit. A guard was placed over him without a blow having been struck, and then, as agreed on, a gun was fired, which announced to Midhat at the Seraskierate that the arrest of the Sultan had been successfully effected.

Midhat, on hearing it, proceeded to the square, where the troops had been drawn up to await events. Not a murmur of discontent was heard when he informed them of the steps that had been taken, and of the necessity for them. He was cheerfully obeyed when he ordered a guard of honour and an escort to proceed to the palace of Prince Murad, to announce to him his accession to the throne and to conduct him to the Seraskierate, where, on his arrival, he was proclaimed and saluted as Sultan by the troops there drawn up and by the people who had by this time assembled.

Abdul Aziz was first conducted to the palace near Seraglio Point, but, at his own request, he was soon transferred to the Palace of Tcheraghan ; the Sultana Mihri and his mother, with a host of slaves, children, nurses and attendants, following.

Although the deposition of the Sultan had been effected quietly and without resistance, it remained to be seen how the news would be received by the populace of the capital. All anxiety on this head was quickly set at rest by the universal exhibition of rejoicing, which clearly demonstrated that the misgovernment of the last few years had left Sultan Abdul Aziz almost literally without friends among his subjects.

But if the Mussulman population were, in general, well satisfied with what had been done, the Christians exulted still more, because they knew that the leaders of the movement had adopted the absolute equality of all Turkish subjects as the fundamental principle of their reform.

Everything had, so far, proceeded without a drawback of any kind, but was not fated to go on so. There followed a succession of unfortunate events, which shattered the hopes that had been raised. The first was the tragical end of Abdul Aziz, who was found dead on the morning of the 4th of June. The first impression was that he had been assassinated; but, though the suspicion has never been entirely removed, it appears not improbable, especially considering the evidence of the many doctors who examined him where he lay, that his death was due to his own act. The proud son of the great Mahmoud could not endure the outrage his subjects had inflicted upon him.

The excitement throughout the capital, when it became known that the ex-Sultan was dead, was intense. The members of the government hastily summoned the leading medical men of the city to examine the body, and to ascertain and report the cause of death. The principal physicians attached to the different embassies at

once responded to the call, and seemed to unanimously arrive at the same conclusion. From the report of Dr. Dickson, of the British Embassy, we learn that, after a complete and careful examination of the body, he found no traces of violence, and declared that it was perfectly impossible that the force required to hold so powerful a man could have been employed without leaving visible marks, and that—with the exception of the cuts in both arms, partially severing the arteries, at the inside bend of the elbow—nothing as to the cause of death was to be seen. From these little wounds the weary life of the Sultan had slowly ebbed away.

There was no conclusion possible but that the wounds were self-inflicted, and that they were made, not by a knife, but by a pair of sharp-pointed scissors,[1] and were such as might have been expected in the case of a man inflicting them on himself.

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A few hours later the attendants of the palace were summoned, and in an old disused guard-house, on a coarse mattress, guarded by a single Turkish soldier, lay all that was mortal of ex-Sultan Abdul Aziz, a man who, but a month previously, was absolute ruler of one of the greatest Empires, head of the Mohammedan faith, Sultan of Sultans, and Father of the Faithful.

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1 It seems the ex-Sultan had that morning asked for a pair of scissors to trim his beard with, and that they were at first refused, but were afterwards sent to him by the order of his mother, who did not like him to be denied.

CHAPTER XXXIV

MURAD V.—Thirty-third Emperor or Sultan

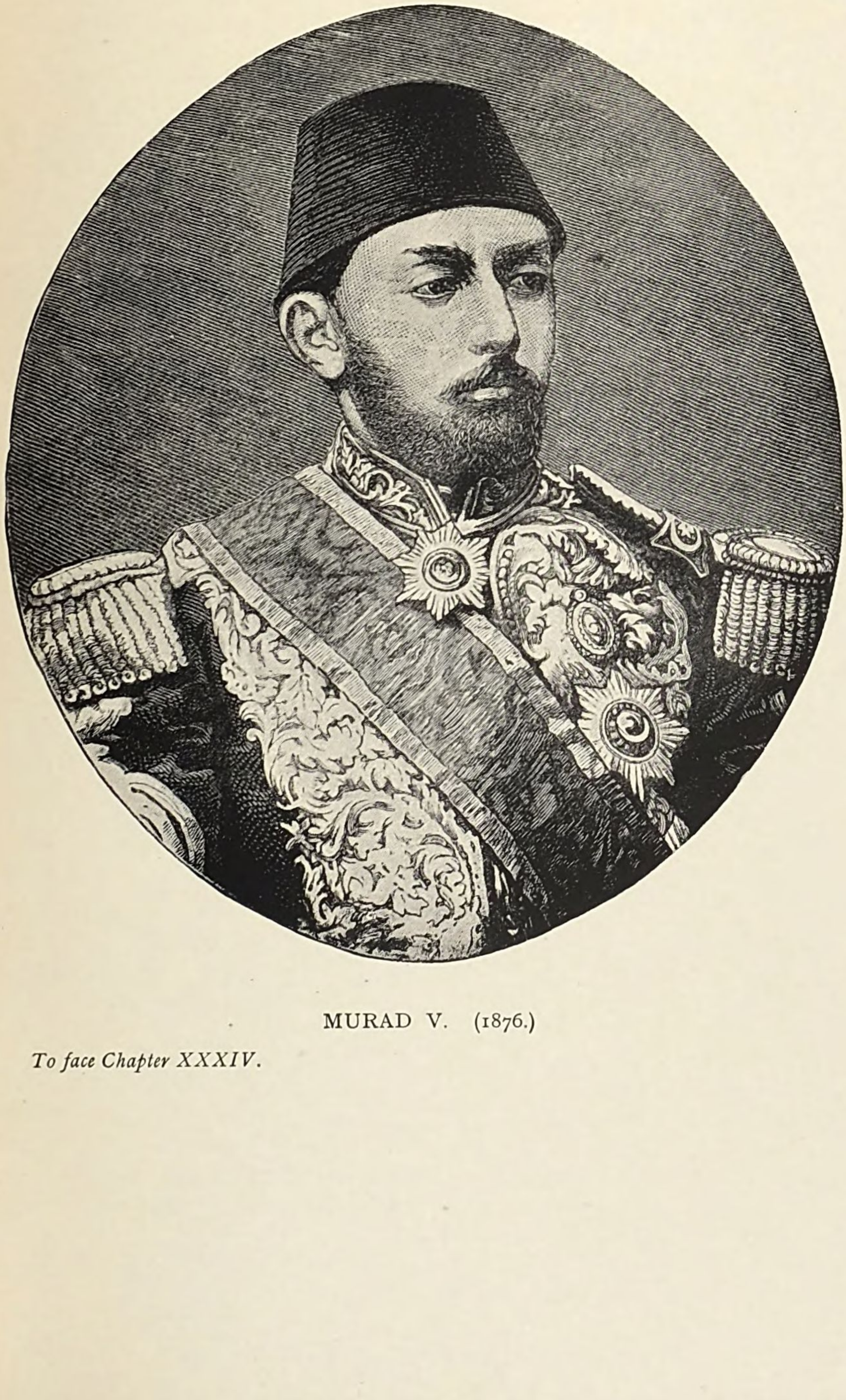
A.D. 1876.

Murad V. proclaimed Sultan on the deposition of Abdul Aziz—Imposing reception in the capital—Hope of the nation—The late Sultan's letter—Imperial messages foreshadowing necessary reforms—Death of the Sultan Abdul Aziz—Mystery surrounding the cause of his death—Death of the Sultana Mihri—Assassination of the council of ministers by Hassan—Hassan's trial and sentence—Insurrection in Bosnia and Herzegovina—Troubles in Bulgaria—The terrible massacre—Declaration of war by Servia—Disappointment of the people at delay in carrying out promised reforms—Murad's health—Another revolution in Constantinople—Murad deposed—Abdul Hamid consents to ascend the throne.

Murad V. (born on the 22nd of September, 1840), the eldest son of Abdul Medjid, was proclaimed Sultan on the 30th of May, 1876, upon the deposition of his uncle, Abdul Aziz. Like so many of his predecessors, the greater part of his life had been passed in confinement. He was, therefore, quite unfit to manage, and altogether unacquainted with affairs of State, especially at such a critical period in the history of the country, and incapable of undertaking its government. The unfortunate prince knew as little about the contemplated changes as did his uncle. Possessed of a sensitive nature, and unprepared for the sudden subversion that placed him on the throne, he received the messenger who came to announce the change in his position rather as the bearer of a sentence of death than as the herald of sovereignty.

However, on learning the true state of affairs, he at once left his palace, and, escorted by a guard of honour, quickly reached the Seraskierate, where he was at once proclaimed and saluted as Sultan by the troops drawn up there, and by the people who had by that time assembled. He then, for the first time, heard of the combination which had opened a path for him to the throne.

His reception in the capital was enthusiastic. The hope of the ministers and people of a new departure in the national policy, and that a revivification of the country's existence would follow it upon the accession of the new Sultan, was shared in by every patriot



MURAD V. (1876.)

To face Chapter XXXIV.

throughout the Empire. Congratulations from all classes of his subjects, and from foreign courts, poured in unceasingly, but none seemed to touch the heart of the new sovereign so much as the letter he received, on his accession, from his uncle the late Sultan, which is reported to have been as follows:[1]

"MAJESTY,—Permit the last of your subjects to be the first to congratulate you on the commencement of your auspicious reign. I have but one favour to implore of your Majesty, that of my life, and that I may spend it in that same pavilion of the Palace of Tcheraghan you yourself occupied.

"I pray Allah, in his wisdom, to direct the councils of your Majesty, and if I may presume to advise you, I would beg you never to depend on your army. I sacrificed all to my soldiers, and they betrayed me. That you may live long, and live happily, Sire, is the earnest prayer of

"Your devoted subject,
"ABDUL AZIZ."

One of the first duties of the sovereign was to issue an Imperial message, announcing his accession to the throne. It was read with great solemnity, on the 1st of June, in every mosque throughout the Empire. It commenced with the statement that His Majesty, Murad V., had been called to the throne by the grace of God and the will of his faithful people. It contained promises to carry out extensive reforms, with the object of removing the causes of discontent, both internal and external, which had led to constant disturbance in certain provinces. The ministers were charged to devise such a form of government as should best guarantee the liberties of all his subjects, without distinction of class or creed; carefulness was enjoined to secure the ties of friendship which bound the Empire to foreign Powers. The message further recommended that the Council of State should be reorganised; that rigorous retrenchment in all departments should be effected, and public education improved. As a proof of his own personal desire to aid the country in its troubles, he proposed to strike off one-third of the Imperial allowances; and, further, that all revenue from other sources, such as mines and other Crown property, should henceforth be devoted to the benefit of the State.

These announcements were received with much satisfaction; and it was believed that Turkey had really entered upon a new era of reform and prosperity. But only five days had passed since his accession when the news of the tragic end of his uncle, Abdul Aziz, reached the young sovereign. This deeply grieved him; his gentle and feeble nature received a shock from which it could not

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1 The accuracy of this document is not vouched for. It is here given as reproduced in the public press of the day.

recover, and which necessarily put a stop, for the time being, to all the promised measures of reform which it had been intended to commence and carry out at once.

Sensational events had succeeded each other with startling rapidity, but the end was not yet reached. Within ten days of the death of the late Sultan, the calm following it was again suddenly disturbed by the news of an attack upon the ministers while sitting in council; that some of them had been killed and others wounded. A day or so before this outrage, the death, in giving birth to a second prince, of the Sultana Mihri, the beloved wife of the late Sultan, was announced. The anguish she had endured caused the premature loss of a young and beautiful princess.

At the State funeral a young officer of artillery was observed to persistently keep his place along the whole of the long road from Tcheraghan, where Mihri died, to the cemetery at Veni Djami. This was her brother, Tcherkess Hassan, known as the Circassian —by favour of his sister, aide-de-camp to the late Sultan. With the fall of Abdul Aziz, and the death of the Sultana Mihri, to whom he was deeply attached, the prospects of his brilliant career came to an abrupt conclusion. The marked devotion he had always shown to his late master was well known. Hussein Avni, the Minister of War, feared he might join in some conspiracy, and thought it advisable to remove him some distance from the capital; and, therefore, appointed him to a command at Bagdad. This, Hassan positively declined to accept. Hassan, brooding over his altered prospects, learnt that on the evening of the 15th of June a meeting of the Council would assemble at Midhat Pasha's konak, and that nearly all the ministers would be present—the Grand Vizier, Mehemet Rushdi; Minister of War, Hussein Avni; Minister of Foreign Affairs, Rashid Pasha; Minister of Marine, Ahmed Pasha; President of the Council, Midhat Pasha; and others. He fully armed himself, and, with neither confederates nor assistants, determined to wreak his vengeance on those he considered instrumental in the death of his beloved master, and, indirectly, in that of his sister Mihri.

They were all assembled in a large room on the first floor without sentries or armed guards of any kind, feeling themselves quite secure from interruption. Hassan now arrived on the scene, and, well known as the brother of the late Sultana and a favourite at Court, passed in without any difficulty, representing that his business was to see the Minister of War, he having to leave for

Bagdad on the morrow. Watching his opportunity, he walked without hindrance into the council chamber, where the ministers were seated in conference. In an instant, Hassan was upon them, and fired two shots in succession. Hussein Avni, the Minister of War, fell badly wounded. The other ministers, struck with fear and horror (except Rashid Pasha, the Foreign Minister, and Ahmed Pasha), rushed through one of the doors into an inner apartment. The Minister of Marine turned on the assassin, seized and tried to pinion him, while he at the same time shouted for help. But Hassan, extricating his right hand, managed to inflict several wounds upon him, and he had at last to let go, and seek refuge in the adjoining room. Hassan, as he saw his victims escaping, grew maddened with rage, and again fell on the Minister of War, who, although badly wounded, was not quite dead. Seeing this, Hassan rushed at him, and hacked him to death with his knife. He then gave the *coup de grace* to the Minister of Foreign Affairs by shooting him through the head. In the midst of this scene of murder and horror, Midhat returned, accompanied by two servants, who attempted to seize the murderer. But he immediately shot them down one after the other. Determined to kill the whole Divan if he could, Hassan was now anxious to finish off the Minister of Marine; but by this time the noise and uproar of the tragedy had brought the police and soldiers from the nearest stations and barracks. On their arrival, they found the floor covered with blood, and Hassan still in a state of mad excitement. He immediately shot one of the police officers dead, and badly wounded six others before he was overpowered and secured. He was himself seriously wounded in the struggle; and had it not been for Midhat, who insisted that his life should be spared so that he might stand his trial, the soldiers would have killed him there and then. In this state he was conveyed to the Seraskierate. On the following day he was tried by court martial, and sentenced to death. He was hanged in an open space near the War Office, and died displaying the same reckless courage which had characterised his attempt to execute the vengeance upon which he had resolved. It did not appear that he was actuated by any political motive, but that his only desire was to satisfy a grudge, which he certainly bore the Minister of War. This series of terrible events following each other so rapidly had a serious effect on Murad—completely, for the time, shattering his nervous system. And, in addition to these troubles in the capital, the political state of the

Empire seemed hastening to ruin without any guiding hand at the head of affairs able to prevent it.

The insurrection against Turkish rule which had broken out in the Herzegovina in July, 1875, and the rising in Bosnia in August of the same year, were still going on. Servia and Montenegro had openly assisted the insurgents with both men and money, and on the 26th of May, 1876, they concluded an alliance and prepared for war. Proposals were, however, submitted to the Porte before the commencement of hostilities, suggesting that Bosnia should be joined to Servia, and the Herzegovina to Montenegro, as a means of restoring order. The rejection by the government of these proposals was, of course, inevitable. On its refusal being announced, the two principalities declared war against Turkey.

Suddenly the attention of Europe was distracted by events more terrible than the palace revolutions of the capital.

An insurrection broke out in Bulgaria, which at first appeared to be of trivial importance. It seems that oppression had driven the Bulgarians to take up arms. A force of Bashi-Bazouks and other irregular troops, sufficient to overbear any possibility of a successful rising, occupied the unhappy state. The insurgent villagers made little or no resistance, and readily surrendered their arms. They received a promise that their demands should be attended to. But these pledges were not regarded by the Porte as by the villagers. The irregular troops soon proceeded to the commission of violence and outrage upon the defenceless and unhappy people. Partly by way of retaliation for those "supposed" to have been perpetrated by the Bulgarian Christians on the Mohammedans, and partly in order to inspire them with terror and so prevent them from assisting in the war then in progress with Bosnia and Herzegovina, and lastly, from a blind fanaticism which when roused in these half-savages escapes the control of reason, nearly all the villages were plundered and burned. The inhabitants were slaughtered without mercy by thousands, and became the victims of atrocities unparalleled in modern Europe. Women, little children, and unoffending old men perished, under indescribable torture.

The report[1] of the inhuman outrages which had been committed did not reach Europe until the 23rd of June, when it caused a thrill

1 By the noble efforts of the correspondent of the *Daily News*, news of these infamies reached London on the 23rd of June, and were revealed to the world.

of horror throughout the length and breadth of the land. The report showed how the unoffending inhabitants of Christian villages had been massacred after exposure to cruelty so ferocious that it could hardly have found a parallel in the worst days of earlier Byzantine conquest.

The number of killed during the few days the disturbances lasted was difficult to estimate. After investigation, it seems that 15,000 or more perished during them. The Turkish Government probably did not know with any accuracy at first the terrible deeds that had been perpetrated by these irregular troops.

But it is certain that, after the facts had been forced upon their attention,[1] they conferred new honours and promotion on the chief perpetrators of the crimes which had shocked the respectability of Europe.

Just at this time, when excitement was at its height, Servia and Montenegro took advantage of the opportunity to declare war against Turkey.

Servia took an adventurous step in defying the power of her suzerain, but depended on assistance from Russia, who had deliberately supported the movement for some time past with both officers and money. Hostilities soon commenced.

The Prince of Servia aimed at becoming leader of the south Slavonic races, and was full of ambition to re-establish the old Servian monarchy—destroyed by the Turks in the fifteenth century—which, in those days, extended from the Danube to the Adriatic, and included Bosnia, Herzegovina, Montenegro, a part of Albania and other regions. The leaders of the insurrection, when they declared war, felt confident of the assistance of all the insurgents in the rebellious Turkish provinces for the accomplishment of their ambitious designs,—for the revolt in Bosnia and Herzegovina was, at this moment, proceeding with redoubled energy, and the rising in Bulgaria gave an additional stimulus to their hopes of success.

In addition to this expected support, the Servian Government had secured the services of the Russian general, Tchernaieff, an officer of great ability and distinction, as their leader. He brought with him a host of volunteers to join the Servian army, many of

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1 Ahmed Agha, the chief of the rural police, who had ordered the destruction of the villages and the indiscriminate slaughter of the inhabitants, was afterwards decorated with the Order of the Medjidie and promoted to the rank of *Yuz Bashi*.

them Russian officers and soldiers. Prince Milan himself was the nominal chief of the army. The head-quarters were fixed at Alexinatz, near the southern frontier, not far from Nisch, in Bulgaria, where a force of some 35,000 Turkish soldiers were posted. The Servians have always been described as a warlike race, who could, when required, bring an army of from 100,000 to double that number into the field. But at the present time they were unable to do anything of the kind, and with but few exceptions the character and ability of their soldiers were as indifferent as their numbers were inadequate. Yet, with these inefficient resources, and without the expected help from Bulgaria and elsewhere, they determined, under the leadership of the Russian general, to cross the Morava, and strike boldly into the enemy's country.

While these troubles were in progress in the provinces, impatience began to be shown in the capital when day after day passed without any sign of the promulgation of the constitution so eagerly expected and repeatedly promised. It was, however, explained that the cause of delay was the Sultan's illness, the nature and gravity of which were, however, carefully concealed for the time from the public.

The new hopes of the people and ministers, on the accession of Murad, were doomed, as they slowly became aware, to disappointment. As time went on it became evident that the condition of his health was not such as to enable him to bear the heavy strain consequent upon times so perilous and stormy as those through which the Empire was passing.

The ministers at length considered that they were assuming too great a responsibility in continuing to conceal the Sultan's condition from the nation, but they hesitated to take any decisive step until assured by medical advice that there was no hope of his recovery.

About the end of August, having carefully considered the opinions of specialists as to the condition of Murad, the Divan, or council of ministers, met, and faced the new danger reluctantly, convinced that the safety and welfare of the Empire were being seriously endangered by the continued inability of the reigning sovereign to take charge of its interests.

It was decided that a change should be made with the least possible delay, in order that the Empire should not continue longer without a capable ruler.

Thus a crisis was once more at hand, and Constantinople again became the scene of another revolution.

The same quiet decision which had characterised the deposition of the late Sultan was now to be repeated for his successor. Sultan Murad V. was found unfit to remain longer on the throne; the choice and appointment of a successor were inevitable. The Sheik-ul-Islam was again consulted; the whole of the facts of the reigning Sultan's health and incapacity were laid before him, and his consent to his deposition obtained.

A new difficulty, however, on this occasion faced the ministers; who was to be his successor? A deputation had waited on Abdul Hamid, the younger brother of Murad, with a request that in the interests of the Empire he would mount the throne. This request and responsibility he at once declined, at any rate until further and more conclusive evidence was forthcoming as to his brother's incapacity to rule.

At length Abdul Hamid's objection gave way to the weight of medical testimony that Murad was insane, and to the decision of the Sheik-ul-Islam that he was unfit to remain longer on the throne.

Thus, after a reign of only three months, the young prince was, on the 31st of August, deposed, and once more placed in confinement in his old quarters in the Palace of Tcheraghan, every precaution being taken to prevent the people from ascertaining the real condition in which he was. Murad possessed many of the virtues of his father; he was possessed of a kind and gentle disposition, intelligence, and liberal ideas. During his short reign the affability of his manners, the desire he showed to please all parties, irrespective of race or religion, endeared him to his subjects. The pledges he had given on his accession were prevented from accomplishment only by his health breaking down. His desire to inaugurate a new era in the history of his country, by introducing a representative form of government, will ever live in the memory of his people. As it was, he strove to abolish many of the burdens which weighed upon them, and so gained their respect and affection, evinced even to the present day by sorrow and sympathy for his misfortunes.

CHAPTER XXXV

ABDUL HAMID II.—Thirty-fourth Emperor or Sultan

A.D. 1876 to present date.

Abdul Hamid ascends the throne—Unsettled state of the Empire—Servian war—Conference assembles at Constantinople—Peace with Servia—Failure of the conference—Protocol signed in London, suggesting carrying out promised reforms in Christian provinces—The Porte's reply—Russia declares war—The new Constitution proclaimed—Midhat Pasha becomes Grand Vizier—Parliamentary elections—Midhat Pasha dismissed from office and banished—The first Ottoman parliament opened by the Sultan—War with Russia—Its mismanagement—Osman Pasha—The defence of Plevna—Fighting in the Shipka Pass—Suleiman Pasha's army—Mehemet Ali abandons Adrianople—Russian army occupies Adrianople—Armistice concluded—Preliminaries of peace agreed to—British fleet enters the Dardanelles; arrives off the Princes Islands—The Russian army at San Stefano—Provisional treaty of peace signed at San Stefano—The Berlin Congress—Treaty of peace signed 13th of July, 1878—Some of the results—British fleet leaves Turkish waters—Meeting of the second Ottoman parliament—Parliament prorogued—Troubles with the Hellenic Government—Greece's demands—The settlement—Midhat Pasha returns from exile—Dispute with Austria—Cession of Bosnia and Herzegovina to Austria—Trial of Midhat Pasha and the ministers—The death sentences—Troubles in Egypt—Arabi Pasha—British demands—Bombardment of Alexandria—Arrival of British troops—The fighting—Cairo entered—Arabi Pasha surrenders—The rebellion ended—Lord Dufferin at Cairo—Arabi's trial—Revolution in Eastern Roumelia—Servia invades Bulgarian territory—The fighting—Greece again gives trouble—Prince Alexander of Bulgaria abdicates—Prince Ferdinand elected—Troubles in Armenia—Massacre of the "Innocents"—Pressure by the Powers on the Sultan to introduce reform in Armenia—The result—Reform the Sultan has endeavoured to introduce.

Abdul Hamid II. is the youngest son of Abdul Medjid. He was born on the 21st of September, 1842, and acceded to the throne on the 31st of August, 1876, on the deposition of his eldest brother, Murad. It was not until conclusive evidence of his brother's incapacity to rule was laid before him that he consented to undertake the onerous responsibility of the sovereignty.

He knew that he was, necessarily, ignorant of many of the principles of government, and was aware of the few opportunities he had had of making himself acquainted with the requirements of his country.

He reluctantly abandoned the comparative seclusion and quietude in which he had been living, and at first seemed to have no desire to exchange it for the excitement and splendour of the Imperial Throne. It was not until an appeal, in the name of his faith and country, was forcibly presented to him, that he was prevailed upon to accept the position. He then at once resolved, with the aid of his ministers, to commence a career of usefulness and reform. Never, perhaps, had a sovereign ascended a throne under such unfavourable circumstances. He, however, at once faced the situation, determined to extricate his country from the state of chaos in which he found it.

The troubles and hostilities in the north-western districts of the Empire were daily assuming more and more alarming proportions. The Servian war was being vigorously carried on, and although the Servians were assisted by great numbers of Russian volunteers, the Turkish army swept irresistibly through the country, and decisively defeated them, driving them, with great loss, helter-skelter across the frontier. The representatives of the Great Powers intervened at this stage, and a suspension of hostilities was arranged, which was to last till the 25th of September. In spite, however, of this supposed cessation, fighting occasionally took place up to the 25th of October, when the Turkish army defeated the Servians in a decisive battle before the walls of Alexinatz, their great stronghold, and compelled them to retreat in great disorder towards Belgrade. Again, the Powers—particularly Russia,—seeing that Servia was getting the worst of it, insisted that hostilities should be suspended, and to this the Porte agreed.

In the meanwhile, the Montenegrins had met with greater success, and had inflicted several severe defeats upon the Turkish army. While the nominal suspension of hostilities with Servia lasted, diplomacy had not been inactive. Russia, the leading spirit in all these movements, despatched a "Note" to the Powers, expressing conviction that in the interests of European peace a conference of the Great Powers should assemble to discuss the reforms, which were urgently needed for the peace and safety of the Christian populations of the Ottoman Empire, and for obtaining from the Sultan a guarantee for the carrying out of such reforms as the conference might decide upon.

In answer to this demand, Abdul Hamid, on the 20th of November, acting then as he has ever acted since, as one whose guiding motive was the well-being of everyone under his rule, consented to the meeting taking place in Constantinople. The

Powers appointed representatives, and the conference opened its sittings. Several preliminary meetings were held, to which the Turkish delegates were not admitted, in which were discussed the proposals to be subsequently submitted to the Porte. The last of these private meetings was held on the 17th of December, and on the 21st of that month the plenary conference assembled. It then at once became apparent that the Turkish members, who were now permitted to take part in its deliberations, were instructed to resist all foreign interference with the internal affairs of the Empire, as both unnecessary and an encroachment upon the independence of the Empire.[1]

The representatives of Great Britain (the Marquis of Salisbury and Sir Henry Elliott) had already made known to the members of the conference their decision not to be party to any kind of coercion if the Porte should decline the proposals submitted by the conference, and on the 10th of January, 1877, when the attitude of the Turkish Government remained unchanged, they still objected to any kind of "ultimatum" being presented to the Porte. The Turkish Government having finally refused to accept the proposals of the Powers, the sitting broke up, and the conference came virtually to an end without accomplishing any settlement.

Abdul Hamid, availing himself of the opportunity which followed, showed himself solicitous of making peace with Servia and Montenegro, so as to exclude further foreign intervention in the form of mediation or otherwise.

Here he marked his first success as a diplomatist. As far, at any rate, as Servia was concerned, the terms offered were accepted; but Montenegro held out for concessions, the granting of which could not at the time be entertained.

The Russian Government, much incensed at the failure of the conference, had by the end of March, in combination with other Powers, drawn up a Protocol, which was signed in London by the Ambassadors of Russia, Germany, Austria, France and Italy, and by Lord Derby on behalf of Great Britain.

In this document was once more repeated the familiar argument of the common interest which the Great Powers continued to take in the condition of the Christian populations of Turkey

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1 Article IX., Treaty of Paris, 1856. — Non-interference of allies in the internal affairs of the Ottoman Empire: "It is clearly understood that it (the treaty) cannot, in any case, give to the said Powers the right to interfere, either collectively or separately, in the relations of His Majesty the Sultan with his subjects, or in the internal administration of his Empire."

and in the reforms to be introduced in Bosnia, Herzegovina and Bulgaria, which the Porte had promised to carry into effect. As regards Montenegro, the Powers considered the rectification of the frontier and the free navigation of the Black Sea desirous in the interests of a firm and durable arrangement. The Powers were much pleased at the conclusion of peace with Servia, and considered the arrangements concluded—or to be concluded—between the Porte and the two principalities, as a step accomplished towards the pacification which was the object of their common endeavour. They invited the Porte to consolidate it by placing its military establishment on a peace footing, retaining only the number of troops indispensable for the maintenance of order; and to put in hand, with the least possible delay, the reforms necessary for the tranquility and well-being of the provinces, the condition of which was discussed at the conference.

The Powers declared that, believing in the good intentions of the Porte after its declarations and promises to carry the reforms immediately into effect, they considered that they had grounds for hoping the Sultan's Government would profit by the then present lull in hostilities to apply energetically such measures as would cause an effective improvement in the condition of the Christian populations, which was unanimously called for as indispensable to the tranquility of Europe.

If their hopes should once more be disappointed, and if the condition of the Christian subjects of the Sultan should not be improved in such a manner as to prevent a recurrence of the complications which had hitherto periodically disturbed the peace of the East, the Powers thought it right to declare that such a state of affairs would be incompatible with their interests and those of Europe in general. In such case, they reserved to themselves the right of considering, in common, the means which they might deem best fitted to secure the well-being of the Christian populations and the interests of general peace.

The Porte was informed of the nature of this document on the 3rd of March, 1877—the day after it was signed; and at once treated the whole transaction as highly hostile to the interests of the nation. English influence was freely used to induce the Porte to accept the Protocol, and consent to disarm. Russia promised disarmament if the Sultan would first show a willingness in that direction.

Frequent Cabinet Councils were at this time held at the Seras-

kierate, but no decision was come to. Russia, in the meantime, became impatient and demanded an immediate reply. The 13th of April was mentioned as the limit beyond which Russia would not consent to wait, as on that date the renewed armistice with Montenegro would expire.

On the 9th of April the Porte made its formal reply. In perfectly restrained and dignified terms it asserted its independence and right to resist interference in the internal affairs of the Empire; and declared that, feeling strong in the justice of her cause, the Sublime Porte rejected the document with indignation, as destitute of all fairness and equity; and was determined to ignore what might have been decided without Turkey, and against her.

A fortnight was allowed to elapse between this final reply of the Porte and the next move of the Russian Government. On the 24th of April, a proclamation was addressed by Alexander II. to his subjects, in which attention was called to the intense anxiety of the whole Russian Empire to effect an amelioration in the position of the Christians of the Balkan Peninsula, and pointing out that every means of pacific negotiation in concert with the European Powers, had been tried without avail. "At last," continued the proclamation, "having exhausted every effort, we are compelled, by the obstinacy of the Porte, to proceed to more decisive measures." And in the result, Russia declared war and advanced her armies to the frontier.

While these troubles were growing, events in the capital progressed satisfactorily for the reformers. They had at heart the establishment of a constitutional government. Amongst the first acts of Abdul Hamid—less than two months after the commencement of his reign—was the issue of a proclamation announcing a general scheme of reform for the whole of the Ottoman Empire. This great act, sanctioned by the Sultan, was designed to change a form of government which had existed for over six hundred years.

The Constitution, when proclaimed, revealed a truly noble scheme for the government of the Empire, though, of course, the very important questions remained whether it would be honestly carried out, and whether the Ottoman race and its subject nationalities were capable of receiving and applying to themselves the practical ideas of Western Europe.

Incomplete and imperfect in many respects as the new charter

was, it contained much of immediate value, and enough to open the way for further improvement. The Constitution commenced with a declaration that the Ottoman Empire, including its existing territories and possessions, and its semi-dependent provinces, formed an integral and indivisible whole, from which no portion could be detached under any pretext whatsoever. The Sultan was to be a Constitutional Sovereign, irresponsible and inviolate; the liberty of his subjects was to be guaranteed by the laws. Islamism was, as formerly, to be the State religion, but all other faiths professed in the Empire were to be freely practised, and to be protected in their privileges, on condition that public order and morality were not disturbed. The Press, within strictly defined limits, was to be free, and education was to be carried out under State supervision. All subjects of the Sultan, whether Mussulman or Christian, were to be equal in the eye of the law, and alike eligible for public offices. Taxes were to be equally distributed, property was to be guaranteed, and the domicile was declared inviolable, except in cases legally prescribed. Torture and inquisition under any form were absolutely forbidden.

The proceedings of the law-courts were to be public, prisoners might be defended by all lawful means, and the judges were to be irremovable. As in England, the ministers were to be responsible to Parliament, and on the Chamber of Deputies demanding their impeachment, they might be tried by the High Court of Justice. If they should be defeated in Parliament on any important question, the Sultan would change them, or appeal to the country. Public officials were not to be dismissed without legal or sufficient cause; yet they were not to shelter themselves under the orders of a superior if they committed acts contrary to law.

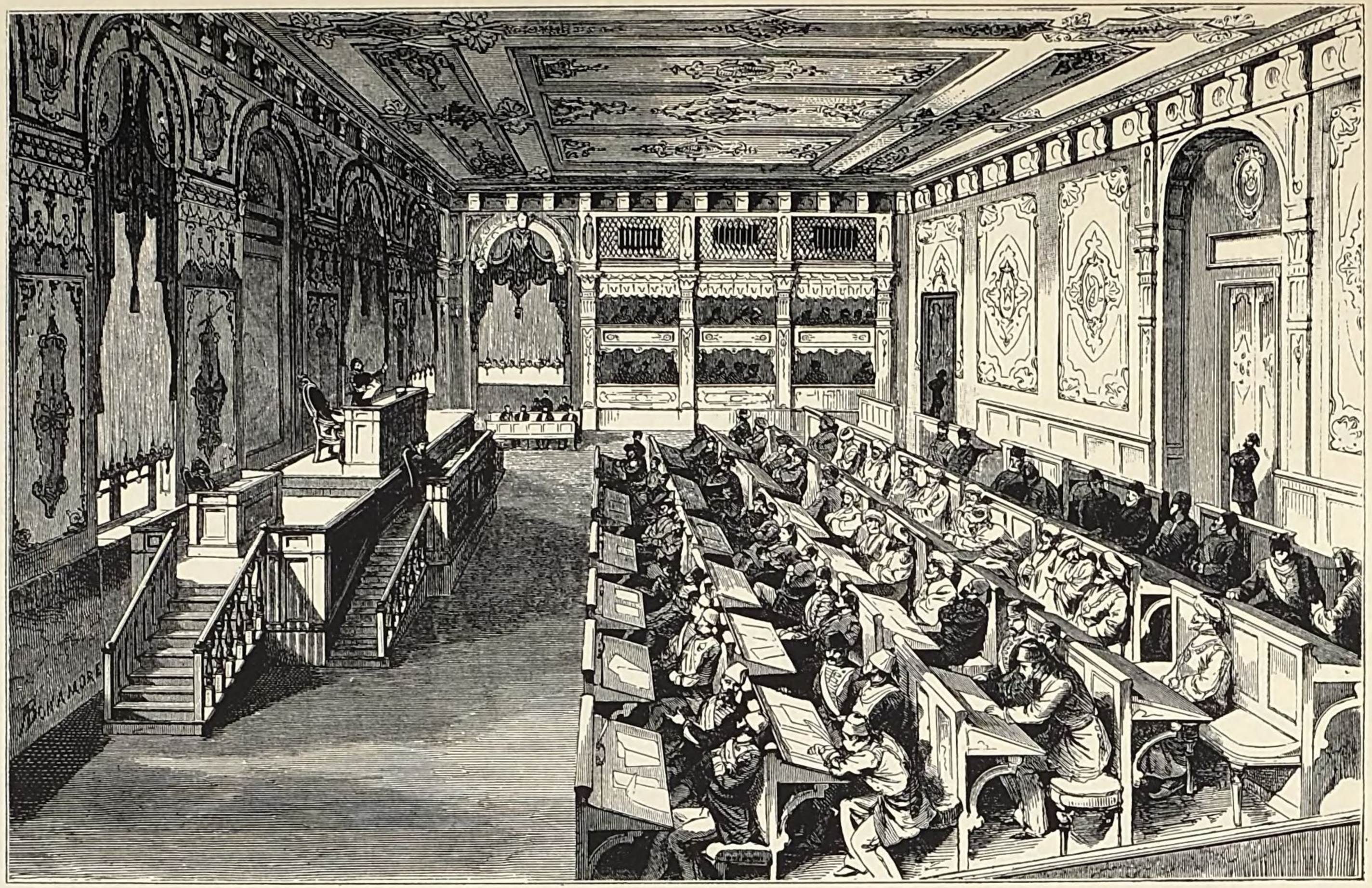
With respect to the legislative body, it was decreed that this should consist of a House of Nobles or Senate, and a Chamber of Deputies. For every fifty thousand inhabitants there was to be one deputy, the votes to be taken by ballot; general elections were to recur every four years. The persons of the deputies were declared inviolate except under certain conditions. Provision was made for the government of the provinces by administrative councils; and the Constitution was not at any time to be changed without the sanction of both Chambers and the concurrence of the Sultan.

The determination of the Sultan to follow the path of reform with energy and thoroughness will be seen from this. To effectually carry out this programme, the post of Grand Vizier was

taken from Mehemet Rushdi Pasha in December, 1876, and conferred on Midhat Pasha, a man of highly liberal views, and an administrator of great ability, the real author, in fact, of the Constitution.

In the meantime the elections to the newly-created Parliament proceeded throughout the country with regularity and despatch. Several Christians were elected, and the Legislature, when completely constituted, was fairly representative of the various parties of the Empire. The difficulties were naturally great at first, owing to entire want of familiarity with such a procedure, and it was found that certain portions of the State refused to take any part in the new system. Crete, for instance, altogether declined to elect representatives. Roumania contended that, having a government and legislature of her own, she could not be merged in the new Constitution. The same argument applied to Servia, and the point was conceded by the Turkish Government. While the new order of things was thus being brought into operation, the author of the Constitution fell from power, before he had even had an opportunity for inaugurating its work. On the 5th of February it was announced that Midhat Pasha had that morning been dismissed from the post of Grand Vizier, and had been banished from the Empire. This was a serious blow to the hopes of the reformers, and it proved to be an extremely unpopular act on the part of Abdul Hamid. The ability of Midhat was believed to be supreme, and a large section of the people considered that he alone had power to defeat the designs of Russia, and save the Empire from ruin. He had, however, evidently become distasteful to the Sultan, owing partly to his popularity, and partly to his too great eagerness in introducing reform. For although Abdul Hamid had been a party to the new Constitution, it was evident from the first that he regarded the reformers with no good will, and readily perceived that his first step should be to deprive them of their leader.

The Ottoman Parliament was, however, at last elected, and on the 19th of March, 1877, the Chambers were opened by the Sultan, in the presence of his ministers, the dignitaries of State, the civil, military and religious authorities, and representatives of the various foreign governments. The speech from the throne was read by the first secretary of the Sultan. It entered at great length into the condition of the Empire, and finally alluding to the promulgation of the Constitution, declared it was intended to secure liberty, equality and justice to all the Sultan's subjects. Several Bills, it



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announced, would be laid before them for discussion, which Bills, it was hoped, would become law. The message abounded in promises as to the determination of the Sultan to offer the creditors of Turkey the most solid guarantees for the execution of the Imperial engagements. No efforts should, it proceeded, be wanting to draw closer the bonds of friendship and sympathy which united Turkey with the great European family. The royal speech, in fact, had very much the character of those we read of in countries where constitutional forms of government have been in existence for many years. What gave a special interest to this event was the fact of its absolute novelty in an Oriental country. The East was here, almost for the first time, adopting one of the most distinctive institutions of the West. The ancient Asiatic idea of supreme personal power was by this act set aside in favour of the comparatively modern European idea of a participation by sovereign and people in the functions of government. The spectacle was imposing in itself, but it was much more so in the possibilities which it opened, and in the crowning hopes and fears which it excited. There was no jealousy between the different classes of which the Assembly was composed; turbanned Mollahs and dignitaries or representatives of the Christian Churches were determined to work amicably together. It was fondly hoped that the vast population of south-eastern Europe—of Asia Minor, of Armenia, and of the other lands which owe allegiance to the Porte—had at length found the opportunity of making their grievances known through their representatives.

The introduction of this new era in the history of the country was commenced, unfortunately, at a very stormy epoch. Civil war was raging in Bosnia; Crete threatened a renewal of the insurrection of ten years earlier; Greece was watching her opportunity; Servia was anything but friendly; Montenegro was only waiting her time for further insurrection; war with Russia loomed in the future; and even among the Turks themselves there was much disaffection and suppressed sedition. Several of the Softas were arrested, in the middle of March, for being concerned in conspiracy against the government; for inflaming the minds of the people; for declaring and protesting against the peace with Servia; and for calling upon the Sultan to reject the demands of Montenegro, and to make war rather than cede any territory of the Empire. The banishment of Midhat Pasha proved an extremely unpopular

measure on the part of the Sultan, and was much commented on by the people of the capital.

Can the distress of the Sultan be wondered at, with all this trouble on hand? War had broken out with Russia on the 24th of April, 1877,—the Czar declaring to his soldiers, under the pretence of ameliorating the condition of the Christians subject to Turkish rule, that he had been compelled, after all the persuasion of the Great Powers of Europe had failed, to draw the sword in their defence. War having been declared, Russia lost no time in moving her armies to the frontier. Two great natural lines of defence, the Danube and the Balkan mountains, lay between the Sultan's troops and their assailants. Had these been, at the outset, efficiently held, the Russian advance would have been long delayed, and could not have been forced without a large expenditure of life; but the Turkish commander-in-chief, Abdul Kerim Pasha, withdrew his forces as the enemy advanced, and allowed them to cross the river without firing a shot. Nor were the passes of the Balkans held more firmly. The Shipka Pass was seized almost without fighting; and Russian troops, by the 14th of July, occupied in force the northern parts of Roumelia. The Russians had by this time acquired a feeling of perfect confidence, resulting from the extraordinary supineness of their antagonists.

The Sultan, assuredly, had no confidence in this remarkable system of protecting an Empire by abandoning its defences; and dismay and apprehension fell upon the Turkish Government and on the people of the capital when intelligence reached them that a detachment of the Russian army was actually on the southern side of the Balkans. It was believed, on the first alarm, that the whole body of invaders would speedily overrun Roumelia; that Adrianople would be occupied as it had been during the reign of Mahmoud II. (20th of August, 1829); and that Constantinople would stand in peril of capture unless energetic measures were not at once taken for stopping the advance of the Russian army. The Sultan was much distressed at the mismanagement of the war by those to whom he had entrusted the chief command; and could not help feeling that the existence of his country was at stake owing to the evident incompetency of his generals. He desired to take the command in person, as many of his predecessors had done, and so to share in the fortunes of his army, but he was dissuaded by the arguments of his brother-in-law, Mahmoud, who represented that

during his absence insurrection, in favour of Murad, might break out. The Softas were believed to be conspiring in secret; the more fanatical of the Mohammedans were contemplating revenge; and the Christians apprehended sanguinary disturbances if any calamity of a serious kind should overtake the Ottoman armies.

At length, the Sultan decided to dismiss Abdul Kerim, the commander-in-chief, who was manifestly incapable of serving the country. His place was filled by Mehemet Ali, and the command of the Balkan troops was bestowed upon Suleiman Pasha, who had recently been operating with success against the Montenegrins.

Under the command of able generals, who soon inspired the troops with energy and spirit, it was evident that fighting in real earnest would soon commence. The Russians scorned an enemy who seemed incapable of resistance, and had ventured too far, and lay exposed to the blows which an enterprising commander would direct against them. Suleiman gave them battle, and General Gourko was driven, by a rapid concentration of Turkish forces, back into the Balkans, and, for a time, it seemed as if he might be compelled to surrender.

While the Russian general was endeavouring to make good his position in the Tundja Valley some important operations took place on the other side of the Balkans, between that mountain range and the Danube. A large portion of the Turkish army of Widdin, commanded by Osman Pasha, was stationed in and about Plevna, a small town to the south-west of Nicopolis.

Osman was on his way to relieve the latter place, when news reached him that it had fallen. He, therefore, turned aside and occupied Plevna, and here he was attacked, on the 19th of July, by General Krudener, with part of the 9th Russian corps. After an animated encounter, the Russians were swept back. The attack was repeated more than once, but always with the same ill-result. The Turks at length drove the Russians far beyond the position they had occupied when the battle began. During the ensuing night the Russians were reinforced with some 6,000 men. The Turks were also at the same time strengthened, so as to bring their total forces up to 20,000 men. This fact was unknown to Krudener, who believed he was in a position to command the situation. He ordered a fresh attack on the 20th — though his own forces did not exceed 7,500 in number. Fighting continued all day with terrible loss to the Russians, yet they won some important positions, and, after nightfall, 3,000 men were sent to

their assistance from the garrison at Nicopolis. On the 21st the battle was once more renewed, when, after a sanguinary engagement which lasted many hours, General Krudener's troops were driven from their position, and it was occupied by the Turks. Osman Pasha fixed his head-quarters at Plevna, and the Russians established themselves in front of that town, at the same time receiving large reinforcements. The Turks, who also received further reinforcements, did not, however, follow up the success they had gained during the three days' fighting. The two armies remained watching each other in their respective positions, occasionally endeavouring to obtain some advantage, but without any immediate results. And so for five months the interest of the contest centred in this little town. The Turkish general was resolute, full of resource, and utterly regardless of the lives of his troops. His soldiers were well armed, brave, well disciplined and enduring. The Russians, impatient of the obstacle in their way, dashed themselves against Osman's earthworks, and were slaughtered in thousands by the terrible fire of the Turks.

When the unexpected difficulty of the enterprise was at length understood, a change of generals took place. General Skobeleff was now placed in command. Heavy masses of troops were concentrated round Plevna, and all communication between it and the outside world was cut off. Hunger, it was expected, would in time starve out the defence of the Turks. Osman, however, endured until Plevna was a charnel-house, filled with wounded and starving soldiers and people. Then he attempted to break through the cordon; but his strength was gone. Surrounded and overmatched, he laid down his arms after many hours' fighting.

The end was near. Osman had been wounded in the sortie, and, on the following day, that of the 11th of December, about noon, the firing began to diminish on both sides, as if by mutual agreement. It had not ceased for more than half-an-hour, when a white flag was seen waving from the height. Plevna had fallen, and Osman Pasha was about to surrender. A short while after, Tefvik Bey advanced to the Russian lines, under a flag of truce, to announce the capitulation. General Skobeleff and a large staff then entered Plevna, and proceeded to the little house where Osman lay wounded. The conference between the generals did not last long; the terms of capitulation were easily arranged; the surrender was unconditional. Osman consented to at once deliver up the gallant army with which he had held this now famous

stronghold for so long, with which he had upset the whole Russian plan of campaign, and with which he had defeated in three pitched battles Russia's best soldiers. The Russian officers, from the highest to the lowest, loudly praised the hero of Plevna, describing its defence as one of the most splendid military feats in history.

During all these months a Russian force had held a position in the Shipka Pass, strongly posted on the ridge of the pass where it crossed the road. On the 19th of August, the day on which the army of Suleiman Pasha reached Kesanlyk, the Turkish cavalry reconnoitred the entrance to the Shipka. As they approached, some Russian cavalry outposts in the plain set fire to the village at the mouth of the pass, and then retired within the defile. The next day, the Turkish army moved close up to the Shipka, and a large body of Circassians was sent by Suleiman with orders to cross the Balkans by one of the numerous tracks in the vicinity, and to be ready to pursue the enemy as soon as he should be defeated and retreating. But they never got farther than the village of Shipka, at the entrance to the pass. They pillaged the village, and then removed their plunder in carts and on horses. Most of them did not reappear until after the first three days of fighting. A sanguinary conflict now commenced in this pass, and continued, without intermission, for a week after the arrival of Suleiman Pasha's army. It will be sufficient for our purpose to give a general idea of the fighting which took place, and it will be necessary to begin with a few words describing the position.

The Shipka Pass was not one of the ordinary kind where the road runs through a gorge, but, on the contrary, the road winds in a zig-zag course up the broad, steep side of a bare hill till it reaches the summit; there it passes over the crest—a hilly table-land in the form of a horse-shoe, the circular part being towards the south. Then the road descends along a bare spur into the plains to the north, where Gabrova stands, at the entrance to the pass. Deep and thickly-wooded valleys separate the bare hill, over which the road runs, from the adjacent hills, which are also, in places, thickly wooded.

On the arrival of the Turks, the Russians occupied the central horse-shoe-like position in force, and a hill on the ridge which crosses the valley to the west. Beyond this, to the east and west, they had placed outposts.

Up to the evening of the 23rd of August the Russians had only 5,000 men to defend the pass, while Suleiman had 35,000 troops

under his command. The Pasha made a continued series of unsuccessful assaults, from the 21st to the 23rd, on all parts of the position, and lost very heavily. On the 23rd, the Turks captured the hill on the ridge to the west. From this point they took the Russians in flank, and also threatened their line of retreat. As the Russians were for the most part fighting behind entrenchments, they did not lose so heavily in proportion as the Turks. But the little garrison, attacked from three sides, was utterly exhausted, and now—seeing its line of retreat almost in the hands of the enemy—abandoned its position and retreated towards Gabrova. The Turkish attacking troops, being on the steep slopes below the position, could not see that its defenders had left it. They accordingly failed to occupy the position. When the Russian fire ceased, they should have occupied it. Want of good generalship must bear the blame for the loss of the opportunity.

After a very short time, General Radetzky's column—which had been sent to reinforce the defenders—arrived on the scene, and recommenced the defence. The garrison now amounted to about 12,000 men.

Next day, Suleiman did not wait to see whether or not the Russians would come out and assail the Turkish positions on the west, but resumed the senseless assault of the previous days, till at length his troops were so exhausted that he was compelled to desist.

General Radetzky now considered the opportunity a good one to attempt the recapture of the hill on the ridge to the west.

He made a sortie in force with that object. The Russian attack proceeded incessantly during the 24th and 25th, with very heavy loss and but varying success. They recaptured the hill, but all attempts to carry the redoubts on the crest of Alikiri-djebel behind it were unavailing.

The western attack was commanded by Shakir Pasha, chief of the staff to Suleiman. He had been left at Adrianople during the earlier operations of the army, to forward men and supplies, but he had since joined the army at Shipka. He was now awaiting reinforcements, intending to make one more effort to recapture the hill. The remains of the Turkish battalions in the redoubts of Alikiri-djebel were so exhausted that Shakir thought it would be best to let them remain where they were, and not to call upon them to take part in the new movement. But, on seeing the reinforcements advancing in the valley below, they became much

excited, and demanded permission to attack again in front, which permission Shakir gladly granted.

They at once moved forward to the assault and entered the wood, through which it was necessary they should pass. It concealed their numerical weakness, as they moved in a crowd like a thick line of skirmishers. They came in sight of the enemy, and as they opened fire, raised their battle cry of "Allah! Allah!" but a more vigorous cry arose in the valley below from the fresh troops, and the Russians found themselves attacked simultaneously in front and flank.

Their line of retreat was threatened; they fell back, and the Turks retook the hill. During the night the Russians obstinately clung to part of the wood outside their main position, but, on the morning of the 26th, were driven within their lines.

This was the end of the week's fighting. Both armies were exhausted. The operations now became a sort of irregular siege, with an exchange of artillery and musketry fire between the batteries and trenches on either side.

Tactically the struggle at Shipka had been a drawn battle. Strategically, however, the Russians had the advantage, as they held three times their numbers in check when their position north of the Balkans was very critical.

Much had been hoped for from Suleiman Pasha; but he had effected nothing, and his obstinate attacks on the Shipka Pass had had no other result than to diminish his army in a serious degree. Yet, notwithstanding his failure at the close of August, he renewed his desperate enterprise about the middle of September. In the early morning of the 17th the Turkish troops stealthily approached the right wing of the Russian army. The Ottoman commander thought to take his adversary by surprise, but the advance of the attacking force was discovered, and it was soon put to flight. Thus events went on from month to month, the artillery and musketry fire between the forts and trenches continuing daily.

It was now December. The frost and snow of winter had begun. A few weeks after the fall of Plevna, three Russian army corps were led across the Balkans. The difficulties of the march were extreme; the roads were slippery with ice, and often almost impassable from deep snow. But the army was animated by a spirit before which difficulties vanished. They made their way into Roumelia, and, striking the rear of the Turkish army which guarded the outlet from the Shipka Pass, compelled its sur-

render. Twenty thousand men laid down their arms. When the news of the capture of the Turkish army at Shipka reached Constantinople, it created the utmost consternation. Still, it was hoped that Suleiman Pasha would succeed in making good his retreat upon Adrianople, and that it would thus be provided with an adequate garrison.

After a few days, some scattered detachments of troops, escaped from Shipka and other places in the Balkans, began to arrive at Adrianople, and Mehemet Ali Pasha, who was in command there, was able to muster 6,000 men; but this was far too small a force to defend the place, which formed a large entrenched camp. A force of 25,000 men was, however, coming up to his assistance from Jamboli, and on its arrival he would have sufficient troops to undertake the defence. At last the news reached them that the Russians, advancing from Shipka, had intercepted Suleiman's retreat upon Adrianople.

Mehemet Ali then took a most extraordinary step. He abandoned Adrianople on the approach of a few squadrons of Russian cavalry, although he could have opposed them with his 6,000 men, while he was aware that 25,000 more were coming to his assistance, and were within one or two days' march of the city. This large force actually arrived before Adrianople the next day. Finding that Mehemet Ali had retired towards Buyuk Tchekmedje, these troops made no effort to reoccupy the place, but also retreated. A few days afterwards the Russian army entered Adrianople, and soon pressed forward, in pursuit of the Turks, towards Constantinople.

The lines of Buyuk Tchekmedje were now given up to the enemy with as little reason as there had been for the abandonment of Adrianople.

In Armenia the Russian invasion, which had failed at first, succeeded at the second attempt. Kars had been captured; the Russians had advanced to Erzroum; but though they attacked, they did not succeed in taking it before the armistice put an end to all operations of war both in Europe and Asia.

Russian diplomacy had aided the Russian arms to a very great extent. The panic was so great at Constantinople, owing to the approach of the enemy to Adrianople, that Server Pasha was sent to the Russian head-quarters with powers to conclude an armistice on any terms, so long as the advance was stayed.

The Russians declared they had never sought any suspension

of hostilities, and required the Sultan to make a formal demand on his own behalf. Accordingly, an armistice was requested, on the 7th of January, 1878. The reply of the Grand Duke Nicholas was to the effect that negotiation could be conducted only with himself, and that there could be no question of an armistice unless the bases of peace were at the same time laid down. The arrival of Server Pasha and Namyk Pasha, who were charged with the mission at Kezanlik, resulted in arrangements being arrived at; but it was not until the 4th of February that the Porte was informed of its nature; and some days later before the terms of the preliminaries of peace and armistice became fully known. Its terms were then found to be very severe upon the Turks. If adhered to, they menaced the reduction of Turkey from the position of an independent State to that of one existing at the will and pleasure of a foreign Power. When the startling news that the Turks had utterly broken down reached London, and that they had been compelled, at the point of the bayonet, to sign a humiliating armistice, and also an agreement containing a basis of peace at Adrianople; and that the Russian army, notwithstanding the armistice, was pushing on to Constantinople, with the intention of occupying the Turkish capital, a cry of alarm broke out all over England. Happily, however, it was proved that the rumours of Russian advance were unfounded. However, notwithstanding, a letter from Abdul Hamid was sent to the Queen of Great Britain, begging her, in the name of humanity, not to send her ships into the Dardanelles; and another was despatched to the Czar, requesting him to postpone any contemplated measures with reference to Constantinople. The Queen, of course, left the question in the hands of her responsible advisers; and from the 9th to the 12th, the discussion on the point of right went on between the English and Turkish Governments. The former endeavoured to show that the previous firman, giving permission to enter the straits, was still valid. The latter as strenuously denied such an interpretation, and even hinted that it would resist any attempt on the part of England to enter the straits. At length, the government of Lord Beaconsfield hesitated no longer, and, on the 12th of February, despatched final orders through Sir Henry Layard, Her Majesty's Ambassador at Constantinople, to Admiral Sir G. P. Hornby, commander-in-chief of the Mediterranean squadron, to proceed at once with his ships through the Dardanelles. This was done on the morning of the 13th, in the midst of a heavy snowstorm, which

rendered steering so difficult that one of the vessels ran aground and was detained some hours. The ships were all cleared for action, but, happily, there was no occasion to use force, as the Turkish authorities contented themselves with protesting against the act as a breach of Ottoman sovereignty, and refrained from offering any resistance. The naval force thus employed consisted of ten ironclads, two of which remained at Gallipoli, while the remaining eight passed on into the Sea of Marmora, and anchored at an hour's distance from Constantinople off the small group named the Princes Islands.

Russia viewed this movement with great displeasure; and at once concentrated the troops of General Skobeleff, previously scattered through the various villages of the neighbourhood, with a view to possible operations upon the capital. Neither England nor Russia, however, were really anxious to come to blows, and a compromise was speedily agreed to. The Russian commander-in-chief began to see that it would not be necessary for them to occupy the capital unless English troops were landed there,—a measure that was not then contemplated by the British Government. Admiral Hornby discovered after a few days that the anchorage off the Princes Islands was not satisfactory, and accordingly left for Mudania Bay, which was found equally bad; so that, on the 18th, the fleet found safe quarters off Touzla, near the entrance to the Gulf of Ismid, within seventeen miles of the capital. Here it remained many months, during which the danger of a rupture gradually diminished.

As the British fleet was within seventeen miles of the capital, it was resolved that the Russian army should also draw nearer the city. Accordingly, on the 21st of February, General Gourko—and, a few days later, the whole of the head-quarter staff, with the Grand Duke Nicholas, General Ignatieff and the Diplomatic Chancery, together with the whole army—made a forward movement from Adrianople, and took up their quarters at San Stefano. Here General Ignatieff announced to the Turkish Government that his instructions were to resume negotiations relative to the conclusion of a treaty of peace.

The Russian Plenipotentiaries were General Ignatieff and M. Nelidoff; those of Turkey were Safvet Pasha and Sadoullah Bey. The representatives of the Czar were naturally anxious to finish the discussion as soon as possible; and, although the Turkish delegates strongly protested against the terms imposed, they were

compelled to give way. And on the 3rd of March the Provisional Treaty, consisting of some thirty articles, was signed by the representatives in a little villa on the shores of the Sea of Marmora, within view of the minarets of St. Sophia. The ratifications were exchanged at St. Petersburg on the 17th, but the text was not published until the 21st.[1]

The reception which the publication of this treaty met with in Europe, at once made it evident that there was not the slightest chance of its provisions being carried out. In England especially it created an excitement which at the time augured badly for the continuance of peace, and this feeling was reflected with a greater or less degree of intensity in every capital of Europe. Russia was soon made to understand that the Treaties of 1856 and 1871 were not to be abrogated without consultation with, and consent of, the other parties to them.

After much delay and diplomatic correspondence with Russia, arrangements were made for a meeting of the representatives of the Great Powers in Congress at Berlin in the month of June, 1878. The plenipotentiaries accordingly met in the German capital on the 17th of June, 1878, and at once set about the consideration of the condition of those vassal States which had been the nominal and immediate occasion of the Russian invasion. It had to deal with four or five great and distinct questions. First, the condition of the provinces or States nominally under the suzerainty of Turkey. Secondly, the rights of populations of alien race and religion actually under the Turkish dominion. Thirdly, it had to consider the claims of the Greeks—that is, of the kingdom of Greece—for an extended frontier. Fourthly, the claims of the Greek population under Turkey for a different system of rule. Finally, it had to deal with the Turkish possessions in Asia.

The sittings were held from day to day. A desire to conciliate was the prevailing disposition in the deliberations of the Congress, in the hope of producing that result of which all its members seemed desirous. The probability of peace appeared greater with each succeeding day. The twentieth and last sitting was held on the 13th of July. The great work of the Congress gave some degree of satisfaction as being at least a temporary settlement of the vexatious Eastern Question, which had so frequently brought war in its train, and which, only a few months before, had threatened to involve all Europe in armed collision.

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1 See Appendix.

The Treaty of Berlin[1] was signed by the plenipotentiaries of the Powers on the 13th of July, 1878.

The terms to which Turkey had no alternative but to submit, left her still in nominal possession of considerable territory, but involved her final extinction as a European Power at no distant date. To the north of the Balkans, Bulgaria was erected into a principality, paying a tribute, but otherwise totally independent of Turkish control. To the south of the great mountain range the province of Eastern Roumelia was formed, nominally under the political authority of the Sultan, but really ruled by a Christian governor-general, and effectively protected against Turkish interference by her newly-conferred privilege of self-administration. The independence which the Montenegrins had maintained by arms for four hundred years was now recognised, and some addition of territory given them. Roumania and Servia were declared independent. Bosnia and Herzegovina were made over to Austria. Russia regained the strip of Bessarabia which had been taken from her in 1856, and, besides, retained her conquests in Asia: Batoum, Kars and Ardahan. England took the island of Cyprus, by way of requital of her friendly offices, agreeing to pay an annual tribute to the Sultan while she remained in possession.

When the war began, the Sultan ruled a European population of eight and a half millions, or, if the tributary States be included, of over thirteen millions. When it terminated, the tributary States were finally separated from the Empire. Bulgaria, Bosnia, Herzegovina and Cyprus passed from the Sultan's rule. Delay was observable in their return to the usual state of peace on the part of both the late belligerents. Turkey was in no hurry to give up Varna, Batoum and other cities that were to be yielded to the Czar, nor to make those rearrangements of frontier which had resulted from the struggle just concluded; while, on the other hand, Russia seemed ready to avail herself of every possible excuse for prolonging her stay in the immediate vicinity of Constantinople, and did not appear to be disposed to remove her troops until the Turks had on their part fulfilled some of the conditions of peace. It was not until Varna was evacuated, in the early part of August, that the invaders began to set their forces in motion. Large bodies of men were assembled at San Stefano for embarkation on the 24th, and the process of removal in hired tran-

1 See Appendix.

sports continued from day to day until the whole of the great army of 80,000 men had repassed the Bosphorus, *en route* to Russia. And not until March 20th, 1879, did the British fleet leave the Dardanelles, after a stay of thirteen months.

Before their departure, the Sultan invited Admiral Hornby and the captains and officers of the fleet to a dinner at Yildiz Kiosk. His Majesty, before they left—after the dinner—took the opportunity of thanking Admiral Hornby and the officers for the services rendered by the British navy to him and to his country during one of the most critical periods in its history, and for the forbearance displayed by them under the most trying circumstances.

While the war had been in progress, affairs in the capital had gone on quietly. Seldom, if ever, had a representative body met under more tragical circumstances than those which environed the second Turkish Parliament when it assembled on the 13th of December, 1877. Three days earlier Plevna had fallen. Suleiman Pasha's army had been hopelessly defeated in the Shipka. In Asia, Kars had surrendered, and Erzroum was threatened. Several other towns had been taken. Provinces had been won from the Turks. Danger and loss menaced in every direction, and it was not easy to see how this accumulation of misfortune could be staved. In the midst of all this distress, however, the Sultan did not fear to summon Parliament, so that the representatives of the nation might be enabled to discuss the serious state of the affairs of the nation. Very little headway was made during the first parliamentary session of March, 1877, beyond laying the foundation of the new Constitution. The second session was, as the first, opened with much ceremony by the Sultan in person, and for a short time nothing could be more promising or more encouraging to the reformers than its tone. The work done bore testimony to the courage with which, at almost every sitting, the deputies criticised the acts of the government, and called upon the different ministers to give explanations respecting the administration of their departments. Unfortunately, a change of ministers took place in January. Another change followed in February, when the office of Grand Vizier was abolished, and Ahmed Vefyk Pasha was made Premier, an unfortunate selection, for Ahmed had never been found to work harmoniously with his colleagues. He was extremely unpopular in the Chamber, and, with his accession to power, the irritability of the deputies increased.

Question after question was put to the ministers as to the

conduct of the war. The deputies vehemently demanded that the terms of the armistice should be submitted to them, and though the government was bound to silence, they continued to press the ministers with questions which were then best left unanswered. At length the Ministry and Chamber came to open war, and the rupture was at last complete. After a stormy sitting, on the 11th of February, Ahmed sought the Sultan and declared he could do nothing with the unruly members.

On the 14th of February, 1878, Parliament was prorogued by an Imperial Irade, and has so remained ever since. The experiment had been tried under the most difficult circumstances conceivable—in the midst of foreign war and domestic revolution; and, therefore, it is not surprising that it met with so abrupt a termination.

The government of the country then reverted to its old ways, and Abdul Hamid, like his predecessors, was enabled to regain despotic power, unchecked by parliamentary or any other control.

While His Majesty was earnestly desirous of fulfilling all that had been demanded by the Treaty of Berlin, a new danger was at hand, though not of great magnitude, which at the time again threatened the peace of the Empire. The agitation in the Greek provinces of the Ottoman Empire induced the neighbouring kingdom to adopt a step in favour of which popular opinion had for a long time been drifting. The Greek Cabinet ordered its troops—without, however, any declaration of war—to cross the Turkish frontier, with the professed object of preventing any further massacres in Thessaly. Naturally, the Turkish Government were very angry at this interference, and ironclads and transports were hurried off to the Greek coast. Troops were landed at Volo to oppose the progress of the rebellion in Thessaly, while others were sent to Crete, where a fresh insurrection had recently broken out.

The Cabinet of Athens, encouraged by the general agitation prevailing throughout the Hellenic world, determined not to stop the progress of the Greek troops, unless, indeed, the Great Powers should promise to maintain order in the Greek provinces under Turkish rule. The Berlin Congress, it will be remembered, determined that something should be done for Greece in the way of a rectification of her frontier. The consideration of this question had been postponed from time to time by the Porte, under a natural disinclination to cede territory. Yet Greece, on the grounds of ethnological affinity, demanded the two provinces of Thessaly and Epirus, and also the annexation of the island of Crete.

Early in May, 1879, the British Government agreed, with the other Powers who had been parties to the Treaty of Berlin, to unite in mediation between Turkey and Greece, with a view to a settlement of this vexed question. The proposed cession to Greece sanctioned or recommended by the Berlin Congress, included the greater part of Thessaly and Epirus, though not the whole of those provinces. But the demands of Greece went farther, requiring the three important fortresses of Jannina, Metzovo and Larissa—the keys of Albania and the bulwark of Ottoman power in that quarter of the Empire.

The Sultan was not opposed to a moderate satisfaction of the Grecian demand, but it was hardly to be expected that Turkey would be ready to denude herself of these important provinces for the satisfaction of an ambitious little kingdom anxious to obtain an increase of territory at the expense of its neighbour. Even those who were not fanatics declared that they could not perceive any legal or moral ground for these claims. The Turks did not believe in the possibility of permanently satisfying the Greeks, nor of inducing them to join heartily with the Sultan's government in resisting the further extension of Sclave influence. They were bent on obtaining possession of Constantinople, and every concession of territory would whet their appetite for more, besides adding to their powers of aggression.

One of the chief obstacles to an agreement lay in the Greek demand for Jannina—a city which the Sultan was extremely disinclined to relinquish, as its loss would weaken his hold upon the Adriatic and create an immense amount of disaffection among his Mussulman subjects. Had the Greeks been less extreme in their requirements, the question might have been settled at least temporarily without much trouble. But the Hellenic Government, backed up by public opinion, demanded an extreme sacrifice on the part of the Porte. Nothing was, consequently, done for some months, although the Sultan's ministers were anxious to come to an amicable settlement.

It was near the end of December, 1879, that the Sultan appointed a commission to endeavour to come to terms for a settlement of this delicate question. But nothing came of it, and its further consideration was postponed to the early months of the following year. Several meetings had, however, taken place; and, finally, its decisions were forwarded to the Sublime Porte. The Sultan found it most difficult to decide what course to adopt, nor did his ministers feel competent to advise His Majesty upon so momentous

a question, involving as it did a proposed cession to Greece of nearly 10,000 square miles of territory, together with three-quarters of a million of his best subjects. And yet, that was what the diplomatists were demanding. The hesitation of the Sultan to make such a sacrifice was hardly to be wondered at, and it became a question whether he ought not rather to declare war than acquiesce in the unjust demands of his traditional foes.

No decision which resulted in a settlement—for a time at all events—of some of the demands of the Hellenic Government was come to until April, 1881. As regards Thessaly, there was no difficulty; for rich and valuable as the province undoubtedly is, Turkey was not there confronted with the notorious and determined repugnance of the Albanians to be transferred to any other sovereign. The Sultan was therefore willing that Thessaly, and a considerable part of Epirus, should be handed over to Greece. Jannina, Larissa and Metzovo, the Porte showed continued reluctance to part with, and persuaded itself that the surrender of Thessaly and Epirus should satisfy the exigencies of the situation. Greece had therefore to concur in this decision. After some further delay the terms of compromise were agreed to, and the crisis, for the time, was at an end. The Sultan was well aware that under no circumstances could any advantage be derived by his going to war with Greece, even should he be victorious, as he probably would be. That knowledge is the true explanation of the concession, which he had at last resolved to make.

In the midst of troubles, both at home and abroad, a remarkable man returned to Turkey. A statesman who had been associated with the earlier events out of which the war between Russia and Turkey arose, and one to whom the conception of a representative form of government owed its origin, viz., Midhat Pasha. His ability and talent fitted him to be foremost amongst the reformers of the Empire, but, soon after the accession of Abdul Hamid, he had fallen into disgrace, had been dismissed from office on the 5th of February, 1877, and banished for reasons which had never been made fully known.[1] Midhat had spent the eighteen months of his exile in visiting the various capitals of Europe. During the month of September, 1878, he happened to be staying in Paris, where he received, through the Ottoman Ambassador at that Court, a letter from the Sultan, authorising him to return and take up his residence in Crete.

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1 See "Dark Days," page 220, Part I.

Midhat readily availed himself of this permission, and arrived shortly afterwards, joining his family, who had been living in the island during his exile.

The Sultan at first seemed to have only partially overcome his distrust of his ambitious and reforming minister, but evidently, later, thought better of it, and bestowed upon him the important post of Governor of Smyrna. While holding this position he accomplished much with great success, and inaugurated a new era of happiness and contentment for the people whom he was appointed to govern. A couple of years now passed. In the meantime, in addition to other troubles, Turkey was anew involved in a dispute with Austria. The occupation of Bosnia and the Herzegovina by that Power had become a very sore topic with the Sultan. That the presence or rule of Austrians was not desired by the natives in either province was evident from the commencement by the resistance the Austrian troops had encountered; but now, as things quieted down, it was evident that Austria intended to treat these provinces as conquered territory. Rumours from time to time prevailed that the army of occupation had been guilty of great cruelty to the inhabitants. The Sultan, therefore, found himself unable to agree to a convention which would have seemed to make him a partaker in the destruction of his Mohammedan subjects, and therefore decided only to adhere to the declaration already given to the Berlin Conference with regard to the temporary character of the occupation and the maintenance intact of his sovereign rights. On the other hand, attaching great importance to the maintenance of cordial relations with Austria, he promised that he would do all in his power to strengthen the existing ties of friendship and alliance.

He would neither send men nor arms into the occupied districts, nor in any way encourage resistance to the Austrian troops.

Eventually the pacification of the provinces was sufficiently assured to enable the Austrian Government to withdraw a great number of its troops, and thus ensure the continuance of a cordial understanding between the Mohammedan and Christian sections of the communities, without which peace was impossible in the new acquisitions.

Troubles nearer home were, too, at hand. Midhat had been about two years at his post in Smyrna, when sensational rumours were circulated in the capital that authentic information relative to the death of the late Sultan Abdul Aziz had been obtained,

which implicated many distinguished statesmen, some at present holding high official positions in the Empire. Confessions had been obtained from subordinates of the Court that they had been engaged by certain ministers at the time to assassinate the late Sultan. Chief amongst those charged with the instigation of the crime was Midhat Pasha. Accordingly, he was arrested and brought to Constantinople for trial with the other persons implicated. A mass of conflicting evidence was forthcoming, but, as some five years had elapsed since the affecting events which surrounded the death of Abdul Aziz had occurred, it was considered most unlikely that any of the accused would be brought to trial. And it seems that it was only at the last moment that Abdul Hamid consented to an investigation, at the solicitation of one of the sons of the late Sultan.[1] The trial began on the 27th of June, 1881. It may here be remarked that this was the first occasion in the history of the Ottoman Empire that men accused of a serious political crime were tried by the ordinary process of law, in the presence of the public, the representatives of the foreign Powers, and the foreign Press.

The trial lasted three days. In the end, all the accused were found guilty, but in varying degrees. Sentence of death was, however, passed upon all the principal prisoners. This sentence was afterwards commuted by the Sultan to one of banishment, which was eventually carried out. The Sultan's disposition is kindly and humane, and he possesses all the qualities and attributes of a good and able ruler. It was, however, unfortunate that he sanctioned this trial, for it led to the loss of much of his popularity.

It is difficult even now to describe impartially the events which gradually, and impelled as it were by an inexorable necessity, led on from some trivial *émeutes*, which a little firmness might have crushed at their inception, to troubles of a kind graver than Egypt has known for centuries.

The country had for some time been in a very unsettled condition. Arabi Pasha, an officer in the Khedival army, had become the acknowledged representative of a national movement, and much trouble was anticipated. The army was in a state of mutiny, demanding the dismissal of the Ministry, the convention of a national parliament, and the immediate execution of the recommendations of the military commission, including an increase of the army from

1 See "Dark Days," page 223, Part I.

12,000 to 18,000 men. After much discussion, Arabi was prevailed upon to waive the immediate fulfilment of the last two demands, and to content himself for the present with the dismissal of the Prime Minister, Riaz Pasha.

Up to this time, the Sultan's Government was plainly disinclined to move in the matter, but it now sent to Egypt two commissioners, Ali Nizam Pasha and Ali Fuad, with "compliments and advice." Their visit was only of twelve days' duration, during which they were received with marked coldness by the Khedive, while England and France signified the displeasure they felt by each ordering an ironclad to Alexandria, to remain there until the envoys had left. The Khedive, in the meantime, gratified the army with concessions on the score of pay, leave, promotion and retirement. Early in January a joint Note was presented by the English and French Governments, assuring the Khedive of their intention to support him in any complications, "internal or external, which might menace the order of things as established in Egypt." This Note was unfortunate enough to cause general irritation. The so-called National Party took it as a hint that Egypt might share the fate of Tunis; the Sultan, who considered himself ignored, instructed his ambassadors to complain of it as unjust and unnecessary.

The difficulties of the situation seem to have grown daily. Arabi, who was at first regarded as a mere military adventurer without national support, now proved much more formidable than had ever been expected, and had become Minister of War and virtual Premier. France and England marked their sense of the circumstances by a collective Note, invoking the European Concert; accompanied by a separate Note to the Sultan, answering his protest.

The result was the assembling at Constantinople, on the 23rd of June, of representatives of the Great Powers in conference, to consider the situation of affairs in Egypt. Nothing, however, of a satisfactory character came of it. Nevertheless, hopes were freely expressed on all sides that the Sultan, with his usual perspicacity, would see the necessity of forcible intervention to crush a movement which now amounted to positive rebellion against his sovereign rights.

Events at Cairo seemed to be going from bad to worse. No efficient government had existed in the country since April, 1881. A sum of £300,000 sterling had been added to the estimates on account of military expenditure, and the financial report for 1881

showed but a moderate surplus. The Finance Minister was constrained to add that, in his judgment, the adjustment for 1882 would be imperilled. In other matters, too, besides finance, the military powers began to over-ride law. Incidents of gravity occurred day by day. A plot to assassinate the War Minister was discovered, and no less than fifty of the conspirators were arrested, and sentenced, after trial by court martial, to exile for life in the Soudan.

The Khedive, however, at the instigation of the foreign consuls, commuted these sentences to simple banishment, unaccompanied even by military degradation. The popularity of Arabi began rapidly to decline, and men like Sultan Pasha, the President of the Chamber, became bold enough to withstand him to his face. But his last move had exhausted the patience of the Western Powers, and the despatch of the allied fleets to Alexandria marked the commencement of a new act in the drama.

On the 20th of May, the British and French fleets reached Alexandria; their intended arrival having been previously notified to the Khedive by the French and English Consul-Generals some days before. The British vessels consisted of the flagship *Invincible*, carrying the flag of Admiral Sir F. Beauchamp Seymour, and the gunboats *Falcon* and *Bittern;* while France sent the *Galissonière*, bearing the flag of Rear-Admiral Conrad, and the gunboats *Forbin* and *Aspic*. Four of the ships took up positions inside the Mole, the two others remaining outside. A few days later, the English were reinforced by the ironclad *Inflexible* and the gunboat *Condor*, which had left the remainder of the squadron in Suda Bay.

Up to the last moment, Arabi Pasha strove vigorously to evade the naval demonstration, declaring that he would send troops to prevent the vessels entering the harbour. He was, however, obliged to content himself with vigorous protests, and endeavours to arouse the fanaticism of the people by representing the presence of the squadron as infringing the Sultan's rights. Efforts were made to open negotiations with Arabi, but without any satisfactory result. He steadily refused to comply with the demands of the Powers that the generals of the malcontents—including Arabi himself—should leave Egypt. He further announced that he would not enter into any negotiations whatever until the allied fleet was withdrawn. Finding Arabi impracticable, stronger measures were taken, and on the 25th of May the British and French agents presented the Egyptian Premier with an ultimatum, demanding

the dismissal and banishment of Arabi, the exile of Ali Fehmy and Abdullah, and the resignation of the Cabinet. The demand was refused by Mahmoud Samy; but, as the Khedive had accepted the ultimatum in opposition to ministerial advice, the Ministry resigned forthwith. The Khedive took up the reins of government with unusual activity, summoned Cherif Pasha to form a Cabinet, and issued proclamations to the military and provincial authorities bidding them cease recruiting and promote tranquility. Tewfik then assembled the State dignitaries, the Ulema, the deputies and chief officers of the palace, and informed them that the Anglo-French demonstration was of an entirely friendly character, and that he himself intended to take supreme command of the army.

Such an arrangement did not suit the officers, who replied most insolently, refused to recognise foreign interference, and left in turmoil. Immediately afterwards, the military commanders at Alexandria telegraphed to the Khedive that they would recognise no commander but Arabi, and giving Tewfik twelve hours for consideration; while, in their turn, the Cairo Ulema, Notables and military held a stormy meeting at the house of Sultan Pasha, the President of the Chamber, and finally sent him to the Khedive proposing that Arabi should be retained as War Minister. The Khedive at once rejected this proposal, and his refusal caused the intensest excitement in Cairo. The army at once assumed a threatening attitude.

Arabi had not only aroused the military, but warned the religious bodies, the merchants and chief inhabitants, that unless they forced the Khedive to yield they would lose their lives. Greatly alarmed, they at once went off in a body to the palace, and so strongly urged the Khedive that he at last unwillingly gave way. Accordingly, a proclamation was issued announcing the reinstatement of Arabi at the request of the Ulema, and the Chamber of Notables under pressure of the army. The latter passage gave great umbrage to the officers, who complained bitterly to Arabi, and demanded that the insult should be repaired by the Khedive's deposition. As Arabi, however, had only just assured the foreign representatives that he would maintain peace, he was obliged to calm his turbulent followers, and once more go through the farce of reconciliation with the Khedive—not that this reconciliation restored public confidence; it was felt that such a patched-up peace could not last. The excitement prevailing amongst the

natives created a panic amongst the Europeans, who literally poured out of Cairo and Alexandria, the outward-bound steamships at the latter port being obliged to refuse passengers. The banks sent off their valuables, and the British Consul at Alexandria, while endeavouring to allay the excitement, thought it prudent to instruct the British community as to the best means of reaching the shore in case of emergency. The British squadron was further reinforced by five ships.

The allied fleet, lying in the harbour of Alexandria, was daily menaced by the warlike preparations in the shape of earthworks, constructions and other fortifications along the shore. Admiral Seymour demanded the suspension of these works. Obtaining no satisfaction, he gave notice that, within twenty-four hours, the fleet under his command would commence action, unless the forts of the isthmus and those commanding the entrance of the harbour were temporarily surrendered for the purpose of disarmament. No notice was, however, taken of this demand.

On the 11th of July, 1882, the British fleet—consisting of the *Invincible* (flagship), *Monarch*, *Inflexible*, *Temeraire*, *Penelope*, *Superb*, *Condor*, *Falcon*, &c. (the French fleet declined to co-operate and retired to Port Said)—commenced bombarding the forts, the Egyptians at once replying to the fire of the fleet. It was not long before the fire of the ironclads, and the daring of the lesser craft, not only demolished the works, but seemed to take the heart out of Arabi's followers. However, for a time, these devoted men fought their artillery and clung to their shattered sandhills with a courage which their opponents promptly recognised. The bombardment was continued until the morning of the second day, when a flag of truce was seen to be flying on the ramparts, and firing from the fleet ceased.

The admiral, under the impression that the peaceful token implied submission to his demands, was prepared to offer handsome terms to a garrison which had, at least, not disgraced its standard, and had made a heroic defence. Yet no sooner had the proper response been sent, in shape of a gunboat flying the white flag, than the symbol of surrender hoisted on the ramparts was hauled down, and it was found to have been merely a device to gain time. Later, the signal went up in earnest; but by this time the troops had retired, and the second messenger from the fleet discovered no one with whom he could negotiate.

The soldiers and the authorities had both disappeared—not, however, without appointing successors. Before he departed, Arabi

released the prisoners and gave loose reins to anarchy. Hence the dreadful scenes which followed, the entire responsibility of which rests upon the unscrupulous adventurer who had been acting for others as well as himself and his adherents. The convicts set the town on fire in several places, and, as an inevitable result, a large portion—including, at least, much of the European quarter—was reduced to ashes. The incident is one which well accords with the career of a man who had broken through every restraint, and behaved as if he were above all law. For two days Alexandria was given up to incendiarism and pillage, during which time over two thousand Europeans, mostly Greeks and Levantines, are reported to have lost their lives. The Khedive had found safe quarters during the bombardment in the Ras-el-Tin Palace, guarded by five hundred blue-jackets and marines from the fleet. He now issued a proclamation declaring Arabi Pasha to be a rebel.

Lord Charles Beresford, at the head of a detachment of sailors and marines from the fleet, landed and most effectively and speedily restored quiet and order in the town.

British troops, soon after these events, arrived and landed under the command of General Sir Garnet Wolseley, whose energy and readiness of resource were conspicuous, and became the subject of admiring comment. As the French Government had decided not to join in any of the operations in Egypt, it was consequently left to England, single-handed, to carry on the war against the revolutionary forces acting under Arabi's orders.

Fighting began on the 25th of August between the British vanguard and a large body of Egyptian troops, with great British success. The enemy, in a very short time, were flying in all directions; five guns were captured, with large quantities of stores, and numerous prisoners were made. A few days later, Kassassin Lock was occupied, with great loss to the Egyptians, who fled precipitately. On the 9th of September, Arabi, with 8,000 men and twenty-four guns, left his head-quarters and pushed on towards the Salahieh terminus of the branch line of railway from Zagazig. Here they were met by the British, and after a sharp and successful skirmish were completely routed, and retired to their entrenched position. Sir Garnet Wolseley now transferred his head-quarters to the front, and concentrated his troops within striking distance of Arabi's stronghold. This position, showing a front of about four miles in length, was

well chosen and strongly fortified. The strength of the enemy was not accurately known to the English general. His own forces numbered 11,000 infantry, 2,000 cavalry and sixty guns. With them he resolved to attack the Egyptian entrenched position under cover of night. His plans being matured, orders were issued on the 12th of September for an assault on Arabi's works at Tel-el-Kebir. The troops struck camp and moved silently forward; they bivouacked quietly amidst the sand wastes in the moonlight, and at 1.30 a.m. advanced to the attack, coming close to the Tel-el-Kebir lines before they were noticed by the enemy. As soon as they were observed and the alarm was raised the British battalions formed and charged with the bayonet. After an ineffectual struggle, lasting but a short time, the Egyptians were routed and fled in great confusion towards Cairo. Arabi himself was foremost in the flight, and the enemy's entrenchments remained in possession of the English troops. The Indian contingent then came into play, pressing on to Zagazig, which they captured and occupied. Beilbeis was seized the same evening by the cavalry; by the next day Cairo was reached, and Arabi, who had surrendered without further resistance, made a prisoner. On the 15th of September, General Sir Garnet Wolseley entered Cairo and established his head-quarters there. Arabi's rebellion was crushed and the war was at an end.

The losses of the British amounted to eleven officers and thirty-three men killed, and twenty-two officers and three hundred and twenty men wounded.

The rebellion being suppressed, the Khedive, Tewfik, was enabled to return to Cairo and be reinstated in authority. Sir Garnet Wolseley considered that while the country was so unsettled, a force of from 10,000 to 12,000 men—which he regarded as sufficient—should, with the native gendarmerie, remain in Egypt to restore and keep order. This occupation has been found necessary even up to the present time; the remaining troops were speedily re-embarked, and left for England, the Indian contingent returning to India.

Lord Dufferin was directed to proceed to Cairo from Constantinople, and arrived on board H.M.S. *Antelope* on the 7th of November, with instructions to deal with the difficulties of the situation. In the conduct of this important mission another opportunity was afforded him for displaying the diplomatic talents for which he is renowned. He was thus again able to forge a chain of brilliant

actions and statesmanlike victories which will ever connect his name in the annals of his country, with much that England has done of good and great in her foreign policy of the nineteenth century. By his influence, the trial of Arabi was brought to a quick conclusion. Arabi had pleaded guilty to the vague charge of rebellion; he was convicted and formally sentenced to death. The sentence was commuted (20th of September, 1885) by the Khedive to one of banishment.

Europe was then suddenly startled with the news that a revolution had broken out in Eastern Roumelia, that Gavril Pasha's government at Philippopolis had been overthrown, and that the union of Eastern Roumelia to Bulgaria had been decided upon by the popular voice. Prince Alexander accepted the situation, and set out for Philippopolis, accompanied by M. Karaveloff, to take possession of his new province. This action caused the Turkish Government to issue a circular Note to the Powers, inviting them to a conference at Constantinople on the crisis. This was acceded to, and meetings were held in the capital. Bulgaria and Eastern Roumelia were in arms. The Turkish Government were making extensive military preparations, as were Servia and Greece; each of the two latter Powers claiming compensation in extension of territory for the disturbance of the balance of power established by the Treaty of Berlin. Altogether, affairs in the East presented a most menacing aspect.

The Servian army, without any previous declaration of war, invaded Bulgaria. King Milan and Prince Alexander placed themselves at the head of their respective armies.

The Servians at first met with some success; but on the 17th of November, 1885, at Slevintza, though greatly outnumbering their opponents, were routed by the Bulgarians, bravely led by Prince Alexander, and driven back towards the Dragoman Pass. A month later, an arrangement was signed between Servia and Bulgaria, and an armistice agreed on, to continue until the 1st of March.

In the continued unsettled state of the East the Greek Government addressed a Note to the Powers, declaring that the proposed union of Bulgaria with Eastern Roumelia would involve the loss of thousands of persons of Greek nationality; and claimed, as compensation, that the boundary between Turkey and Greece should be constituted as originally laid down by the Berlin Congress. Pending the reply of the Powers, Greece continued naval

and military preparations. Russia proposed that the Powers, in reply, should call upon Greece, Bulgaria, and Servia to disarm. Greece and Servia refused, and Bulgaria only consented conditionally. England then proposed that a collective Note should be addressed to Greece by the Powers, saying that a naval attack by Greece on Turkey would not be permitted. The Note was delivered at Athens on the 24th of January, 1886. Nevertheless, the Greek fleet left the Bay of Salamis, whereupon all the Great Powers, except France, decided to send war-vessels to Suda Bay, in Crete, to prevent Greece from attacking Turkey, which she seemed at the time disposed to do. She, however, thought better of it. These events followed one another with great rapidity, and were most embarrassing to the Sultan's Government. Promises were made, conferences assembled, but no satisfactory decision was arrived at; and so matters drifted on, and the prospects of these vexed questions being amicably and finally settled appeared as far off as ever.

Affairs in Bulgaria continued in a very unsatisfactory condition. On the 21st of August, 1886, in the middle of the night, Prince Alexander was seized by a party of Bulgarian officers, who had forced their way into the palace. They insisted upon his signing a document abdicating the throne. They then hurried him on board a steam-yacht on the Danube, conveyed him to Turn-Severin, and ultimately to Reni, on Russian territory. A provisional government, comprising M. Zankoff and several other members of the pro-Russian party, was formed, which proclaimed Prince Alexander's abdication, and promised the protection of Russia to the Bulgarians.

The return of the prince was, however, demanded by the majority of the Bulgarians, especially by the army. The members of the usurping provisional government were arrested, and on the 28th of August Alexander returned to Sofia, where he was enthusiastically welcomed. However, a week later, in face of the implacable hostility of Russia to his remaining on the throne, Prince Alexander, though apparently popular among the Bulgarians, decided to abdicate. A provisional government was appointed until the elections were held. They resulted in a large majority for the government. Prince Waldemar of Denmark was elected as Prince of Bulgaria, but his father, the King of Denmark, refused to consent to his son's acceptance of the crown. It was later offered to, and accepted by, Prince Ferdinand of Saxe Coburg. The Austrian Government approved this choice, but Russia refused to

recognise it. The prince, however, was elected, and continues up to the present to occupy the throne.[1]

We are now in contact with events which have occurred within the past twelve months in connection with Armenia,[2] and the persecution of the Christian races inhabiting it.

The terrible massacres perpetrated at Sassoun, near Moosh, during August, 1894, by the Turkish troops, with their accompanying horrors, were not isolated events.

It is not often that 6,000 people are slaughtered at once, but the process of gradual extermination has been going on for years, with exactly similar scenes repeated on a smaller scale from week to week.

The organisation of the Kurds into Hamidieh regiments, under the special patronage of the Ottoman Government, has legalised these raids, and accelerated the work of extermination.

The brief information which reached Europe in October, reported: "Twenty-seven villages destroyed in Sassoun, and 6,000 men, women and children massacred by troops and Kurds."

These enormities are supposed to have originated by some Kurds having raided the villages and stolen the sheep and cattle of the inhabitants. The Armenians pursued the robbers, endeavouring to recover their property; a fight ensued, during which, perhaps, a dozen Kurds were killed. The governor on learning this, telegraphed to Constantinople that the Armenians had killed some of His Majesty's troops. Orders were then at once despatched to infantry and cavalry to proceed in all haste to quell the rebellion. On reaching the district all was found to be quiet, but the troops, nevertheless, proceeded to clear the country of its Christian population. When this awful story reached England meetings were held in the principal cities to protest against this wholesale slaughter of the innocents, and to demand from the government the adoption of effective measures to prevent a recurrence of these crimes.

The result was the nomination of a commission representing Great Britain, France and Russia, to obtain confirmatory evidence, and to impress on the Sultan that the long-promised reforms in the Christian provinces of the Empire could be no longer delayed.

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1 See Appendix, Berlin Treaty, Articles I. to XI.

2 Turkish Armenia is a large plateau, quadrangular in shape and 60,000 square miles in area. It is bounded on the North by the Russian frontier—a line from the Black Sea to Mount Ararat; by Persia on the East; the Mesopotamian plain on the South; and Asia Minor on the West. It contains about 600,000 Armenians.

The commissioners proceeded to the scenes of the massacres,[1] passing through charred ruins of villages standing in the midst of devastated plains. Wherever they went, ample confirmation was on all sides seen of the narratives of the Armenian refugees whom they examined.

Many months were thus occupied by the commission in collecting evidence, a work in which there were many difficulties to surmount, as the Turkish authorities did their utmost to conceal all traces of the fearful crimes which had shocked and agitated the Christian world.

The time is past when deeds of blood and torture, committed upon unarmed men, women and children, can be regarded with indifference by a civilised world. But still it was not until the 15th of May, 1895, nearly nine months after the perpetration of the massacres, that the British, French and Russian Ambassadors at Constantinople were able to present identical Notes to the Porte, in which the three Powers set forth a scheme—previously submitted to and approved by the representatives of Germany, Austria and Italy—of the reforms they deemed indispensable for the government of Armenia.

The Sultan, on the receipt of the scheme, at once submitted it to the council of ministers for their consideration.[2]

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1 The massacres took place in the mountainous district of Sassoun, south of Moosh, two days ride west of Bitlis, a large city where the provincial governor and a permanent military force reside. It is near the western end of Lake Van, about 800 miles east of Constantinople, 250 miles south of Trebizond on the Black Sea, and 150 miles from the Russian and Persian frontiers of Asiatic Turkey.

These distances do not seem great until the difficulties of travel are considered. The roads are in most cases bridle-paths, impassable for vehicles, without bridges, and infested with highwaymen.

2 The text of the Memorandum and projects of Armenian reforms presented to the Porte by the three Powers are:—1, Eventual reduction of the number of vilayets; 2, the guarantees for the selection of the valis; 3, Amnesty for Armenians sentenced or imprisoned on political charges; 4, the return of the Armenian emigrants or exiles; 5, the final settlement of pending legal proceedings for common law crimes and offences; 6, the inspection of prisons and enquiry into the condition of prisoners; 7, the appointment of a High Commission of Surveillance for the application of reforms in the provinces; 8, the creation of a permanent Committee of Control at Constantinople; 9, reparation for loss suffered by the Armenian victims of the events at Sassoun, Talory, &c.; 10, the regularisation of matters connected with religious conversion; 11, the maintenance and strict application of the rights and privileges conceded to the Armenians; 12, the position of Armenians to the other vilayets of Asiatic Turkey.

The Powers attach the greatest importance to the choice of valis, upon whom will essentially depend the efficiency of the reforms, and will make

It was hoped that when the suggestions were presented that the Sultan, who possesses sagacity as well as humanity, would make the most of the opportunity and strengthen the foundations of his throne by conceding the guarantees the European Powers deemed necessary for the well-being of his Christian subjects. But considerable delay occurred before any substantial concessions were proposed by the Sublime Porte as a settlement of the question.

It can hardly be wondered at that the Sultan hesitated before he entertained the humiliating sacrifices demanded, which would practically lead to the independence of Armenia.

The Powers, however, who were party to the Berlin Treaty,[1] had bound themselves within certain limits to insist that the Christian subjects of the Porte should be granted at least a tolerable form of government; but an experience of nearly twenty years since the obligation was assumed demonstrated that no such blessing seemed possible for Armenia except under direct and local European supervision.

While this question remained under the consideration of the Porte, Europe was startled, early in October, by announcements of serious riots in Stamboul. The Armenian difficulties seemed to have been transplanted from a remote valley in the mountains of Kurdistan to the capital itself, and to have there blossomed into massacres and bloodshed almost within sight of Yildiz Kiosk.

On the last day of September, a large number of Armenians assembled near the residence of their Patriarch, with the intention

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representation to the Porte whenever there is injudicious or improper selection. Valis shall be men of undoubted capacity and probity, chosen from among high dignitaries of State without distinction of religion. Immediately they are appointed they will repair to the chief town of the vilayet to organise the administration of the province on the newly-adopted basis, and will see that tax-collectors are appointed without delay. The inspection of prisons shall be carried out by high functionaries, each of whom shall have an assistant, who shall be a Christian if the functionary is a Mussulman, and inversely. A judicial commission, partly Mussulman, partly Christian, shall be despatched to each vilayet to dispose of, without delay, prosecutions for common law crimes or offences actually under judicial examination; a High Commissioner specially delegated by the Sultan, and approved by the Powers, shall superintend the prompt and exact execution of the reforms. A Permanent Committee of Control, consisting of three Mussulmans and three Christians, shall be instituted. To this body, communications of Embassies will be addressed; provision is made to safeguard the independence and character of the various local governing bodies. Rules and regulations as to the police and gendarmerie are clearly laid down, and the declaration regarding the organisation and distribution of justice is full and explicit.

1 See Appendix.

of presenting a petition to the government, claiming the promised redress and reform which had been so long delayed. Much against the advice of His Beatitude, the procession started to the official residence of the Grand Vizier, Said Pasha, with this object in view. They had not proceeded far on their way when they were met by a number of gendarmes, commanded by Servet Bey. He at once called upon the procession to disperse, and at the same time informed its leaders that if they had any petitions to make he would present them to the proper authorities for consideration.

On hearing this, cries of indignation arose from the turbulent crowd; and, without further warning, shots were fired. The major, Servet Bey, was amongst the first to fall, and several of his men were severely wounded. The police were not the agressors, as far as the circumstances are known; but when attacked by the Armenians they used their swords in self-defence with terrible effect. The numbers killed and wounded on both sides, in a very short time, amounted to several hundreds.

On the following day the outrages and disturbances were resumed. Crowds of Softas assembled in the *At-Meidan*, armed with bludgeons, and were speedily joined by gangs of enraged Mussulman fanatics, who threatened to massacre all the Armenians in the capital. Troops were sent from Tophana to prevent these ruffians doing the mischief they intended, but not until great numbers of Armenians had been cruelly ill-treated and hundreds had met their death were they dispersed.

On the third day of the riots, the six ambassadors of the European Powers, who had on the first day presented a collective Note to the Porte, demanding the restoration of order and suppression of the cruelties described, were successful in compelling the Ministry to interfere with some effect. At this time about one hundred of the Mussulman rioters were in the custody of the police, while some three thousand defenceless Armenians, mostly women and children, had, in their fear and consternation, sought refuge in the churches of their religion and in the precincts of the Patriarch's residence, where they remained until the crisis was over and quiet restored; not until then did they venture to return to their respective homes.

The Sultan was greatly alarmed by these disturbances. A council of ministers was hastily assembled under his presidency at Yildiz. Orders were at once issued to adopt special precautions for the safety of the public buildings of the capital,

for the restoration of order, and for the apprehension of the rioters.

As soon as the street-fighting ceased, arrests were made, and the prisons were speedily filled to overflowing.

The riots in the capital had hardly been suppressed when similar serious disturbances were reported from various other parts of the Empire. The situation was clearly the direct outcome of the delay on the part of the Sublime Porte in granting the reforms long since promised. The true explanation of the Stamboul riots is to be found in the Sassoun massacres. The political agitators amongst the Armenians, despairing of obtaining redress for their wrongs by legitimate means, could, it seems, no longer restrain themselves from taking the law into their own hands—a deplorable act. Europe has learned with regret the terrible mistake the Armenian leaders made.

When quiet was again restored to the capital, it soon became known that the Sultan had dismissed Said Pasha from the office of Grand Vizier, appointing as his successor Kiamil Pasha,[1] whose antecedents justified the hope that more enlightened and conciliatory counsels would prevail both at the Sublime Porte and in the palace. The influence of the Grand Vizier's advice upon the Sultan soon became apparent, and resulted, at length, in one of those wise compromises which often accomplish more than many victories for the consolidation of dominion.

Europe, on the 17th of October, learned with much satisfaction that an Imperial Irade had been issued approving the Armenian reform scheme[1] drawn up by the British, French and Russian Ambassadors in conjunction with the Porte.

The arrangements concluded would be wrongly construed if considered as any fresh concession made to the Armenians. It is rather a reiteration of the existing laws, applicable alike to Christians and Moslems, according to which all subjects of the Empire, without distinction of race or creed, enjoy equality before the law, and are eligible to take part in the administration of the country.

The official communication of the reforms[2] to be introduced comprises reforms in the administration of the nahiés (communal districts), the inspection of prisons by six judicial inspectors, the formation of a mixed body of police and gendarmerie in each vilayet in proportion to the number of the population, and the appointment

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1 In less than a month he was dismissed. 2 See Appendix.

of a sufficient number of rural policemen. The inhabitants and the local landed proprietors are to be protected by gendarmes and troops when they visit their pasture-lands in the mountains. The nomadic tribes will be settled on lands granted by the government. Special regulations are to be drawn up from time to time by the Minister of War for the regiments of Hamidieh cavalry. A committee of four members, under the director of the survey office, is to be formed in each vilayet and sandjak, in order to examine and verify all titles to property. Four officials will be sent each year from Constantinople to inquire into any abuses on the part of the new administration. The collection of taxes is to be entrusted to the Mukhtars and to tax-gatherers elected by the inhabitants. The sale of tithes will take place separately in each vilayet. The *corvée* system to continue abolished. The sale of land or cattle necessary for the subsistence of persons imprisoned for public or private debts is forbidden. These are the principal features of the new scheme, with the additional sanction for the appointment of a High Commissioner, who is to have as assistant an official of Christian nationality. There is also to be a Commission of Control, the members of which are to consist of equal numbers of Christians and Moslems.

The vilayets to which the scheme of reform is at first to be applied are Erzroum, Bitlis, Van, Sivas, Mamuret-ul-Aziz and Diarbekir.

Abdul Hamid II. has surrendered his personal feelings, and has acted well. It is to be hoped, consequently, that the most vulnerable portion of his realm—Armenia—will speedily feel the beneficial effects of the new measures, and that, later on, similar benefits will be extended to other parts of the Turkish Empire.

The Sultan must be credited with making the best of opportunities occurring during troubled times, and with using them to initiate a series of long-promised reforms upon which he himself had determined when he ascended the throne.

Many of the excellent qualities of his grandfather, Mahmoud, exist in him. He has the like diligence, the like determination and endurance; but the "gods" fight against him, as they fought against Mahmoud. As Abdul Hamid II. never had the training which Mahmoud received from his cousin Selim, he has a very difficult task before him; but it is one which he will fight to the bitter end.

He has, to a large extent, re-established the financial position of the Empire by agreeing to the foreign control of a portion of the Crown revenues and the whole administration of the public

debt. He found the vast domains and properties of the State in the hands of officials who wasted and plundered its revenues. He had the moral courage to dismiss the native minister of this department, and to appoint in his place an honest Christian, whom he has since endeavoured to assist in every way to carry out his responsible duties. He tried to do as much with the Ministry of Finance, but as yet without success.

The Sultan firmly believes in education as a mighty power for uplifting the people. Schools and colleges have accordingly, by his orders, been established throughout the Empire, and already their influence is being generally felt.

Every effort has been made by the Sultan to improve the roads and develop the industries of the country. He has encouraged the investment of foreign capital in the construction of railways, as well as in mining and manufacturing enterprises.

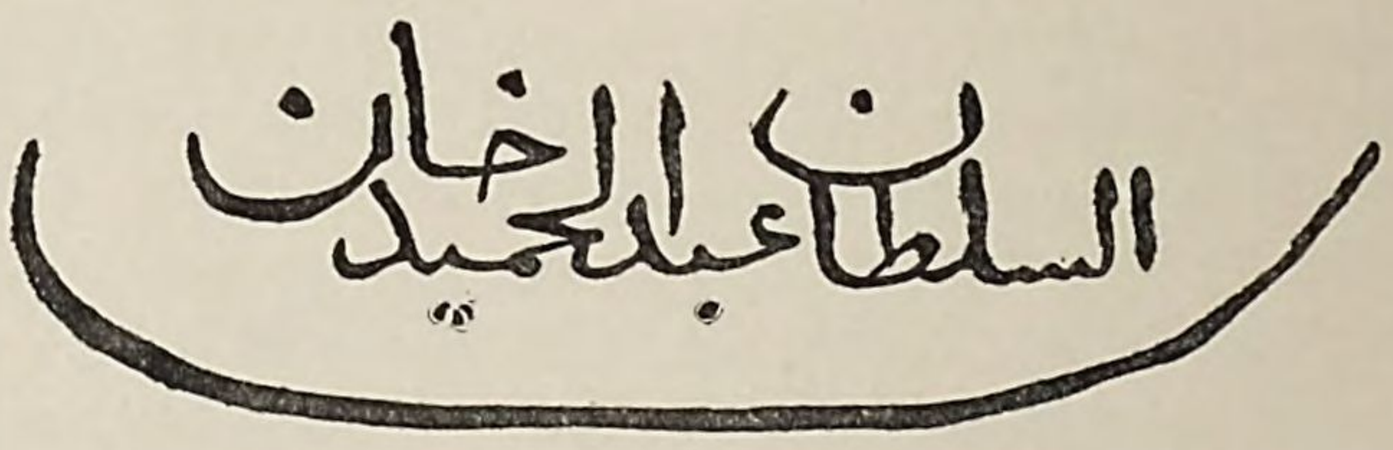
The endeavours he has made since the commencement of his reign have not been fruitless. Much real progress has been made in the development of agriculture and commerce, and there has been a decided increase in both exports and imports. Much attention has been devoted to the improvement of the sanitary condition of the Empire by the erection of hospitals, and the organisation of a competent medical service for the relief of the suffering; for consideration for the health of his people, the Sultan is entitled to the highest praise.

In many respects also his foreign policy has been most praiseworthy. He has kept clear of entangling alliances, and he has resisted with equal firmness the advances of his friends of the Triple Alliance, and the pressure brought to bear on him by other Powers.

He has now reigned nearly twenty years, he commenced his reign under trying circumstances, without experience and destitute of the training fitting him to govern so great an Empire, with so little knowledge of the world, that he then seemed destined to allow affairs to drift entirely into the hands of his ministers, and with a Russian army encamped at the gates of Constantinople there seemed but little prospect of the revival of Turkish power. But, with the help of England, he first rid himself of the Russian army, and then, in spite of England and all Europe, was able to dispose of the conspirators who had been instrumental in placing him on the throne. He next established a government, which, had the All-Wise willed it, would have ensured that his reign commencing in peace and prosperity would be a blessing to the Ottoman

Race, which, under his able and enlightened rule, might have expanded once more into its pristine Oriental magnificence. But trouble and strife and bitter enmity were his inheritance, and marred these prospects; had it not been for his patient watchfulness, the Empire would probably before this time have succumbed to the hostility arrayed against it.

We can, in conclusion, but hope that Sultan Abdul Hamid II. may be long spared and enabled to guide his people through all their troubles, preparing for them an era of progress and happiness, and for himself an undying name as Saviour of his Country.



AUTOGRAPH OF ABDUL HAMID II.

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APPENDIX

I.

TREATY OF PARIS, 1856, ON THE CONCLUSION OF THE CRIMEAN WAR.

Official Text of the Treaty of Peace—The Conventions.

(Translation.)

General Treaty between Her Majesty, the Emperor of Austria, the Emperor of the French, the King of Prussia, the Emperor of Russia, the King of Sardinia, and the Sultan.

(Signed at Paris, March 30th, 1856. Ratifications exchanged at Paris, April 27th.)

In the Name of Almighty God!

Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, the Emperor of All the Russias, the King of Prussia, the King of Sardinia, and the Emperor of the Ottomans, animated by the desire of putting an end to the calamities of war, and wishing to prevent the return of the complications which occasioned it, resolved to come to an understanding with His Majesty the Emperor of Austria as to the bases on which peace may be re-established and consolidated, by securing, through effectual and reciprocal guarantees, the independence and integrity of the Ottoman Empire.

For these purposes their said Majesties named as their Plenipotentiaries, that is to say:

Great Britain...William Frederick, Earl of Clarendon.
Henry Richard Charles, Baron Cowley.
Austria.....Charles Ferdinand, Count Buol-Schauenstein.
Joseph Alexander, Baron de Hubner.
France .....Alexander, Count Colonna Walewski.
Francis Adolphus, Baron de Bourqueney.
Russia .....Alexis, Count Orloff.
Philip, Baron de Brunnow.
Sardinia .....Camille Benso, Count Cavour.
Salvator, Marquis de Villa Marina.
Turkey .....Mohammed Emin Ali, Pasha.
Mohammed Djemil, Bey.

Plenipotentiaries subsequently invited:

Prussia .....Otho Theodore, Baron de Manteuffel.
Maximilian Frederick Charles Francis, Count Hadzfeldt.

The Plenipotentiaries, after having exchanged their full powers, found in good and due form, have agreed upon the following articles:

I.—From the day of the exchange of the ratifications of the present treaty, there shall be a peace and friendship between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, His Majesty the Emperor of the French, His Majesty the King of Sardinia, His Imperial Majesty the Sultan, on the one part, and His Majesty the Emperor of All the Russias, on the other part, as well as between their heirs and successors, their respective dominions and subjects in perpetuity.

II.—Peace being happily re-established between their said Majesties, the territories conquered or occupied by their armies during the war shall be reciprocally evacuated. Special arrangements shall regulate the mode of evacuation, which shall be as prompt as possible.

III.—His Majesty the Emperor of All the Russias engages to restore to His Majesty the Sultan the town and citadel of Kars, as well as the other parts of the Ottoman territory of which the Russian troops are in possession.

IV.—Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, the King of Sardinia, and the Sultan, engage to restore to His Majesty the Emperor of All the Russias, the towns and ports of Sevastopol, Balaklava, Kamiesch, Eupatoria, Kertch, Yenekale, Kinburn, as well as all other territories occupied by the allied troops.

V.—Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of the French, the Emperor of All the Russias, the King of Sardinia, and the Sultan, grant a full and entire amnesty to those of their subjects who may have been compromised by any participation whatsoever in the events of the war in favour of the cause of the enemy. It is expressly understood that such amnesty shall extend to the subjects of each of the belligerent parties who may have continued during the war to be employed in the service of one of the other belligerents.

VI.—Prisoners of war shall be immediately given up on either side.

VII.—Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, His Majesty the Emperor of Austria, His Majesty the Emperor of the French, His Majesty the King of Prussia, His Majesty the Emperor of All the Russias, and His Majesty the King of Sardinia, declare the Sublime Porte admitted to participate in the advantages of the public law and system (*concert*) of Europe. Their Majesties engage each on his part to respect the independence and territorial integrity of the Ottoman Empire; guarantee in common the strict observance of that engagement, and will in consequence consider any act tending to its violation as a question of general interest.

VIII.—If there should arise between the Sublime Porte and one or more of the other signing Powers any misunderstanding which might endanger the maintenance of their relations, the Sublime Porte and each of such Powers before having resource to the use of force shall afford the other contracting parties, the opportunity of preventing such an extremity by means of their mediation.

IX.—His Imperial Majesty the Sultan, having, in his constant solicitude for the welfare of his subjects, issued a firman, which, while ameliorating their condition without distinction of religion or of race, records his generous intentions towards the Christian population of his Empire, and wishing to give a further proof of his sentiments in that respect, has resolved to communicate to the contracting parties the said firman, emanating spontaneously from his sovereign will. The contracting Powers recognise the high value of this communication. It is clearly understood, that it cannot in any case give to the said Powers the right to interfere, either collectively or separately, in the relations of His Majesty the Sultan with his subjects, nor in the internal administration of his Empire.

X.—The Convention of the 13th of July, 1841, which maintains the ancient rule of the Ottoman Empire relative to the closing of the Straits of the Bosphorus and of the Dardanelles, has been revised by common consent.—The Act concluded for that purpose, and in conformity with that principle, between the high contracting parties, is and remains annexed to the present treaty, and shall have the same force and validity as if it formed an integral part thereof.

XI.—The Black Sea is neutralised; its waters and its ports thrown open to the mercantile marine of every nation, are formally and in perpetuity interdicted to the flag either of the Powers possessing its coasts, or of any other Power, with the exceptions mentioned in Articles XIV. and XIX. of the present treaty.

XII.—Free from any impediment the commerce in the ports and waters of the Black Sea shall be subject only to regulations of health, customs, and police, framed in a spirit favourable to the development of commercial transactions. In order to afford to the commercial and maritime interests of every nation, the security which is desired, Russia and the Sublime Porte will admit consuls into their ports situated upon the coasts of the Black Sea, in conformity with the principles of international law.

XIII.—The Black Sea being neutralised according to the terms of Article XI., the maintenance or establishment upon its coast of military-maritime arsenals becomes alike unnecessary and purposeless; in consequence, His Majesty the Emperor of All the Russias, and His Imperial Majesty the Sultan, engage not to establish or to maintain upon that coast any military-maritime arsenal.

XIV.—Their Majesties the Emperor of All the Russias and the Sultan, having concluded a Convention for the purpose of settling the force and number of light vessels necessary for the service of their coasts, which they reserve to themselves to maintain in the Black Sea, that Convention is annexed to the present treaty, and shall have the same force and validity as if it formed an integral part thereof. It cannot be either annulled or modified without the assent of the Powers signing the present treaty.

XV.—The Act of the Congress of Vienna having established the principles intended to regulate the navigation of rivers which separate or traverse different States, the contracting Powers stipulate among themselves that those principles shall in future be equally applied to the Danube and its mouths. They declare that this arrangement henceforth forms a part of the public law of Europe, and take it under their guarantee. The navigation of the Danube cannot be subjected to any impediment or charge not expressly provided for by the stipulations contained in the following articles; in consequence, there shall not be levied any toll founded solely upon the fact of the navigation of the river, nor any duty upon the goods which may be on board of vessels. The regulations of police and of quarantine to be established for the safety of the States separated or traversed by that river, shall be so framed as to facilitate, as much as possible the passage of vessels. With the exception of such regulations, no obstacle whatever shall be opposed to free navigation.

XVI.—With a view to carry out the arrangements of the preceding article, a Commission, in which Great Britain, Austria, France, Prussia, Russia, Sardinia and Turkey, shall each be represented by one delegate, shall be charged to designate and cause to be executed the works necessary below Isatcha, to clear the mouths of the Danube, as well as the neighbouring parts of the sea, from the sands and other impediments which obstruct them, in order to put that part of the river, and the said parts of the sea, in the best possible state for navigation. In order to cover the expenses of such works, as well as the establishments intended to secure and to facilitate the navigation at the mouths of the Danube, fixed duties, of a suitable rate, settled by the Commission by a majority of votes, may be levied, on the express condition that in this respect, as in every other, the flags of all nations shall be treated on the footing of perfect equality.

XVII.—A Commission shall be established, and shall be composed of delegates of Austria, Bavaria, the Sublime Porte, and Wurtemberg (one from each of those Powers), to whom shall be added Commissioners from the three Danubian Principalities, whose nomination shall have been approved by the Porte. This Commission, which shall be permanent:—1. Shall prepare regulations of navigation and river police.—2. Shall remove impediments, of whatever nature they may be, which still prevent the application to the Danube of the arrangements of the Treaty of Vienna.—3. Shall order and cause to be executed the necessary works throughout the whole course of the river.—And 4. Shall, after the dissolution of the European Commission, see to maintaining the mouths of the Danube, and the neighbouring parts of the sea, in a navigable state.

XVIII.—It is understood that the European Commission shall have completed its task, and that the River Commission shall have finished the works described in the preceding article, under Nos. 1 and 2, within the period of two years. The signing Powers assembled in conference, having been informed of that fact, shall, after having placed it on record, pronounce the dissolution of the European Commission, and from that time the permanent River Commission shall enjoy the same powers as those with which the European Commission shall have until then been invested.

XIX.—In order to insure the execution of the regulations which shall have been established by common agreement, in conformity with the principles above declared, each of the contracting Powers shall have the right to station, at all times, two light vessels at the mouths of the Danube.

XX.—In exchange for the towns, ports, territories, enumerated in Article IV. of the present treaty, and in order more fully to secure the freedom of the navigation of the Danube, His Majesty the Emperor of All the Russias consents to the rectification of his frontier in Bessarabia. The new frontier shall begin from the Black Sea one kilometre to the east of Lake Bourna-Sola, shall run perpendicularly to the Akerman road, shall follow that road to the Val de Trajan, pass to the south of Belgrade, ascend the course of the river Yalpuck to the heights of Saratsika, and terminate at Katamori on the Pruth. Above that point the old frontier between the two Empires shall not undergo any modification. Delegates of the contracting Powers shall fix, in its details, the line of the new frontier.

XXI.—The territory ceded by Russia shall be annexed to the Principality of Moldavia, under the suzerainty of the Sublime Porte. The inhabitants of this territory shall enjoy the rights and privileges secured to the Principalities, and during the space of three years they shall be permitted to transfer their domicile elsewhere, disposing freely of their property.

XXII.—The Principalities of Wallachia and Moldavia shall continue to enjoy, under the suzerainty of the Porte, and under the guarantee of the contracting

Powers, the privileges and immunities of which they are in possession. No exclusive protection shall be exercised over them by any of the guaranteeing Powers. There shall be no separate right of interference in their internal affairs.

XXIII.—The Sublime Porte engages to preserve to the said Principalities an independent and national administration, as well as full liberty of worship, of legislation, of commerce, and of navigation. The laws and statutes at present in force shall be revised. In order to establish a complete agreement in regard to such a revision, a special Commission, as to the composition of which the high contracting Powers will come to an understanding among themselves, shall assemble without delay at Bucharest, together with a Commissioner of the Sublime Porte. The business of this Commission shall be to investigate the present state of the Principalities, and to propose bases for their future organisation.

XXIV.—His Majesty the Sultan promises to convoke immediately in each of the two provinces, a divan *ad hoc*, composed in such a manner as to represent most closely the interests of all classes of society. These divans shall be called upon to express the wishes of the people in regard to the definitive organisation of the principalities. An instruction from the Congress shall regulate the relations between the Commission and these divans.

XXV.—Taking into consideration the opinion expressed by the two divans, the Commission shall transmit without delay to the present seat of the Conferences the result of its own labours. The final agreement with the Suzerain Power shall be recorded in a Convention to be concluded at Paris between the high contracting parties; and a hatti-sheriff, in conformity with the stipulations of the Convention, shall constitute definitely the organisation of these provinces—placed thenceforward under the collective guarantee of all the signing Powers.

XXVI.—It is agreed that there shall be in the Principalities a national armed force organised with the view to maintain the security of the interior, and to insure that of the frontiers. No impediment shall be opposed to the extraordinary measures of defence which, by agreement with the Sublime Porte, they may be called upon to take, in order to repel any external aggression.

XXVII.—If the internal tranquility of the Principalities should be menaced or compromised, the Sublime Porte shall come to an understanding with the other contracting Powers in regard to the measures to be taken for maintaining or re-establishing legal order. No armed intervention can take place without previous agreement between those Powers.

XXVIII.—The Principality of Servia shall continue to hold of the Sublime Porte, in conformity with the Imperial Hatts which fix and determine its rights and immunities placed henceforward under collective guarantee of the contracting Powers. In consequence, the said Principality shall preserve its independent and national administration, as well as full liberty of worship, of legislation, of commerce, and of navigation.

XXIX.—The right of garrison of the Sublime Porte, as stipulated by anterior regulations, is maintained. No armed intervention can take place in Servia without previous agreement between the high contracting Powers.

XXX.—His Majesty the Emperor of All the Russias and His Majesty the Sultan maintain in its integrity the state of their possessions in Asia, such as it legally existed before the rupture. In order to prevent all local dispute the line of frontier shall be verified, and, if necessary, rectified, without any prejudice, as regards territory, being sustained by either party. For this purpose, a mixed Commission, composed of two Russian Commissioners, two Ottoman Commissioners, one English Commissioner and one French Commissioner, shall be sent to the spot immediately after the re-establishment of diplomatic relations between the Court of Russia and the Sublime Porte. Its labours shall be completed within the period of eight months after the exchange of the ratifications of the present treaty.

XXXI.—The territories occupied during the war by the troops of Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, the Emperor of the French, and the King of Sardinia, according to the terms of the Convention signed at Constantinople, on the 12th of March, 1854, between Great Britain, France, and the Sublime Porte; on the 14th of June of the same year between Austria and the Sublime Porte; and on the 15th of March, 1855, between Sardinia and the Sublime Porte, shall be evacuated as soon as possible after the exchange of the ratifications of the present treaty. The periods and the means of execution shall form the object of an arrangement between the Sublime Porte and the Powers whose troops have occupied its territory.

XXXII.—Until the treaties or conventions which existed before the war be-

tween the belligerent Powers have been either renewed or replaced by new Acts, commerce of importation or of exportation shall take place reciprocally on the footing of the regulations in force before the war; and in all other matters their subjects shall be respectively treated upon the footing of the most favoured nation.

XXXIII.—The Convention concluded this day between Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, and the Emperor of the French, on the one part, and His Majesty the Emperor of All the Russias, on the other part, respecting the Aland Islands, is and remains annexed to the present treaty, and shall have the same force and validity as if it formed a part thereof.

XXXIV.—The present treaty shall be ratified, and the ratifications shall be exchanged at Paris in the space of four weeks, or sooner, if possible.

In witness whereof, the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

Done at Paris, the 30th day of the month of March, in the year 1856.

CLARENDON.	C. M. D'HADZFELDT.
COWLEY.	ORLOFF.
BUOL-SCHAUENSTEIN.	BRUNNOW.
HUBNER.	C. CAVOUR.
A. WALEWSKI.	DE VILLA MARINA.
BOURQUENEY.	ALI.
MANTEUFFEL.	MOHAMMED DJEMIL.

An additional article of the same date provides for the temporary use of the Straits of the Dardanelles for the purpose of removing troops, &c.

CONVENTIONS ANNEXED TO THE PRECEDING TREATY.

I.—*Convention between Her Majesty, the Emperor of Austria, the Emperor of the French, the King of Prussia, the Emperor of Russia, and the King of Sardinia, on the one part, and the Sultan on the other part, respecting the Straits of the Dardanelles and of the Bosphorus.*

(Signed at Paris, March 30th, 1856. Ratifications exchanged at Paris, April 27th, 1856.)

In the Name of Almighty God!

ARTICLE 1. His Majesty the Sultan, on the one part, declares that he is firmly resolved to maintain for the future the principle invariably established as the ancient rule of his Empire, and in virtue of which it has at all times been prohibited for the ships of war of foreign Powers to enter the Straits of the Dardanelles and of the Bosphorus; and that, so long as the Porte is at peace, His Majesty will admit no foreign ship of war into the said straits. And Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, the Emperor of the French, the King of Prussia, the Emperor of All the Russias, and the King of Sardinia, on the other part, engage to respect this determination of the Sultan, and to conform themselves to the principle above declared.

2. The Sultan reserves to himself, as in past times, to deliver firmans of passage for light vessels under flag of war, which shall be employed as is usual in the service of the missions of foreign Powers.

3. The same exception applies to the light vessels under flag of war, which each of the contracting Powers is authorised to station at the mouths of the Danube, in order to secure the execution of the regulations relative to the liberty of that river, and the number of which is not to exceed two for each Power.

4. The present Convention, annexed to the general treaty signed at Paris this day, shall be ratified, and the ratifications shall be exchanged in the space of four weeks, or sooner, if possible.

In witness whereof the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

Done at Paris, the 30th day of the month of March, in the year 1856.

CLARENDON.	C. M. D'HADZFELDT.
COWLEY.	ORLOFF.
BUOL-SCHAUENSTEIN.	BRUNNOW.
HUBNER.	C. CAVOUR.
A. WALEWSKI.	DE VILLA MARINA.
BOURQUENEY.	ALI.
MANTEUFFEL.	MOHAMMED DJEMIL.

II.—*Convention between the Emperor of Russia and the Sultan, limiting their Naval Force in the Black Sea.*

(Signed at Paris, March 30th, 1856. Ratifications exchanged at Paris, April 27th, 1856.)

In the Name of Almighty God!

ARTICLE 1. The high contracting parties mutually engage not to have in the Black Sea any other vessels of war than those of which the number, the force, and the dimensions are hereinafter stipulated.

2. The high contracting parties reserve to themselves each to maintain in that sea, six steam vessels of fifty metres in length at the line of floatation, of a tonnage of 800 tons at the maximum, and four light steam or sailing vessels of a tonnage which shall not exceed 200 tons each.

3. The present Convention, annexed to the general treaty signed at Paris this day, shall be ratified, and the ratifications shall be exchanged in the space of four weeks, or sooner, if possible.

In witness whereof the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

Done at Paris, the 13th day of the month of March, in the year 1856.

ORLOFF. ALI.
BRUNNOW. MOHAMMED DJEMIL.

III.—*Convention between Her Majesty, the Emperor of the French, and the Emperor of Russia, respecting the Aland Islands.*

(Signed at Paris, March 30th, 1856. Ratifications exchanged at Paris, April 27th, 1856.)

In the Name of Almighty God!

ARTICLE 1. His Majesty the Emperor of All the Russias, in order to respond to the desire which has been expressed to him by Their Majesties the Queen of the United Kingdom of Great Britain and Ireland, and the Emperor of the French, declares that the Aland Islands shall not be fortified, and that no military or naval establishment shall be maintained or created there.

2. The present Convention, annexed to the general treaty signed at Paris this day, shall be ratified, and the ratifications shall be exchanged in the space of four weeks, or sooner, if possible.

In witness whereof the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

Done at Paris the 30th day of the month of March, in the year 1856.

CLARENDON. BOURQUENEY.
COWLEY. ORLOFF.
A. WALEWSKI. BRUNNOW.

DECLARATION RESPECTING MARITIME LAW.

Signed by the Plenipotentiaries of Great Britain, Austria, France, Prussia, Russia, Sardinia and Turkey, assembled in Congress at Paris, April 16th, 1856.

[Translation.]

The Plenipotentiaries who signed the Treaty of Paris, of the 30th of March, 1856, assembled in conference:—Considering that maritime law, in time of war, has long been the subject of deplorable disputes; that the uncertainty of the law and of the duties in such a matter gives rise to differences of opinion between neutrals and belligerents which may occasion serious difficulties, and even conflicts; that it is consequently advantageous to establish a uniform doctrine on so important a point; that the Plenipotentiaries assembled in congress at Paris cannot better respond to the intentions by which their Governments are animated than by seeking to introduce into international relations fixed principles in this respect; the above-mentioned Plenipotentiaries, being duly authorised, resolved to concert among themselves as to the means of attaining this object; and, having come to an agreement, have adopted the following solemn declaration:—

1. Privateering is, and remains, abolished.

2. The neutral flag covers enemy's goods, with the exception of contraband of war.

3. Neutral goods, with the exception of contraband of war, are not liable to capture under an enemy's flag.

4. Blockades, in order to be binding, must be effective—that is to say, maintained by a force sufficient really to prevent access to the coast of the enemy.

The Governments of the undersigned Plenipotentiaries engage to bring the present declaration to the knowledge of the States which have not taken part in the Congress of Paris, and to invite them to accede to it.

Convinced that the maxims which they now proclaim cannot but be received with gratitude by the whole world, the undersigned Plenipotentiaries doubt not that the efforts of their Governments to obtain the general adoption thereof will be crowned with full success.

The present declaration is not and shall not be binding, except between those Powers who have acceded, or shall accede, to it.

Done at Paris, the 16th of April, 1856.

Buol-Schauenstein.	C. M. D'Hadzfeldt.
Hubner.	Orloff.
A. Walewski.	Brunnow.
Bourqueney.	C. Cavour.
Clarendon.	De Villa Marina.
Cowley.	Ali.
Manteuffel.	Mohammed Djemil.

II.

TREATY OF SAN STEFANO ON THE CONCLUSION OF THE RUSSIAN-TURKISH WAR, 1878.

Preliminaries of Peace.

His Majesty the Emperor of Russia and His Majesty the Emperor of the Ottomans, inspired with the wish of restoring and securing the blessings of peace to their countries and people, as well as of preventing any fresh complication which might imperil the same, have named as their Plenipotentiaries, with a view to draw up, conclude, and sign the preliminaries of peace:—

His Majesty the Emperor of Russia on the one side, the Count Nicholas Ignatiew, Aide-de-Camp General of His Imperial Majesty, Lieutenant-General, Member of the Council of the Empire, decorated with the Order of St. Alexander Newsky in diamonds, and with various other Russian and foreign Orders, and Sieur Alexander Nelidow, Chamberlain of the Imperial Court, Conseiller d'Etat actuel, decorated with the Order of St. Anne of the first class, with swords, and with various other Russian and foreign Orders;

And His Majesty the Emperor of the Ottomans on the other side, Safvet Pasha, Minister for Foreign Affairs, decorated with the Order of the Osmanié in brilliants, with that of the Medjidié of the first class, and with various foreign Orders, and Sadoullah Bey, His Majesty's Ambassador at the Imperial Court of Germany, decorated with the Order of the Medjidié of the first class, with that of the Osmanié of the second class, and with various other foreign Orders;

Who, after having exchanged their full powers, which were found to be in good and proper form, have agreed to the following articles:—

Article I.

In order to put an end to the perpetual conflicts between Turkey and Montenegro, the frontier which separates the two countries will be rectified conformably to the map hereto annexed, subject to the reserve hereinafter mentioned, in the following manner:—

From the mountain of Dobrostitza the frontier will follow the line indicated by the Conference of Constantinople as far as Korito by Bilek. Thence the new frontier will run to Gatzko (Metochia-Gatzko will belong to Montenegro), and towards the confluence of the Piva and the Tara, ascending towards the north by the Drina as far as its confluence with the Lim. The eastern frontier of the Principality will follow this last river as far as Prijepolje, and will proceed by Roshaj to Sukha-Planina (leaving Bihor and Roshaj to Montenegro). Taking in Bugovo, Plava, and Gusinje, the frontier line will follow the chain of mountains by Shlieb, Paklen, and along the northern frontier of Albania by the crests of the Mountains Koprivnik, Babavik, Bor-vik, to the highest peak of Prokleti.

From that point the frontier will proceed by the summit of Biskaschik, and will run in a straight line to the Lake of Tjiceni-hoti. Dividing Tjiceni-hoti and Tjiceni-kastrati, it will cross the Lake of Scutari to the Boyana, the thalweg of which it will follow as far as the sea. Nichsich Gatzko, Spouje, Podgoritza, Jabliak, and Antivari will remain to Montenegro.

A European Commission, on which the Sublime Porte and the Government of Montenegro shall be represented, will be charged with fixing the definite limits of the Principality, making on the spot such modifications in the general tracing as it may think necessary and equitable, from the point of view of the respective interests and tranquility of the two countries, to which it will accord in this respect the equivalents deemed necessary.

The navigation of the Boyana having always given rise to disputes between the Sublime Porte and Montenegro, will be the subject of a special regulation, which will be prepared by the same European Commission.

ARTICLE II.

The Sublime Porte recognises definitively the independence of the Principality of Montenegro.

An understanding between the Imperial Government of Russia, the Ottoman Government, and the Principality of Montenegro will determine subsequently the character and form of the relations between the Sublime Porte and the Principality as regards particularly the establishment of Montenegrin Agents at Constantinople, and in certain localities of the Ottoman Empire, where the necessity for such Agents shall be recognised, the extradition of fugitive criminals on the one territory or the other, and the subjection of Montenegrins travelling or sojourning in the Ottoman Empire to the Ottoman laws and authorities, according to the principles of international law and the established usages concerning the Montenegrins.

A Convention will be concluded between the Sublime Porte and Montenegro to regulate the questions connected with the relations between the inhabitants of the confines of the two countries and with the military works on the same confines. The points upon which an understanding cannot be established will be settled by the arbitration of Russia and Austria-Hungary.

Henceforward, if there is any discussion or conflict, except as regards new territorial demands, Turkey and Montenegro will leave the settlement of their differences to Russia and Austria-Hungary, who will arbitrate in common.

The troops of Montenegro will be bound to evacuate the territory not comprised within the limits indicated above within ten days from the signature of the Preliminaries of Peace.

ARTICLE III.

Servia is recognised as independent. Its frontier will follow the thalweg of the Drina, leaving Little Zwornik and Zakar to the Principality, and following the old limit as far as the sources of the stream Dezevo, near Stoilac. Thence the new line will follow the course of that stream as far as the River Raska, and then the course of the latter as far as Novi-Bazar.

From Novi-Bazar, ascending the stream which passes near the villages of Mekinje and Irgoviste as far as its source, the frontier line will run by Bosur Planina, in the valley of the Ibar, and will then descend the stream which falls into this river near the village of Ribanic.

The line will then follow the course of the Rivers Ibar, Sitnitza, and Lab, and of the brook Batintze to its source (upon the Grapachnitza Planina). Thence the frontier will follow the heights which separate the waters of the Kriva and the Veternitza, and will meet the latter river by the shortest route at the mouth of the stream Miovatzka, which it will ascend, crossing the Miovatzka Planina and redescending towards the Morava, near the village of Kalimanci.

From this point the frontier will descend the Morava as far as the River Vlossina, near the village of Staïkovtzi. Reascending the latter river, as well as the Linberazda, and the brook Koukavitze, the line will pass by the Sukha Planina, will run along the stream Vrylo as far as the Nisawa, and will descend the said river as far as the village of Kronpatz, whence the line will rejoin by the shortest route the old Servian frontier to the south-east of Karaoul Baré, and will not leave it until it reaches the Danube.

Ada Kale will be evacuated and razed.

A Turko-Servian Commission, assisted by a Russian Commissioner, will, within three months, arrange upon the spot the definite frontier line, and will definitively

settle the questions relating to the islands of the Drina. A Bulgarian delegate will be admitted to participate in the work of the Commission when it shall be engaged on the frontier between Servia and Bulgaria.

ARTICLE IV.

The Mussulmans holding lands in the territories annexed to Servia, and who wish to reside out of the Principality, can preserve their real property by having them farmed out or administered by others. A Turko-Servian Commission, assisted by a Russian Commissioner, will be charged to decide absolutely, in the course of two years, all questions relating to the verification of real estate in which Mussulman interests are concerned.

This Commission will also be called upon to settle within three years the method of alienation of State property and of religious endowments (*Vacouf*), as well as the questions relative to the interests of private persons which may be involved. Until a direct treaty is concluded between Turkey and Servia determining the character of the relations between the Sublime Porte and the Principality, Servian subjects travelling or sojourning in the Ottoman Empire shall be treated according to the general principles of international law.

The Servian troops shall be bound to evacuate the territory not comprised within the above-mentioned limits within fifteen days from the signature of the Preliminaries of Peace.

ARTICLE V.

The Sublime Porte recognises the independence of Roumania, which will establish its right to an indemnity, to be discussed between the two countries.

Until the conclusion of a direct treaty between Turkey and Roumania, Roumanian subjects will enjoy in Turkey all the rights guaranteed to the subjects of other European Powers.

ARTICLE VI.

Bulgaria is constituted an autonomous tributary Principality, with a Christian Government and a national militia.

The definitive frontiers of the Bulgarian Principality will be traced by a special Russo-Turkish Commission before the evacuation of Roumelia by the Imperial Russian army.

This Commission will, in working out the modifications to be made on the spot in the general tracing, take into account the principle of the nationality of the majority of the inhabitants of the border districts, conformably to the bases of peace, and also the topographical necessities and practical interests of the intercommunication of the local population.

The extent of the Bulgarian Principality is laid down in general terms on the accompanying map, which will serve as a basis for the definitive fixing of the limits. Leaving the new frontier of the Servian Principality, the line will follow the western limit of the Caza of Wrania as far as the chain of the Kara-Dagh. Turning towards the west, the line will follow the western limits of the Cazas of Koumanova, Kotchani, Kalkandelen, to Mount Korab; thence by the River Welestchitza as far as its junction with the Black Drina. Turning towards the south by the Drina and afterwards by the western limit of the Caza of Ochride towards Mount Linas, the frontier will follow the western limits of the Cazas of Gortcha and Starovo as far as Mount Grammos. Then by the Lake of Kastoria, the frontier line will rejoin the River Moglenitza, and after having followed its course, and passed to the south of Yanitza (Wardar Yenidje), will go by the mouth of the Warder and by the Galliko towards the villages of Parga and of Saraï-keui; thence through the middle of Lake Bechik-Guel to the mouth of the rivers Strouma and Karassou, and by the sea-coast as far as Buru-Guel; thence striking north-west towards Mount Tchaltepe by the chain of Rhodope as far as Mount Krouschowo, by the Black Balkans (Kara-Balkan), by the Mountains Eschek-koulatchi, Tchepelion, Karakolas, and Tschiklar, as far as the River Arda.

Thence the line will be traced in the direction of the town of Tchirmen, and leaving the town of Adrianople to the south, by the villages of Sugutlion, Kara-Hamza, Arnaout-keui, Akardji, and Enidje as far as the River Tekederessi. Following the Rivers Tekederessi and Tchorlouderessi as far as Loule-Bourgaz, and thence, by the River Soudjak-dere as far as the village of Serguen, the frontier line will go by the heights straight towards Hakim-tabiassi, where it will strike the Black Sea. It will leave the sea-coast near Mangalia, following the southern boundaries of the Sandjak of Toultcha, and will come out on the Danube above Rassova.

ARTICLE VII.

The Prince of Bulgaria shall be freely elected by the population and confirmed by the Sublime Porte, with the assent of the Powers. No member of the reigning dynasties of the great European Powers shall be capable of being elected Prince of Bulgaria.

In the event of the dignity of Prince of Bulgaria being vacant, the election of the new Prince shall be made subject to the same conditions and forms.

Before the election of the Prince, an Assembly of Bulgarian Notables, to be convoked at Philippopolis (Plowdiw) or Tyrnowo, shall draw up, under the superintendence of an Imperial Russian Commissioner, and in the presence of an Ottoman Commisioner, the organization of the future administration, in conformity with the precedents established in 1830 after the Peace of Adrianople, in the Danubian Principalities.

In the localities where Bulgarians are mixed with Turks, Greeks and Wallachians (Koutzo-Vlachs), or others, proper account is to be taken of the rights and interests of these populations in the elections and in the preparation of the Organic Laws.

The introduction of the new system into Bulgaria, and the superintendence of its working, will be entrusted for two years to an Imperial Russian Commissioner. At the expiration of the first year after the introduction of the new system, and if an understanding on this subject has been established between Russia, the Sublime Porte, and the Cabinets of Europe, they can, if it is deemed necessary, associate special delegates with the Imperial Russian Commissioner.

ARTICLE VIII.

The Ottoman army will no longer remain in Bulgaria, and all the ancient fortresses will be razed at the expense of the local Government. The Sublime Porte will have the right to dispose, as it sees fit, of the war material and of the other property belonging to the Ottoman Government which may have been left in the Danubian fortresses already evacuated in accordance with the terms of the Armistice of the $\frac{19\text{th}}{31\text{st}}$ January, as well as of that in the strongholds of Schoumla and Varna.

Until the complete formation of a native militia sufficient to preserve order, security, and tranquility, and the strength of which will be fixed later on by an understanding between the Ottoman Government and the Imperial Russian Cabinet, Russian troops will occupy the country, and will give armed assistance to the Commissioner in case of need. This occupation will also be limited to a term approximating to two years.

The strength of the Russian army of occupation, to be composed of six divisions of infantry and two of cavalry, which will remain in Bulgaria after the evacuation of Turkey by the Imperial army, shall not exceed 50,000 men. It will be maintained at the expense of the country occupied. The Russian troops of occupation in Bulgaria will maintain their communications with Russia, not only through Roumania, but also by the ports of the Black Sea, Varna and Bourgas, where they may organise, for the term of the occupation, the necessary depôts.

ARTICLE IX.

The amount of the annual tribute which Bulgaria is to pay the Suzerain Court, by transmitting it to a bank to be hereafter named by the Sublime Porte, will be determined by an agreement between Russia, the Ottoman Government and the other Cabinets, at the end of the first year during which the new organisation shall be in operation. This tribute will be calculated on the average revenue of all the territory which is to form part of the Principality.

Bulgaria will take upon itself the obligations of the Imperial Ottoman Government towards the Rustchuk and Varna Railway Company, after an agreement has been come to between the Sublime Porte, the Government of the Principality, and the Directors of this Company. The regulations as to the other railways (*voies ferrées*) which cross the Principality are also reserved for an agreement between the Sublime Porte, the Government established in Bulgaria, and the Directors of the Companies concerned.

ARTICLE X.

The Sublime Porte shall have the right to make use of Bulgaria for the transport by fixed routes of its troops, munitions, and provisions to the provinces beyond the Principality, and *vice versâ*. In order to avoid difficulties and misunderstandings in the application of this right, while guaranteeing the military

necessities of the Sublime Porte, a special regulation will lay down the conditions of it within three months after the ratification of the present Act by an understanding between the Sublime Porte and the Bulgarian Government.

It is fully understood that this right is limited to the regular Ottoman troops, and that the irregulars, the Bashi-Bazouks, and the Circassians will be absolutely excluded from it.

The Sublime Porte also reserves to itself the right of sending its postal service through the Principality, and of maintaining telegraphic communication. These two points shall also be determined in the manner and within the period of time indicated above.

ARTICLE XI.

The Mussulman proprietors or others who fix their personal residence outside the Principality may retain their estates by having them farmed or administered by others. Turco-Bulgarian Commissions shall sit in the principal centres of population, under the superintendence of Russian Commissioners, to decide absolutely in the course of two years all questions relative to the verification of real property in which either Mussulmans or others may be interested.

Similiar Commissions will be charged with the duty of regulating within two years all questions relative to the mode of alienation, working, or use for the benefit of the Sublime Porte of the property of the State, and of the religious endowments (*Vacouf*).

At the expiration of the two years mentioned above all properties which shall not have been claimed shall be sold by public auction, and the proceeds thereof shall be devoted to the support of the widows and orphans, Mussulman as well as Christian, victims of the recent events.

ARTICLE XII.

All the Danubian fortresses shall be razed. There shall be no strongholds in future on the banks of this river, nor any men-of-war in the waters of the Principalities of Roumania, Servia, and Bulgaria, except the usual *stationnaires* and the small vessels intended for river-police and custom-house purposes.

The rights, obligations, and prerogatives of the International Commission of the Lower Danube are maintained intact.

ARTICLE XIII.

The Sublime Porte undertakes to render the passage of Soulina again navigable, and to indemnify the private individuals who have suffered loss by the war and the interruption of the navigation of the Danube, applying for this double charge a sum of 500,000 francs from the amount due to the Sublime Porte from the Danubian Commission.

ARTICLE XIV.

The European proposals communicated to the Ottoman Plenipotentiaries at the first sitting of the Constantinople Conference shall immediately be introduced into Bosnia and Herzegovina, with any modifications which may be agreed upon in common between the Sublime Porte, the Government of Russia, and that of Austria-Hungary.

The payment of arrears of taxes shall not be required, and the current revenues of these provinces until the 1st of March, 1880, shall be exclusively applied to indemnify the families of refugees and inhabitants, victims of recent events, without distinction of race or creed, as well as to the local needs of the country. The sum to be received annually after this period by the Central Government shall be subsequently fixed by a special understanding between Turkey, Russia, and Austria-Hungary.

ARTICLE XV.

The Sublime Porte engages to apply scrupulously in the Island of Crete the Organic Law of 1868, taking into account the previously expressed wishes of the native population.

An analogous law adapted to local requirements shall likewise be introduced into Epirus, Thessaly and the other parts of Turkey in Europe, for which a special constitution is not provided by the present Act.

Special Commissions, in which the native population will be largely represented, shall in each province be intrusted with the task of elaborating the details of the new organisation, and the result of their labours shall be submitted to the Sublime Porte, who will consult the Imperial Government of Russia before carrying it into effect.

ARTICLE XVI.

As the evacuation by the Russian troops of the territory which they occupy in Armenia, and which is to be restored to Turkey, might give rise to conflicts and complications detrimental to the maintenance of good relations between the two countries, the Sublime Porte engages to carry into effect, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by Armenians, and to guarantee their security from Kurds and Circassians.

ARTICLE XVII.

A full and complete amnesty is granted by the Sublime Porte to all Ottoman subjects compromised by recent events, and all persons imprisoned on this account or sent into exile shall be immediately set at liberty.

ARTICLE XVIII.

The Sublime Porte will take into serious consideration the opinion expressed by the Commissioners of the mediating Powers as regards the possession of the town of Khotour, and engages to have the works of the definitive delimitation of the Turco-Persian boundary carried into effect.

ARTICLE XIX.

The war indemnities and the losses imposed on Russia which His Majesty the Emperor of Russia claims, and which the Sublime Porte has bound itself to reimburse to him, consist of—

(*a*) 900,000,000 roubles for war expenses (maintenance of the army, replacing of war material, and war contracts).

(*b*) 400,000,000 roubles on account of damage done to the south coast of Russia, to her export commerce, to her industries and to her railways.

(*c*) 100,000,000 roubles for injuries inflicted on the Caucasus by the invasion; and,

(*d*) 10,000,000 roubles for costs and damages of Russian subjects and establishments in Turkey.

Total 1,410,000,000 roubles.

Taking into consideration the financial embarrassments of Turkey, and in accordance with the wishes of His Majesty the Sultan, the Emperor of Russia consents to substitute for the payment of the greater part of the moneys enumerated in the above paragraph the following territorial cessions:

(*a*) The Sandjak of Toultcha, that is to say, the districts (Cazas) of Kilia, Soulina, Mahmoudié, Isaktcha, Toultcha, Matchine, Babadagh, Hirsowo, Kustendje, and Medjidie, as well as the Delta Islands and the Isle of Serpents.

Not wishing, however, to annex this territory and the Delta Islands, Russia reserves the right of exchanging them for the part of Bessarabia detached from her by the Treaty of 1856, and which is bounded on the south by the thalweg of the Kilia branch and the mouth of the Stary-Stamboul.

The question of the apportionment of waters and fisheries shall be determined by a Russo-Roumanian Commission within a year after the ratification of the Treaty of Peace.

(*b*) Ardahan, Kars Batoum, Bayazet, and the territory as far as the Saganlough.

In its general outline, the frontier line, leaving the Black Sea coast, will follow the crest of the mountains which separate the affluents of the River Hopa from those of the River Tcharokh, and the chain of the mountains to the south of the town of Artwin up the River Tcharokh, near the villages of Alat and Bechaget; then the frontier will pass by the peaks of Mounts Dervenikghek, Hortchezor, and Bedjiguin-Dagh, by the crest which separates the affluents of the Rivers Tortoum-tchaï and the Tcharokh, by the heights near Zaily-Vihine, coming down at the village Vihine-Kilissa to the River Tortoum-tchaï; thence it will follow the Sivridagh chain to the pass (*col*) of the same name, passing south of the village of Noriman; then it will turn to the south-east and go to Zivine, whence the frontier passing west of the road which leads from Zivine to the villages of Ardost and Horassan, will turn south by the Saganlough chain to the village of Gilitchman; then by the crest of the Charian-Dagh it will arrive, ten versts south of Hamour, at the Mourad-tchaï defile; then the line will follow the crest of the Alla-Dagh and the summits of the Hori and Tandourek, and passing south of the Bayazet valley, will proceed to rejoin the old Turko-Persian frontier to the south of the Lake of Kazli-gueul.

The definitive limits of the territory annexed to Russia, and indicated on the map hereto appended, will be fixed by a Commission composed of Russian and Ottoman delegates.

This Commission in its labours will take into account the topography of localities, as well as considerations of good administration and other conditions calculated to insure the tranquility of the country.

(*c*) The territories mentioned in paragraphs (*a*) and (*b*) are ceded to Russia as an equivalent for the sum of one milliard one hundred million roubles. As for the rest of the indemnity, apart from the 10,000,000 of roubles intended to indemnify Russian interests and establishments in Turkey, namely, 300,000,000 of roubles—the mode of payment and guarantee of that sum shall be settled by an understanding between the Imperial Government of Russia and that of His Majesty the Sultan.

(*d*) The 10,000,000 roubles claimed as indemnity for the Russian subjects and establishments in Turkey shall be paid as soon as the claims of those interested are examined by the Russian Embassy at Constantinople and handed to the Sublime Porte.

ARTICLE XX.

The Sublime Porte will take effective steps to put an amicable end to the lawsuits of Russian subjects pending for several years, to indemnify the latter if need be, and to carry into effect without delay all judgments passed.

ARTICLE XXI.

The inhabitants of the districts ceded to Russia who wish to take up their residence out of these territories will be free to retire on selling all their real property. For this purpose an interval of three years is granted them, counting from the date of ratification of the present Act.

On the expiration of that time those of the inhabitants who shall not have sold their real property and left the country shall remain Russian subjects.

Real property belonging to the State, or to religious establishments situated out of the localities aforesaid, shall be sold within the same interval of three years as shall be arranged by a special Russo-Turkish Commission. The same Commission shall be entrusted with determining how the Ottoman Government is to remove its war material, munitions, supplies, and other State property actually in the forts, towns, and localities ceded to Russia, and not at present occupied by Russian troops.

ARTICLE XXII.

Russian ecclesiastics, pilgrims, and monks travelling or sojourning in Turkey, in Europe, or in Asia shall enjoy the same rights, advantages and privileges as the foreign ecclesiastics of any other nationality.

The right of official protection by the Imperial Embassy and Russian Consulates in Turkey is recognised, both as regards the persons above mentioned, and their possessions, religious houses, charitable institutions, &c., in the holy places and elsewhere.

The monks of Mount Athos, of Russian origin, shall be maintained in all their possessions and former privileges, and shall continue to enjoy in three convents belonging to them and in the adjoining buildings the same rights and privileges as are assured to the other religious establishments and convents of Mount Athos.

ARTICLE XXIII.

All the treaties, conventions, and agreements previously concluded between the two high contracting parties relative to commerce, jurisdiction, and the position of Russian subjects in Turkey, and which had been abrogated by the state of war, shall come into force again, with the exception of the clauses affected by the present Act. The two Governments will be placed again in the same relation to one another, with respect to all their engagements and commercial and other relations, as they were in before the declaration of war.

ARTICLE XXIV.

The Bosphorus and the Dardanelles shall remain open in time of war as in time of peace to the merchant vessels of neutral States arriving from or bound to Russian ports. The Sublime Porte consequently engages never henceforth to establish at the ports of the Black Sea and the Sea of Azov, a fictitious blockade (*blocus fictif*), at variance with the spirit of the Declaration signed at Paris on the $\frac{4}{16}$th of April, 1856.

ARTICLE XXV.

The complete evacuation of Turkey in Europe, with the exception of Bulgaria, by the Russian army will take place within three months after the conclusion of the definitive peace between His Majesty the Emperor of Russia and His Majesty the Sultan.

In order to save time, and to avoid the cost of the prolonged maintenance

of the Russian troops in Turkey and Roumania, part of the Imperial army may proceed to the ports of the Black Sea and the Sea of Marmora, to be there shipped in vessels belonging to the Russian Government or chartered for the occasion.

The evacuation of Turkey in Asia will be effected within the space of six months, dating from the conclusion of the definitive peace, and the Russian troops will be entitled to take ship at Trebizond in order to return by the Caucasus or the Crimea.

The operations of the evacuation will begin immediately after the exchange of ratifications.

ARTICLE XXVI.

As long as the Imperial Russian troops remain in the locality which, in conformity with the present Act, will be restored to the Sublime Porte, the administration and order of affairs will continue in the same state as has existed since the occupation. The Sublime Porte will not participate therein during all that time, nor until the entire departure of all the troops.

The Ottoman forces shall not enter the places to be restored to the Sublime Porte, and the Sublime Porte cannot begin to exercise its authority there, until notice of each fortress and province having been evacuated by Russian troops shall have been given by the commander of these troops to the officer appointed for this purpose by the Sublime Porte.

ARTICLE XXVII.

The Sublime Porte undertakes not to punish in any manner, or allow to be punished, those Ottoman subjects who may have been compromised by their relations with the Russian army during the war. In the event of any persons wishing to withdraw with their families when the Russian troops leave, the Ottoman authorities shall not oppose their departure.

ARTICLE XXVIII.

Immediately upon the ratification of the Preliminaries of Peace, the prisoners of war shall be reciprocally restored under the care of special Commissioners appointed on both sides, who for this purpose shall go to Odessa and Sevastopol. The Ottoman Government will pay all the expenses of the maintenance of the prisoners that are returned to them, in eighteen equal instalments in the space of six years, in accordance with the accounts that will be drawn up by the above-mentioned Commissioners.

The exchange of prisoners between the Ottoman Government and the Governments of Roumania, Servia, and Montenegro will be made on the same bases, deducting however, in the account, the number of prisoners restored by the Ottoman Government from the number of prisoners that will have to be restored to that Government.

ARTICLE XXIX.

The present Act shall be ratified by their Imperial Majesties the Emperor of Russia and the Emperor of the Ottomans, and the ratifications shall be exchanged in fifteen days, or sooner if possible, at St. Petersburg, where likewise an agreement shall be come to as to the place and the time at which the stipulations of the present Act shall be invested with all the solemn forms usually observed in treaties of peace. It is, however, well understood that the high contracting parties consider themselves as formally bound by the present Act from the moment of its ratification.

In witness whereof the respective Plenipotentiaries have appended their signatures and seals to the present Act.

Done at San Stefano, the $\frac{\text{nineteenth February}}{\text{third March}}$, one thousand eight hundred and seventy-eight.

(Signed) C^te. N. IGNATIEW. (Signed) SAFVET.
NELIDOW. SADOULLAH.

Final paragraph of Article XI. of the Act of the Preliminaries of Peace signed this day, $\frac{\text{February 19}}{\text{March 3}}$, 1878, which was omitted, and which should form an integra part of the said article :—

The inhabitants of the Principality of Bulgaria when travelling or sojourning in the other parts of the Ottoman Empire shall be subject to the Ottoman laws and authorities.

(Signed) C^te. N. IGNATIEW. (Signed) SAFVET.
NELIDOW. SADOULLAH.

San Stefano, $\frac{\text{February 19}}{\text{March 3}}$ 1878.

III.

TREATY OF BERLIN ON THE CONCLUSION OF THE RUSSIAN-TURKISH WAR, 1878.

PREAMBLE.—His Majesty the Emperor of Germany, His Majesty the Emperor of Austria-Hungary, the President of the French Republic, Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, His Majesty the King of Italy, His Majesty the Emperor of All the Russias, His Majesty the Sultan of the Ottomans, desiring to settle, with a view to European order and conformably to the stipulations of the Treaty of Paris of March 30th, 1856, the questions raised in the East by the events of late years and by the war which has resulted in the Treaty of San Stefano, have been unanimously of opinion that the assembling of a Congress would be the best means of facilitating a mutual understanding. To this end they named the Plenipotentiaries whose names are given below, and who, after having exchanged their powers, which were found in good and due form, have stipulated and agreed to the following articles:—

ARTICLE 1.—Bulgaria is constituted an autonomous tributary Principality, under the suzerainty of His Majesty the Sultan. It shall have a Christian Government and a national militia.

ARTICLE 2.—The Bulgarian Principality shall be limited to the south by the chain of the Balkans. The frontier follows on the north to the right bank of the Danube, from the former frontier of Servia up to a point to be determined by a European Commission to the east of Silistria, and thence runs to the Black Sea to the south of Mangalia, which is included in Roumanian territory. The Black Sea forms the eastern boundary of Bulgaria. On the south the frontier follows upwards from its mouth the mid-channel of the Brook, near which are situated the villages of Hodzakioj, Selam, Kioj, Awadsik, Kulibe, Sudzuluk; crosses obliquely the valley of the Deli-Kameik, passes south of Belibe and Kemhalik, and north of Hadzimahale, after having crossed the Deli-Kameik at $2\frac{1}{2}$ kilometres above Cengei, reaches the crest at a point situated between Tenhenlik and Ardos-Bredza, and follows it by Karnabad Balkan, Prisevica Balkan, Kazan Balkan to the north of Kotel as far as Demir Kapu. It proceeds by the principal chain of the Great Balkan, the whole length of which it follows up to the summit of Kosica. There it leaves the crest of the Balkan, descends southwards between the villages of Pertoss and Duzanci, the one being left to Bulgaria and the other to Eastern Roumelia, leaving a zone with a radius of 2 kilometres above that junction; ascends between the brooks of Smovoskio Dere and the Kamenica, following the line of the watershed so as to turn to the south-west at the level of Voinjak and reach directly the point 875 of the Austrian Staff Map. The frontier line cuts at right angles the upper basin of the brook of Ichtiman Dere, passes between Bogdina and Karaüla, so as to rejoin the line of the watershed separating the basins of the Isker and the Marien, between Camurli and Hadzilar, follows that line by the summits of Verlina-Mogila (the Col. " 531), Zmailica Veh, Sumnatica, and rejoins the administrative boundary of the Sandjak of Sofia between Sivri-Tas and Cadir Tepe. From Cadir Tepe the frontier, taking a south-westerly direction, follows the watershed between the basins of the Mesta Karusa on the one side and the Struma Karusa on the other, runs along the crest of the mountains of Rhodope, called Demir Kapu, Iskoftepe, Kademesar Balkan and Aije Geduk, up to Kapetuik Balkan, and thus joins the former administrative frontier of the Sandjak of Sofia. From Kapetuik Balkan the frontier is indicated by the watershed between the valleys of the Rilska reka and of the Bistrica reka, and follows the ridge called Vodenica Planini, descending into the valley of the Struma at the junction of this river with the Rilska reka, leaving the village of Barakli to Turkey. It ascends then south of the village of Jelesnica, and reaches by the shortest line the chain of Golemy Planina at the summit of Gitka, and rejoins the former administrative frontier of the Sandjak of Sofia, leaving, however, to Turkey the whole of the basin of the Suha reka. From Mount Gitka the western frontier goes towards Mount Corni-Veh, by the mountains of Karvena Jabuka, following the former administrative limit of the Sandjak of Sofia in the upper parts of the basins of Egrisu and of the Lepnica, ascends with it the crests of Babina Polano and reaches Mount Corni-Veh. This delimitation shall be fixed on the spot by the European Commission, on which the signatory Powers shall be represented. It is understood that this Commission

shall take into consideration the necessity for His Imperial Majesty the Sultan to be able to defend the Balkan frontiers of Eastern Roumelia. That no fortresses may be erected within a radius of 10 kilometres from Samakow.

ARTICLE 3.—The Prince of Bulgaria shall be freely elected by the population and confirmed by the Sublime Porte, with the assent of the Powers. No member of any of the reigning dynasties of the Great European Powers shall be elected Prince of Bulgaria. In the event of the princely dignity becoming vacant, the election of the new Prince shall be made under the same condition and in the same forms.

ARTICLE 4.—An Assembly of the Notables of Bulgaria, convoked at Tirnova, shall prepare before the election of the Prince the Organic Law of the Principality. In the localities where, besides Bulgarians, the population includes Turks, Roumanians, Greeks and others, account shall be taken of the rights and interests of these classes of the population in whatever relates to the elections and the elaboration of the Organic Law.

ARTICLE 5.—The following arrangements shall form the basis of the public law of Bulgaria:—Distinction of religious belief or confession shall not operate against anyone as a reason of exclusion or incapacity in what concerns the enjoyment of civil and political rights, admission to public employment, functions or honours, or the exercise of different professions or industries, whatever the locality may be. Liberty of openly professing every creed shall be assured to all those under the jurisdiction of the Principality as well as to strangers, and no trammels will be imposed on the hierarchical organisation of the different religious bodies or their relations with their spiritual chiefs.

ARTICLE 6.—The provisional organisation of Bulgaria shall be directed, till the completion of the Organic Law, by an Imperial Russian Commissioner. An Imperial Turkish Commissioner, as well as consuls delegated *ad hoc* by the signatory Powers of the present treaty, shall be appointed to assist him, in order to control the action of the provisional administration. In the event of difference among the consuls appointed the majority shall decide, and in the event of difference between that majority and the Imperial Russian Commissioner or the Imperial Turkish Commissioner, the representatives of the signatory Powers at Contantinople assembled in conference shall decide.

ARTICLE 7.—The Provisional Government cannot be prolonged for more than nine months from the date of signature of the present treaty. When the Organic Law has been fully settled, the election of the Prince of Bulgaria will immediately follow. As soon as the Prince is installed the new organisation will be put in force and the Principality will enter into full possession of its autonomy.

ARTICLE 8.—The Treaties of Commerce and Navigation, as well as all the conventions and agreements concluded between foreign Powers and the Porte, and which are now in force, are maintained in the Principality of Bulgaria, and no change can be made in them with any of the Powers until she has given her consent thereto. No transit duty shall be levied in Bulgaria on merchandise passing through the Principality. The subjects and traders of all the Powers shall there be placed upon a footing of perfect equality. The immunities and privileges of foreign subjects, with the rights of jurisdiction and of consular protection, which have been established by the capitulations and by custom, will remain in full force, as far as not modified by consent of the parties interested.

ARTICLE 9.—The amount of the annual tribute to be paid by the Principality of Bulgaria to the Suzerain Court, by deposit in a bank which the Sublime Porte will subsequently name, shall be settled by arrangement between the signatory Powers of the present treaty at the end of the first year's working of the new organisation. This tribute will be based upon the average revenue from the territory of the Principality. Bulgaria will have to bear a part of the public debt of the Empire. When the Powers have determined the amount of tribute, they will take into consideration what part of this debt shall fall upon the Principality upon the basis of an equitable proportion.

ARTICLE 10.—Bulgaria is substituted for the Imperial Ottoman Government in its duties and obligations towards the Rustchuk-Varna Railway Company from the day of signature of the present treaty. The arrangement of the former accounts is left to an agreement between the Sublime Porte, the Government of the Principality, and the railway company. The Principality of Bulgaria is in the same way substituted as party to the engagements which the Sublime Porte has contracted

with Austria-Hungary as well as with the company for the working of the railways of Turkey in Europe, with respect to the completion, union, and working of the lines placed upon her territory. The necessary Conventions for the arrangement of those questions will be concluded between Austria-Hungary, the Porte, Servia, and the Principality of Bulgaria immediately upon the conclusion of peace.

ARTICLE 11.—The Ottoman army shall no longer remain in Bulgaria. All the former fortresses will be destroyed, at the expense of the Principality, within the space of one year, or sooner if it can be done. The local authorities shall take immediate steps for their destruction and shall not erect new ones. The Sublime Porte will have the right to dispose, as it thinks fit, of the material of war and other objects belonging to the Ottoman Government which may have remained in the fortresses on the Danube already evacuated under the Armistice of January 31st, as well as those which shall be found in the strongholds of Shumla and Varna.

ARTICLE 12.—Mussulman proprietors or others who may fix their domicile without the Principality may retain their lands in it by leasing them or allowing them to be administered by third parties. A Turko-Bulgarian Commission will be appointed to regulate within two years all matters relative to the manner of transfer, working, and use, on account of the Sublime Porte, of the State properties and the religious foundations (*Vakouf*), and the questions concerning private individuals who may be interested therein. The natural subjects of the Principality who are travelling or living in other parts of the Ottoman Empire shall be under the authority and laws of the Turks.

ARTICLE 13.—There is formed to the south of the Balkans a province which will take the name of Eastern Roumelia, and which shall remain under the direct military and political authority of His Imperial Majesty the Sultan, subject to certain conditions of administrative autonomy. It shall have a Christian governor-general.

ARTICLE 14.—Eastern Roumelia is bounded on the north and north-west by Bulgaria and comprises the territories included in the following outline:—Leaving the Black Sea, the frontier line ascends from its outlet the thalweg of the stream, near which are the villages of Hodzakeui, Selamkeui, Aivadsik, Kulibe, and Sud-zuluk; crosses obliquely the valley of Deli Kamcik, passes south of Belibe and Kemhalik, and north of Hadzihamale; after crossing the Deli Kamcik, $2\frac{1}{2}$ kilometres above Cengei, it gains the hill-top at a point situated between Tekenlik and Aidos Bredza, following it by the Karnabad Balkan, Presiveca Balkan, Kazan Balkan, north of Kotel, until it reaches Demir Kapu; then it continues by the principal chain of the Rhand Balkan, keeping along it all the way to the top of Rosica. At this point the western frontier of Roumelia quits the crest of the Balkan, goes down southwards between the villages of Pirtop and Duzanci, leaving the one to Bulgaria and the other to Eastern Roumelia, until it reaches the Tuzlu Dere stream, follows this watercourse until its junction with the Topolnica, then keeps along this river till its confluence with Smovskio Dere, near the village of Petricevo, leaving to Eastern Roumelia a zone of 2 kilometres' radius above this confluence; then ascends between the Smovskio Dere and Kamenica streams, following the line of watershed, turning to the south-west at Voinjak, and striking straight for point 875 in the Austrian Staff Map. The frontier line cuts right across the upper basin of the Ichtiman Dere stream, passes between Bogdina and Karaula, to re-meet the line of watershed separating the basins of the Isker and the Maritza between Camurli and Hadjilar, follows this line by the summits of Velina, Mogila, on to Sumnatica, and rejoins the administrative limit of the Sandjak of Sofia between Sivri Tas and Cadir Tepe. The frontier of Roumelia leaves that of Bulgaria at Mount Cadir Tepe, following the line of watershed between the basin of the Maritza and its affluents on one side, and of the Mesta Karasu and its affluents on the other, striking south-east and south by the crests of the Despoto Dagh Hills towards Mount Krushova, the starting-point of the line by the Treaty of San Stefano. From Mount Krushova the frontier agrees with the line laid down by the Treaty of San Stefano—that is to say, the chain of the Black or Kara Balkans, the Kulaghi Dagh, Eschek, Tschepellue, Krakolas, and Ischiklar Hills, whence it descends straight towards the south-east to rejoin the River Arda, of which it follows the thalweg as far as a point situated near the village of Ada Cali, which remains to Turkey. From this point the frontier line climbs to the top of the Bestepe Dagh, which it follows to descend and cross the Maritza at a point situated 5 kilometres above the bridge of Mustapha Pasha. Then it strikes northward by the line of watershed between Demirhanli and the small affluents of the Maritza as far as Khuedeler Bair, whence it goes east on

Sakar Bair, and then, crossing the Tundja Valley, it makes for Buyuk Derbend, which it leaves on the north, as well as Soudjak. From Buyuk Derbend it returns to the line of watershed between the affluents of the Tundja on the north and those of the Maritza on the south as far up as Kaibilar, which remains to Eastern Roumelia, passes south of Almali between the basin of the Maritza on the south and the various watercourses making directly for the Black Sea, between the villages of Belevrin and Alatli. Then it follows north of Karanlik the Vosna and Zuvak hill-tops, the line separating the waters of the Duka from those of Karagac Su, and rejoins the Black Sea between the two rivers just named.

ARTICLE 15.—His Majesty the Sultan shall have the right to provide for the defence of the inland and maritime frontiers of the province by raising fortifications on these frontiers and by keeping troops there. Internal order shall be maintained in Eastern Roumelia by a native gendarmerie, assisted by a local militia. In the composition of these two corps, whose officers shall be named by the Sultan, account will be taken, according to locality, of the religion of the inhabitants. His Majesty the Sultan engages not to employ irregular troops, such as Bashi-Bazouks and Circassians, in the frontier garrisons. The regular troops appointed for this service shall not in any case be quartered upon the inhabitants, and when passing through the province they shall not make any sojourn in it.

ARTICLE 16.—The governor-general shall have the right to call in the aid of Turkish troops should the security of the province be menaced from without or from within. In that event the Sublime Porte shall be bound to intimate its decision and state the justifying necessities of the case to the representatives of the Powers at Constantinople.

ARTICLE 17.—The governor-general of Eastern Roumelia shall be appointed by the Sublime Porte, with the assent of the Powers, for a term of five years.

ARTICLE 18.—Immediately after the signature of the present treaty a European Commission shall be formed for the purpose of settling with the Ottoman Porte the organisation of Eastern Roumelia. This Commission shall have to determine within the space of three months the powers and functions of the governor, and also the judicial, financial, and administrative requirements of the province, taking as a starting point the different laws of the Vilayets and the proposals made at the eighth meeting of the Conference of Constantinople. The whole of the arrangements agreed upon for Eastern Roumelia shall form the subject of an Imperial firman, to be promulgated by the Sublime Porte and communicated to the Powers.

ARTICLE 19.—The European Commission shall be charged, together with the Sublime Porte, with the administration of the finances of the province till the completion of the new organisation.

ARTICLE 20.—The treaties, conventions, and international arrangements, of whatever nature, concluded or to be concluded between the Porte and other Powers shall be applicable to Eastern Roumelia as to all the Ottoman Empire. The immunities and privileges accorded to foreigners, whatever their condition, shall be respected in that province. The Sublime Porte engages to enforce respect there for the general laws of the Empire as to religious liberty granted to all creeds.

ARTICLE 21.—The rights and obligations of the Sublime Porte as regards railways in Eastern Roumelia shall be integrally maintained.

ARTICLE 22.—The Russian army of occupation in Bulgaria and in Eastern Roumelia shall be composed of six divisions of infantry and two of cavalry, and shall not exceed 50,000 men. It shall be maintained at the expense of the occupied country. The troops will retain their communications with Russia, not only through Roumania, under arrangements to be concluded between the two States, but also through the ports of the Black Sea, Varna, and Burgas, where they may maintain, during the period of occupation, the depôts which are necessary. The duration of the occupation of Eastern Roumelia and Bulgaria by the Imperial Russian troops is fixed at nine months from the date of signature of the present treaty. The Russian Government engages to carry out within a further period of three months the passage of its troops through Roumania and the complete evacuation of that Principality.

ARTICLE 23.—The provinces of Bosnia and Herzegovina shall be occupied and administered by Austria-Hungary. The Government of Austria-Hungary, not desiring to charge itself with the administration of the Sandjak of Novi Bazar, which extends between Servia and Montenegro in a south-easterly direction to beyond Mitrovitza, the Turkish administration shall continue in force in that

district. At the same time, in order to insure maintenance of the new political condition, as well as freedom and security of communication, Austria-Hungary reserves to herself the right to establish garrisons and maintain military and commercial routes over the whole extent of that part of the ancient Vilayet of Bosnia.

ARTICLE 24.—The independence of Montenegro is recognised by the Sublime Porte and by all the high contracting parties who had not yet admitted it.

ARTICLE 25.—The high contracting parties agree to the following conditions:—In Montenegro distinction of religious belief or confession shall not operate against anyone as a reason of exclusion or incapacity as far as concerns the enjoyment of civil and political rights, admission to public employment, offices, or honours, or the exercise of different professions or industries whatever the locality may be. Religious liberty and the open profession of every creed shall be assured to all the natural subjects of Montenegro as well as to strangers, and no trammels shall be imposed on the hierarchical organisation of the different religious bodies or their relations with their spiritual chiefs.

ARTICLE 26.—The new frontiers of Montenegro are fixed as follows:—The line leaving Linobedo to the north of Klobuk, on the Trebisnica, descends towards Carevo, which remains to the province of Herzegovina; then ascends the course of this stream to a point situate 1 kilometre distance below the confluence of the latter with the Pelica, thence going straight to the heights bordering the Trebisnica, after that it strikes away towards Pilatova, leaving this village to Montenegro; then it continues by the high ground towards the north, keeping as near as possible at a distance of 6 kilometres from the road connecting Bilek, Korito, and Gatchko, as far as the hill situate between the Somina Planina and Mount Curilo, from where it strikes to the east by way of Vratkovitch, leaving this village to Herzegovina, until it reaches Mount Orline. Leaving again this point, the frontier, leaving Ravno to Montenegro, advances straight by the north-north-east, crossing the top of the Lebernsnik and the Nolujak, then descending by the shortest line to the Piva, which it crosses, and reascends the Tara, passing between Cerkovce and Medine. From this point it proceeds up and along the Tara to Rojkovac, whence it follows the crest of the lesser chain till it comes to Siskojezero, and leaving this place it follows the old frontier as far as the village of Sekulare, whence the new border line strikes for the crest of the Mokra Planina, the village of Mokra remaining to Montenegro. Then reaching point 2166 on the Austrian Staff Map it proceeds along the principal mountain chain and the watershed of the Lim on the one side, and the Drin and Cicona on the other. Then it follows the existing boundary line between the territory of the Kuedrekalovici on the one hand and Kueka Krajna on the other, until it reaches the plain of Podgoritza, whence it strikes for Plavnica leaving to Albania the Klementi, Grudi, and Ilot tribes. Then the new frontier crosses the lake near the islet of Gorica Topal, leaving which it follows the line of watershed between Megured and Kalimed, leaving Merkovich to Montenegro, and rejoining the Adriatic at Krue. In the north-west the boundary will be formed by a line passing from the shore between the villages of Susana and Zubci, ending at the extreme south-east point of the existing Montenegrin frontier on the Vasuta Kanina.

ARTICLE 27.—Antivari and its seaboard are annexed to Montenegro under the following conditions:—The districts situated to the south of this territory, according to the delimitation above laid down, as far as the Boyana, Dulcigno included, shall be restored to Turkey. The Commune of Spizza, as far as the northern boundary indicated in the detailed description of the frontier, shall be incorporated with Dalmatia. Montenegro will have free and entire liberty of navigation on the Boyana. No fortifications shall be constructed on the course of this river with the exception of such as are necessary for the local defence of Scutari, and these shall not extend beyond a distance of 6 kilometres from the town. Montenegro shall have no flag or ship of war. The port of Antivari and all the Montenegrin waters shall be closed to the warships of all nations. The fortifications situated between the lake and the seashore on Montenegrin territory shall be razed, and no fresh ones can be erected within this zone. Maritime and sanitary police functions, both at Antivari and along the Montenegrin coast, shall be exercised by Austria-Hungary by means of coastguard lighters. Montenegro shall adopt the Maritime Code of Rules in force in Dalmatia. On her part, again, Austria-Hungary engages to extend her consular protection to the merchant flag of Montenegro. It is left

to Montenegro to come to an understanding with Austria-Hungary on the right to construct and maintain a road and railway across the new Montenegrin territory. Entire liberty of communication will be assured on the public ways.

ARTICLE 28.—Mussulmans or others possessing property in the territory annexed to Montenegro, and who would rather take up their residence beyond the Principality, may retain their lands, either by letting them or allowing them to be managed by third parties. No one shall be bereft of his landed property except for the public interest, on good and legal cause shown, and after previous indemnification. A Turko-Montenegrin Commission shall be appointed to regulate within three years all matters connected with the mode of transfer, management, or use on account of the Sublime Porte, of State property, religious foundations (*Vakouf*), as well as all questions relative to the interests of private persons thereby affected. The Principality of Montenegro shall come to a direct understanding with the Ottoman Porte as to the institution of Montenegrin agents at Constantinople and certain other places of the Turkish Empire where their presence shall be deemed necessary. Montenegrins travelling or dwelling in the Ottoman Empire shall be subject to Turkish authority and rule, in conformity with the general principles of international law and established usage affecting the Montenegrins.

ARTICLE 29.—The Montenegrin troops, within a period of 20 days, or earlier if possible, from the date of signature of the present instrument, will have to evacuate the territory now held by them beyond the new limits of the Principality.

ARTICLE 30.—Montenegro will have to bear her share of the Turkish public debt proportionate to the new territory accorded her by the Treaty of Peace, and the representatives of the Powers at Constantinople will determine the amount thereof, in concert with the Sublime Porte, on an equitable basis.

ARTICLE 31.—The high contracting parties recognise the independence of the Principality of Servia, attaching to it the conditions set forth in the following article.

ARTICLE 32.—In Servia distinction of religious belief and confession shall not operate against anyone as a reason of exclusion or incapacity in what concerns the enjoyment of civil and political rights, admission to public employment, offices, or honours, or the exercise of different professions or industries, whatever the locality may be. Religious liberty and the open profession of every creed shall be assured to all the natural subjects of Servia as well as to strangers, and no trammels shall be imposed on the hierarchical organisation of the various religious bodies or their relations with their spiritual chiefs.

ARTICLE 33.—The new frontiers of Servia are fixed as follows:—The new frontier follows the existing lines along the thalweg of the Drina from its confluence with the Save upwards, leaving Mali Zworack and Sakhar to the Principality, and continues along the ancient limits of Servia as far as Kapavnik, leaving it at the summit of Kanilug. From that point it follows at first the western boundary of the Sandjak of the Nisch by the counterfort to the south of Kapavnik, by the crests of the Marica and Mrdar Planina, which form the watershed between the basins of the Ibar and Situica on one side and that of the Toplica on the other, leaving Prepoluc to Turkey. It then turns to the south by the watershed between the Brvenica and the Medvedja, leaving the whole of the basin of the Medvedja to Servia, follows the crests of the Goljak Planina (which forms the watershed between the Kriva-Rjeka on the one side and the Poljanica, Vertinica and Morowa on the other) as far as the summit of Poljanica. It then follows the counterfort of the Karpina Planina as far as the confluence of the Kornska brook and the stream which falls into Morawa near Neradavog to gain the Sveti Ilija Planina above Trgoviste. From thence it follows the crest of the Sveti Ilija as far as Mount Kljuck, and passing by the points marked 1516 and 1547 on the map, and by the Babina Gora, it reaches Mount Crni-Vek. Setting out from Mount Crni-Vek, the new line of delimitation coincides with that of Bulgaria, *i.e.*, the line of frontier follows the watershed between the Struma and Morawa by the summits of Strser Vilogolo and Mesid Planina, passes Glacina, Crna Trova, Darkosvka and Drainica Planina, and then the Descani Kladnec, along the watershed between the upper Sukowa and the Morawa, leads straight to the Stol and descends from thence to intersect the road from Sofia to Pirot at a point 1,000 metres to the north-west of the village of Segusa. It then ascends in a straight line on Segusa to the Vidlic Planina, and from thence to Mount Radocina on the chain of the Kodza Balkan, leaving the village of Doikinci to Servia and that of Senakos to Bulgaria. From

the summit of Mount Radocina the frontier leads along the crest of the Balkans to the north-west by Ciprovec Balkan and Starn Planina to the ancient eastern frontier of the Principality of Servia, near to the Kulu of Smiljoru Cuka, and from thence follows that ancient frontier to the Danube, which it reaches at Rakowitza.

ARTICLE 34.—Till the conclusion of the new arrangements nothing shall be changed in Servia in the present state of the commercial relations of the Principality with foreign countries. No transit duty shall be levied on merchandise passing through Servia. The immunities and privileges of foreign subjects, and also the laws as to consular jurisdiction as at present existing shall remain in full force till modified by common agreement between the Principality and the Powers interested.

ARTICLE 35.—The Principality of Servia is substituted as a party to the engagements which the Sublime Porte has contracted, both with Austria-Hungary and with the railway companies of European Turkey, as regards the completion, connection, and working of the railways to be constructed on the territory newly acquired by the Principality. The conventions necessary for a settlement of these questions shall be concluded immediately after signature of the present treaty, between Austria-Hungary, the Porte, Servia, and, within the limits of its competence, the Principality of Bulgaria.

ARTICLE 36.—Those Mussulmans who possess property in the territories annexed to Servia, and who may wish to fix their residence outside the Principality, shall be at liberty to retain their immovable property by leasing it or entrusting it to the administration of third parties. A Turco-Servian Commission shall be charged with the duty of settling, within the space of three years, all matters relative to the mode of transfer, management, or use on account of the Sublime Porte, of State property and religious foundation (*Vakouf*), as well as all questions relative to the interests of private persons thereby affected.

ARTICLE 37.—Till the conclusion of a treaty between Turkey and Servia, Servian subjects travelling or residing in the Turkish Empire shall be treated in accordance with the general principles of international law.

ARTICLE 38.—The Servian troops shall be allowed 15 days from the signature of the present treaty to evacuate the territory not comprised in the new limits of the Principality.

ARTICLE 39.—The tribute of Servia shall be capitalised, and the representatives of the Powers at Constantinople shall fix the rate of this capitalisation by agreement with the Sublime Porte. Servia shall pay a part of the Ottoman Public Debt proportionate to the new territories given her by the present treaty, the representatives of the Powers at Constantinople determining in concert with the Sublime Porte the exact amount of the sum on an equitable basis.

ARTICLE 40.—The high contracting parties recognise the independence of Roumania, attaching thereto the conditions set forth in the two following articles.

ARTICLE 41.—In Roumania distinction of religious belief and confession shall not serve as a reason for the unfitness or exclusion of anyone from the enjoyment of civil and political rights, admission to public employment, offices, and honours, or from the exercise of the various professions and industries, whatever the locality may be. Religious liberty and the open profession of every form of worship shall be assured to all the natural subjects of the Roumanian State, as well as to strangers, and no impediment shall be thrown in the way either of the hierarchical organisation of the various religious bodies or of their relations to their spiritual chiefs. The subjects of all nationalities, merchants or others, shall be treated in Roumania, without distinction of creed, upon a footing of perfect equality.

ARTICLE 42.—The Principality of Roumania gives back to his Majesty the Emperor of Russia that portion of the territory of Bessarabia detached from Russia by the Treaty of Paris of 1856, bounded on the west by the thalweg of the Pruth and on the south by the thalweg of the Kilia branch and the Stary-Stamboul outlet.

ARTICLE 43.—The islands forming the Delta of the Danube, as well as the Island of Serpents, the Sandjak of Tultcha, comprising the districts (Cazas) of Kilia, Sulina, Mahmoudié, Isaktcha, Tultcha, Matchin, Babadagh, Hirsovo, Kustendjé, Medjidié, are united with Roumania. The Principality receives in addition the

territory situated to the south of the Dobrudja, as far as a line starting from a point to the east of Silistria and joining the Black Sea to the south of Mangalia. The line of frontier will be arranged on the spot by the European Commission instituted for the delimitation of Bulgaria.

ARTICLE 44.—The question of the division of the waters and fisheries shall be submitted to the arbitration of the European Commission of the Danube.

ARTICLE 45.—No transit duty shall be levied in Roumania on goods passing through the Principality.

ARTICLE 46.—Conventions may be made by Roumania for the regulation of the privileges and powers of consuls in matters of protection in the Principality. Acquired rights, however, shall remain in force so far as not modified by common agreement between the Principality and the parties interested.

ARTICLE 47.—Until the conclusion of a treaty regulating the privileges and powers of consuls as between Turkey and Roumania, Roumanian subjects travelling or residing in the Ottoman Empire, and Ottoman subjects travelling or residing in Roumania, shall enjoy the rights guaranteed the subjects of other European Powers.

ARTICLE 48.—The tribute of the Principality of Roumania shall be capitalised, and the rate of this capitalisation shall be fixed by the representatives of the Powers at Constantinople by arrangement with the Sublime Porte.

ARTICLE 49.—In all that relates to the carrying out of public works and matters of a like nature, Roumania will take upon her the rights and obligations of the Sublime Porte with regard to all the ceded territory.

ARTICLE 50.—In order to extend the guarantees insuring liberty of navigation on the Danube, which is recognised to be of European interests, the high contracting parties decide that all the fortresses and fortifications existing on the course of the river, from the Iron Gates to its mouth, shall be razed and no others constructed. No ship of war shall be permitted to navigate the Danube below the Iron Gates, except light vessels in the service of the river police and of the custom-house officers. The guardships of the Powers, however, at the mouths of the Danube shall be permitted to ascend the river as far as Galatz.

ARTICLE 51.—The European Commission of the Danube, at the table of which Roumania shall be represented, is maintained in its functions, and will exercise them henceforth as far as Galatz in complete independence of territorial authority. All treaties, agreements, deeds, and decisions relative to its rights, privileges, prerogatives, and obligations are confirmed.

ARTICLE 52.—One year before the expiration of the term assigned for the duration of the European Commission, the Powers shall come to some agreement on the prolongation of its authority, or as to modifications they may deem necessary to be introduced.

ARTICLE 53.—The rules of navigation, of river police, and of supervision between the Iron Gates and Galatz shall be framed by the European Commission, assisted by delegates from the riparian States, and brought into harmony with those which have been, or may be, decreed for the course of the river below Galatz.

ARTICLE 54.—The execution of the works for the removal of the obstacles caused by the Iron Gates and the Cataracts to navigation is entrusted to Austria-Hungary. The riparian States on this part of the river shall afford every facility necessary in the interest of these operations. The directions contained in Article 6 of the Treaty of London of the 13th of March, 1871, relating to the right to collect a temporary tax to cover the expenses of these works, are maintained in favour of Austria-Hungary.

ARTICLE 55.—The Sublime Porte engages to scrupulously apply in the Island of Crete the Organic Law of 1868, with such modifications as shall be judged equitable. Analagous laws adapted to local requirements shall be similarly introduced into other parts of Turkey in Europe for which special provision has not been made by the present treaty. The Sublime Porte shall appoint special commissions, in which the native element shall be largely represented, to elaborate the details of these new laws for each province. The proposed laws resulting from their labours

shall be submitted to the examination of the Sublime Porte, which, before promulgating the acts destined to put the laws in force, will take the sense of the European Commission appointed for Eastern Roumelia.

ARTICLE 56.—In case the agreement relative to a rectification of frontier provided by Protocol 13, between the Sublime Porte and the kingdom of Greece, should not be realised, the Powers declare themselves ready to offer their good services to the two Powers, Ottoman and Greek.

ARTICLE 57.—The Sublime Porte having expressed its willingness to maintain the principle of religious liberty and to give it the widest sphere, the contracting parties take cognisance of this spontaneous declaration. In every part of the Ottoman Empire difference of religion shall not be held as a reason of exclusion or unfitness in anything that relates to the use of civil and political rights, admission to public employment, offices and honours, and the exercise of all professions and industries, whatever the locality may be. All shall be admitted, without distinction of creed, to give evidence before the tribunals. The exercise and open profession of all religions shall be entirely free, and no impediment shall be offered either to the hierarchical organisation of the various religious bodies or to their relations with their spiritual chiefs; ecclesiastics, pilgrims, and monks of all nationalities travelling in European and Asiatic Turkey shall enjoy the same rights, advantages, and privileges. The right of official protection is accorded to the diplomatic and consular agents of the Powers in Turkey, both with regard to the persons above-mentioned, with their religious and charitable establishments, and to others in the holy places and elsewhere. The rights conceded to France are expressly reserved, it being well understood that the *status quo* with respect to the holy places shall not be seriously affected in any way. The monks of Mount Athos, whatever their nationality, shall be maintained in possession of their possessions and previous advantages, and shall enjoy without exception full equality of rights and prerogatives.

ARTICLE 58.—The Sublime Porte cedes to the Russian Empire in Asia the territories of Ardahan, Kars, and Batoum, with the port of Batoum, as well as all the territories comprised between the ancient Russo-Turkish frontier and the line indicated below:—The new frontier, beginning at the Black Sea conformably to the line fixed by the Treaty of San Stefano, and extending to a point to the north-west of Khorda and to the south of Artvin, is continued in a straight line to the stream Tchoroukh, crosses this stream, and passes to the east of Aschmichen, proceeding in a straight line to the south to rejoin the Russian frontier indicated in the Treaty of San Stefano, at a point to the south of Nariman, and leaving the town of Olti to Russia. From the point indicated near Nariman the frontier turns to the east, passes by Trebenec, which is left with Russia, and then proceeds to the Penneckchai. It follows this stream to Bardouz, then runs towards the south, leaving Bardouz and Yenikeui to Russia. From a point to the west of the village of Karaougan the frontier runs towards Medjingert, continues in a direct line to the summit of the hill Kassadagh, and follows the line of the watershed between the affluents of the Araxes to the north, and those of the Mouradsou to the south, to the old frontier of Russia.

ARTICLE 59.—His Majesty the Emperor of Russia declares that his intention is to make Batoum a free port essentially commercial.

ARTICLE 60.—The valley of Alashkerd and the town of Bayazid, ceded to Russia by Article XIX. of the Treaty of San Stefano, are restored to Turkey. The Sublime Porte cedes to Persia the town and the territory of Khotour, as fixed by the mixed Anglo-Russian Commission for the delimitation of the frontiers of Turkey and Persia.

ARTICLE 61.—The Sublime Porte engages to carry out without further delay the ameliorations and reforms which are called for by local needs in the provinces inhabited by Armenians, and to guarantee their security against the Circassians and the Kurds. It will give information periodically of the measures taken for this purpose to the Powers, who will watch over the execution of them.

ARTICLE 62.—The Treaty of Paris of the 30th of March, 1856, as well as the Treaty of London of the 13th of March, 1871, are maintained in force with respect to all those of their clauses not abrogated or modified by the preceding stipulations.

ARTICLE 63.—The present treaty shall be ratified and ratifications thereof exchanged within three weeks, or sooner if possible. In witness whereof the respective Plenipotentiaries have signed it and have affixed to it the seals of their arms.

Done at Berlin on the 13th day of the month of July, 1878.

(Signed)

VON BISMARCK.	SALISBURY.
VON BULOW.	ODO RUSSELL.
HOHENLOHE.	CORTI.
ANDRASSY.	LAUNAY.
KAROLYI.	GORTSCHAKOFF.
HAYMERLE.	SCHOUVALOFF.
WADDINGTON.	D'OUBRIL.
ST. VALLIER.	CARATHÉODORI.
DESPRÈS.	MEHEMET ALI.
BEACONSFIELD.	SADOULLAH.

Certified as conformable to the original.

(Signed)

RADOWITZ. MOUY.

IV.

ANGLO-TURKISH TREATY, 1878.

THE OFFICIAL PAPERS.

IN accordance with the promise made by Ministers in both Houses on the 8th inst., the following "Correspondence respecting the Convention between Great Britain and Turkey of June 4, 1878," was laid before Parliament on July 9:—

No. 1.—THE MARQUIS OF SALISBURY TO SIR A. H. LAYARD.

Foreign Office, May 30, 1878.

SIR,—The progress of the confidential negotiations which have for some time past been in progress between Her Majesty's Government and the Government of Russia make it probable that those articles of the Treaty of San Stefano which concern European Turkey will be sufficiently modified to bring them into harmony with the interests of the other European Powers, and of England in particular.

There is, however, no such prospect with respect to that portion of the treaty which concerns Turkey in Asia. It is sufficiently manifest that, in respect to Batoum and the fortresses north of the Araxes, the Government of Russia is not prepared to recede from the stipulations to which the Porte has been led by the events of the war to consent. Her Majesty's Government have consequently been forced to consider the effects which these agreements, if they are neither annulled nor counteracted, will have upon the future of the Asiatic provinces of the Ottoman Empire and upon the interests of England, which are closely affected by the condition of those provinces.

It is impossible that Her Majesty's Government can look upon these changes with indifference. Asiatic Turkey contains populations of many different races and creeds, possessing no capacity for self-government and no aspirations for independence, but owing their tranquility and whatever prospect of political well-being they possess entirely to the rule of the Sultan. But the Government of the Ottoman dynasty is that of an ancient but still alien conqueror, resting more upon actual power than upon the sympathies of common nationality. The defeat which the Turkish arms have sustained and the known embarrassments of the Government will produce a general belief in its decadence and an expectation of speedy political change, which in the East are more dangerous than actual discontent to the stability of a government. If the population of Syria, Asia Minor, and Mesopotamia see that the Porte has no guarantee for its continued existence but its own strength, they will, after the evidence which recent events have furnished of the frailty of that reliance, begin to calculate upon the speedy fall of the Ottoman domination and to turn their eyes towards its successor.

Even if it be certain that Batoum and Ardahan and Kars will not become the base from which emissaries of intrigue will issue forth, to be in due time followed by

invading armies, the mere retention of them by Russia will exercise a powerful influence in disintegrating the Asiatic dominion of the Porte. As a monument of feeble defence on the one side, and successful agression on the other, they will be regarded by the Asiatic population as foreboding the course of political history in the immediate future, and will stimulate, by the combined action of hope and fear, devotion to the Power which is in the ascendant, and desertion of the Power which is thought to be falling into decay.

It is impossible for Her Majesty's Government to accept, without making an effort to avert it, the effect which such a state of feeling would produce upon regions whose political condition deeply concerns the Oriental interests of Great Britain. They do not propose to attempt the accomplishment of this object by taking military measures for the purpose of replacing the conquered districts in the possession of the Porte. Such an undertaking would be arduous and costly, and would involve great calamities, and it would not be effective for the object which Her Majesty's Government have in view, unless subsequently strengthened by precautions which can be taken almost as effectually without incurring the miseries of a preliminary war. The only provision which can furnish a substantial security for the stability of Ottoman rule in Asiatic Turkey, and which would be as essential after the re-conquest of the Russian annexations as it is now, is an engagement on the part of a Power strong enough to fulfil it, that any further encroachments by Russia upon Turkish territory in Asia will be prevented by force of arms. Such an undertaking, if given fully and unreservedly, will prevent the occurrence of the contingency which would bring it into operation, and will, at the same time, give to the populations of the Asiatic provinces the requisite confidence that Turkish rule in Asia is not destined to a speedy fall.

There are, however, two conditions which it would be necessary for the Porte to subscribe before England could give such assurance.

Her Majesty's Government intimated to the Porte, on the occasion of the Conference at Constantinople, that they were not prepared to sanction misgovernment and oppression, and it will be requisite, before they can enter into any agreement for the defence of the Asiatic territories of the Porte in certain eventualities, that they should be formally assured of the intention of the Porte to introduce the necessary reforms into the government of the Christian and other subjects of the Porte in these regions. It is not desirable to require more than an engagement in general terms, for the specific measures to be taken could only be defined after a more careful inquiry and deliberation than could be secured at the present juncture.

It is not impossible that a careful selection and a faithful support of the individual officers to whom power is to be entrusted in those countries would be a more important element in the improvement of the condition of the people than even legislative changes, but the assurance required to give England a right to insist on satisfactory arrangements for these purposes will be an indispensable part of any agreement to which Her Majesty's Government could consent. It will further be necessary, in order to enable Her Majesty's Government efficiently to execute the engagements now proposed, that they should occupy a position near the coast of Asia Minor and Syria. The proximity of British officers, and, if necessary, British troops, will be the best security that all the objects of this agreement shall be attained. The Island of Cyprus appears to them to be in all respects the most available for this object. Her Majesty's Government do not wish to ask the Sultan to alienate territory from his sovereignty, or to diminish the receipts which now pass into his treasury. They will, therefore, propose that while the administration and occupation of the island shall be assigned to Her Majesty, the territory shall still continue to be part of the Ottoman Empire, and that the excess of the revenue over the expenditure, whatever it at present may be, shall be paid over annually by the British Government to the treasury of the Sultan.

Inasmuch as the whole of this proposal is due to the annexations which Russia has made in Asiatic Turkey, and the consequences which it is apprehended will flow therefrom, it must be fully understood that if the cause of the danger should cease, the precautionary agreement will cease at the same time. If the Government of Russia should at any time surrender to the Porte the territory it has acquired in Asia by the recent war, the stipulations in the proposed agreements will cease to operate, and the island will be immediately evacuated.

I request, therefore, your Excellency to propose to the Porte to agree to a convention to the following effect, and I have to convey to you full authority to conclude the same on behalf of the Queen and of Her Majesty's Government :—

"If Batoum, Ardahan, Kars, or any of them shall be retained by Russia, and

if any attempt shall be made at any future time by Russia to take possession of any further portion of the Asiatic territories of the Sultan, as fixed by the definitive Treaty of Peace, England engages to join the Sultan in defending them by force of arms. In return, the Sultan promises to Engiand to introduce necessary reforms (to be agreed upon later between the two Powers) into the government of the Christian and other subjects of the Porte in these territories; and, in order to enable England to make necessary provision for executing her engagement, the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England."

I am, &c.,
(Signed) SALISBURY.

No. 2.—SIR A. H. LAYARD TO THE MARQUIS OF SALISBURY.

Therapia, June 5, 1878.

MY LORD,—I have the honour to enclose the Convention of Defensive Alliance between England and Turkey to secure the Sultan's territories in Asia for the future against Russia, signed yesterday at the Imperial Palace of Yildiz by His Excellency Safvet Pasha, the Turkish Minister for Foreign Affairs, and myself, as Her Majesty's Ambassador-Extraordinary and Plenipotentiary.

I have, &c.,
(Signed) A. H. LAYARD.

Convention of Defensive Alliance between Great Britain and Turkey, signed June 4, 1878.

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, and His Imperial Majesty the Sultan, being mutually animated with the sincere desire of extending and strengthening the relations of friendship happily existing between their two Empires, has resolved upon the conclusion of a Convention of Defensive Alliance with the object of securing for the future the territories in Asia of His Imperial Majesty the Sultan.

Their Majesties have accordingly chosen and named as their Plenipotentiaries, that is to say:

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, the Right Honourable Austin Henry Layard, Her Majesty's Ambassador-Extraordinary and Minister Plenipotentiary at the Sublime Porte;

And His Imperial Majesty the Sultan, His Excellency Safvet Pasha, Minister for Foreign Affairs of His Imperial Majesty;

Who, after having exchanged their full powers, found in due and good form, have agreed upon the following articles:

ARTICLE I.

If Batoum, Ardahan, Kars, or any of them shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of His Imperial Majesty the Sultan in Asia, as fixed by the definitive Treaty of Peace, England engages to join His Imperial Majesty the Sultan in defending them by force of arms.

In return, His Imperial Majesty the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the Government and for the protection of the Christian and other subjects of the Porte in these territories; and in order to enable England to make necessary provision for executing her engagement, His Imperial Majesty the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England.

ARTICLE II.

The present Convention shall be ratified, and the ratifications thereof shall be exchanged, within the space of one month, or sooner if possible.

In witness whereof the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

Done at Constantinople, the 4th day of June, 1878.

(L.S.) A. H. LAYARD.
(L.S.) SAFVET.

No. 3.—SIR A. H. LAYARD TO THE MARQUIS OF SALISBURY (*Received July* 8).

Therapia, July 1, 1878.

MY LORD,—I have the honour to enclose the original Annex to the Convention entered into between England and Turkey, for the occupation of the Island of Cyprus by the former, signed this day by the Grand Vizier and myself.

Your Lordship will perceive that I have made the alterations in Articles III. and IV. as instructed by your Lordship, to prevent the Porte from claiming as average revenue under the third clause the yield of land which it has let or sold under the fourth. The Grand Vizier insisted upon inserting in Article III. the amount of surplus of revenue over expenditure, but it is provided that the sum mentioned is to be verified hereafter.

The Article providing that Turkey shall not be called upon, in case of the evacuation of the island, to pay for improvements, &c., was withdrawn from the Annex on the assurance given by me to the Grand Vizier that your Lordship would cause a revised article to be framed in the sense desired by His Highness, but at the same time meeting the objections put forward by your Lordship.

I have, &c.,

(Signed) A. H. LAYARD.

Annex to the Convention of Defensive Alliance between Great Britain and Turkey, signed June 4, 1878.

The Right Hon. Sir A. H. Layard, G.C.B., and his Highness Safvet Pasha, now the Grand Vizier of His Majesty the Sultan, have agreed to the following Annex to the Convention signed by them as Plenipotentiaries of their respective Governments on June 4, 1878:

It is understood between the two high contracting parties that England agrees to the following conditions relating to the occupation and administration of the Island of Cyprus:

I. That a Mussulman religious tribunal (Mehkéméi Shéri) shall continue to exist in the island, which will take exclusive cognisance of religious matters, and of no others, concerning the Mussulman population of the island.

II. That a Mussulman resident in the island shall be named by the Board of Pious Foundations in Turkey (Evkaf) to superintend, in conjunction with a delegate to be appointed by the British authorities, the administration of the property, funds, and lands belonging to mosques, cemeteries, Mussulman schools, and other religious establishments existing in Cyprus.

III. That England will pay to the Porte whatever is the present excess of revenue over expenditure in the island; this excess to be calculated upon and determined by the average of the last five years, stated to be 22,936 purses, to be duly verified hereafter, and to the exclusion of the produce of State and Crown lands let or sold during that period.

IV. That the Sublime Porte may freely sell and lease lands and other property in Cyprus belonging to the Ottoman Crown and State (Arazii Miriyé vé Emlaki Houmayoun), the produce of which does not form part of the revenue of the island referred to in Article III.

V. That the English Government, through their competent authorities, may purchase compulsorily, at a fair price, land required for public improvements, or for other public purposes, and land which is not cultivated.

VI. That if Russia restores to Turkey Kars and the other conquests made by her in Armenia during the last war, the Island of Cyprus will be evacuated by England, and the Convention of the 4th of June, 1878, will be at an end.

Done at Constantinople, the 1st day of July, 1878.

(Signed) A. H. LAYARD.
SAFVET.

V.

ARMENIAN REFORMS.

TEXT OF THE SCHEME PRESENTED BY THE POWERS TO THE PORTE, JUNE 4, 1895.

JUNE 4, 1895.

The following is the full text of the Memorandum and Project of Armenian Reforms drawn up by the Ambassadors of Great Britain, France and Russia, and presented to the Sultan, at Constantinople, on May 11 :—

MEMORANDUM.

MARCH-APRIL, 1895.

The appended Scheme, containing the general statement of the modifications which it would be necessary to introduce in regard to the administrative, financial and judicial organisation of the Vilayets mentioned, it has appeared useful to indicate in a separate Memorandum certain measures exceeding the scope of an administrative regulation, but which form the very basis of this regulation, and the adoption of which by the Porte is a matter of primary importance.

These different points are :

1. The eventual reduction of the number of Vilayets.
2. The guarantees for the selection of the Valis.
3. Amnesty for Armenians sentenced or in prison on political charges.
4. The return of the Armenian emigrants or exiles.
5. The final settlement of pending legal proceedings for common law crimes and offences.
6. The inspection of the prisons and an inquiry into the condition of the prisoners.
7. The appointment of a High Commission of Surveillance for the application of reforms in the provinces.
8. The creation of a permanent Committee of Control at Constantinople.
9. Reparation for the loss suffered by the Armenians who were victims of the events at Sassoun, Talori, &c.
10. The regularisation of matters connected with religious conversion.
11. The maintenance and strict application of the rights and privileges conceded to the Armenians.
12. The position of the Armenians in the other Vilayets of Asiatic Turkey.

1. EVENTUAL REDUCTION IN THE NUMBER OF VILAYETS.

The reforms having to be applied in the six Vilayets of Erzroum, Bitlis, Van, Sivas, Mamuret-ul-Aziz, and Diarbekir, it will be necessary to study the reduction of the number of these provinces. A fresh division which would allow of a certain economy in the general expenses of the administration would, perhaps, facilitate the choice of Valis by diminishing their number, and would strengthen their authority by ameliorating their material position. It should be effected in such a way as to distribute the populations in ethnographic groups as homogeneous as possible in the different administrative unities of each province.

MARGINAL NOTE.

For ten years prior to 1875 the Eyalet of Erzroum comprised the districts of Tchilder, Kars, Erzroum (present Vilayet), as well as Van, including Hekkiári, Bitlis, and Moosh. This Eyalet was subsequently divided into five Vilayets after the war of 1877-78, and the portion of this territory which remained in the possession of Turkey was divided into Vilayets : Erzroum, Van, Hekkiári, Moosh. Since then the Hekkiári district has been re-joined to the Vilayet of Van, and the Moosh district to the Vilayet of Bitlis, newly created. It is since then also that the Sandjak of Mamuret-ul-Aziz has become a Vilayet, with the addition of some neighbouring territories, while the Vilayet of Deyrsim has again become a Sandjak.

TURKISH EMPIRE

RUMANIA, SERVIA, BULGARIA &c.

Scale of English Miles
50 0 50 100 150 200

Railways thus

Russian Armenia

TURKISH ARMENIA

Scene of the Massacres August 1894

Longitude East of Greenwich

W.& A.K. Johnston, Edinburgh & London.

Engraved & printed in colours by

2. Appointment of Valis Guaranteed.

The Powers, attaching the greatest importance to the choice of Valis, upon whom will essentially depend the efficiency of the reforms contemplated by the Treaty of Berlin, are resolved to make representations to the Sublime Porte on every occasion when the selection may fall upon persons whose nomination might be attended with disadvantage. Hence they would consider it necessary that the Imperial Ottoman Government, in order to avoid disagreeable misunderstandings on this point, should semi-officially acquaint the representatives of the Powers with the choice which it proposed to make.

3. Amnesty.

His Imperial Majesty the Sultan shall grant a comprehensive amnesty to the Armenians charged or sentenced on account of political offences who shall not have been convicted of direct complicity in common law crimes.

4. Return of Emigrants.

All Armenians, to whatever religion belonging, who may have been exiled without judgment, either beyond the territory of the Ottoman Empire, or beyond the province in which they resided, or who may have been forced to emigrate abroad, by poverty, or by fear of events without having taken any criminal part therein, shall be allowed to freely re-enter Turkey, or the provinces which they had left, without being molested by the authorities. They shall also regain possession of the property which they held before leaving the country.

5. Settlement of Legal Proceedings.

All prosecutions for common law crimes, or offences actually under judicial examination or trial, shall be disposed of without delay. Judicial Commissions specially delegated from Constantinople shall be despatched to each Vilayet, and in the chief town of each Sandjak shall rapidly proceed to deal with all unsettled cases.

Their decisions shall not be subject to any appeal.

These Commissions shall be composed of a President and two assessors—one a Mussulman, the other a Christian—and shall be accompanied by an examining judge and a procurator. One of these functionaries shall be a Christian.

6. State of the Prisons.

High functionaries shall be deputed from Constantinople to inspect the prisons in each Vilayet, and ascertain their material condition, the state of the prisoners and the treatment they receive. They will also make inquiry concerning the conduct of the directors and warders, and may propose the immediate dismissal and trial of those who may not have observed the prescriptions of the law in their treatment of prisoners.

Each of these high functionaries shall be accompanied by an assistant, who shall be a Christian, should the functionary be a Mussulman, and inversely. They shall, within a period not exceeding four months, draw up a report containing all their observations upon the result of their mission, and specifying any modifications and improvements to be introduced in the service and arrangements of the prisons.

7. High Commission of Surveillance for the Application of Reforms.

Immediately the new Valis are appointed they will repair to the chief town of the Vilayet, with the object of organising the administration of the province on the newly-adopted bases.

They will proceed to the installation of Mutessarifs and Caimacams appointed by the Government, and to the territorial distribution of the Nahiés in each Caza. They will also have electoral lists drawn up, and will proceed to the election of Councils of Nahiés and of Mudirs.

They will see that the tax-collectors are elected without delay, and that the budget of the province and the distribution of charges between the different administrative sub-divisions are established as speedily as possible.

A High Commissioner specially delegated by his Majesty the Sultan, and the choice of whom shall be approved by the Powers, shall be charged to superintend the prompt and exact execution of these reforms. During the whole term of his mission he shall have full and entire authority over the Valis, who shall keep him informed of all the measures which they may adopt for giving effect to the new regulations.

Note of Assim Pasha of Oct. 8, 1889. ("Reforms in Armenia," Art 1, par. I.)

The Imperial High Commissioner shall receive the petitions and wishes of the inhabitants, and shall entertain them within the limits of the new regulations. He will close his mission by a general inspection of the Vilayets, and will have power to amend the measures which may not have been taken in conformity with the law and the new regulations.

The Imperial High Commissioner shall be accompanied in his mission by an assistant, who shall be a Christian should the Commissioner be a Mussulman, and inversely.

8. Permanent Committee of Control.

There shall be instituted at the Sublime Porte a Permanent Committee of Control, charged to superintend the exact application of the reforms.

This Committee will be presided over by a high civil or military functionary of the Empire, and will be composed of six members, chosen from among the high civil functionaries of the State competent in administrative, judicial and financial matters, three of them being Mussulmans and the three others Christians.

The Committee shall meet at the Sublime Porte at least once monthly.

Its mission will be to superintend the strict application of the laws and regulations, to inform the Sublime Porte of any irregularities which it may observe in the administration and to name any functionaries failing in their duty; to receive petitions and examine the wishes and grievances expressed by the population, as well as all the reports which may reach the Committee from the representatives of the communities.

It is to the Committee that the Embassies will address, by the intermediary of their Dragomans, all the communications and information that they may consider necessary.

The Committee may request from the Valis reports upon the questions which it may thus be called upon to examine. Twice a year the governors-general will address to the Committee a detailed note upon the state of the prisons and the condition of the prisoners.

The Committee may delegate, when it may think fit, one or several of its members to make tours of inspection in the Vilayets.

It will present to the Sublime Porte reports upon all these questions, and will have the right to correspond direct with the Valis and with the competent Ministerial departments.

9. Reparation to be made to the Armenian Victims of the Events at Sassoun, Talori, &c.

The Armenians who suffered either in their persons or their property through the events at Sassoun, Talori, &c., shall receive suitable indemnities and reparation.

The Imperial High Commissioner of Surveillance shall be charged to make investigation, and take the measures necessary to this end.

10. Religious Conversions.

The Sublime Porte shall see that religious conversions are surrounded by all the guarantees arising out of the principles established by the Hatti-Humayoun of 1856 (Articles 10, 11 and 12), and too often evaded in practice.

Persons who desire to change their religion shall be of full age, and shall not be authorised to make their declaration of change of religion, save after a delay of one week, during which they shall be placed under the supervision of the head of their own religious profession.

11. Maintenance of the Privileges of the Armenians.

The Sublime Porte shall give precise instructions to the authorities to prevent the recurrence of infractions contrary to the rights and privileges devolving upon the Armenian clergy and the community in virtue of the Sahmanatroutioun of 1863 (Organic Statute of the Armenians) and of the Berats granted by the Sultans.

12. Position of the Armenians in the other Vilayets of Turkey in Asia.

In the Vilayets of Turkey in Asia where the Armenian population of certain Sandjaks forms a notable part of the general population there shall be attached to the Vali a special Christian functionary, to whom the interests of the Armenians shall be confided. This functionary shall receive the petitions and complaints of the Armenian population, and will bring them to the knowledge of the Vali, who will deal with them, in accord with him, as they may require.

This functionary shall further address reports regularly to the Permanent Committee of Control at Constantinople. In these Vilayets, if there are certain

localities (such as Hadjin, Vilayet of Adana, or Zeitoun, Vilayet of Aleppo) in which the Armenians form the majority of the population, the present administrative division shall be modified, and the provisions of the scheme of reforms on the constitution of the Nahiés shall be applied to the localities thus converted into separate administrative unities.

Scheme of Administrative Reforms to be Introduced in the Eastern Provinces of Asia Minor: Present Vilayets of Erzroum, Bitlis, Van, Sivas, Mamuret-ul-Aziz, and Diarbekir.

Chapter I.—Valis.

Article 1.—The Valis shall be selected from among the high dignitaries of State, without distinction of religion, offering the best guarantees of intelligence, capacity and probity. Consequently, persons whose designation would furnish matter of general notoriety, or be inexpedient for public or political reasons, would not be appointed to the office of Vali.

The Sublime Porte, being convinced that the effective application of the measures and reforms which follow depends essentially on the high qualities of the persons who are placed at the head of the administration of the Vilayets, will make a point of seeing that the functionaries whom the Government may intend to nominate possess the required capacities.

(Marginal Note.) Aristarchi, Vol. V., p. 12, Art. 39; Vol. V., pp. 50, 51, Art. 5.

Aristarchi, Vol. V., p. 50, *et seq.* Instructions on the Vilayets, Chap. I. and II.

Article 2.—The Valis thus appointed shall not be liable to be recalled or exchanged, except in cases where they have been proved guilty, after legal inquiry, of acts contrary to the laws.

They shall be appointed for five years, and their powers may be renewed.

Aristarchi, Vol. V., p. 12. Note of Abedin Pasha of July 5, 1880.

Project of Law on the Vilayets of Turkey in Europe: Section II., Art. 27.

Article 3.—The Valis shall be assisted by deputies (Moavins), who shall be Christians when the Vali is a Mussulman, and Mussulmans when the Vali is a Christian. The Moavins shall be, like the Valis, appointed by His Imperial Majesty the Sultan.

They shall be specially delegated by the Vali to receive petitions from the inhabitants of the Vilayet, to supervise the police and prisons, and to control the collection of taxes. They shall be entrusted with the provisional government of the Vilayet in the absence of the Vali.

The Valis shall be assisted by a Provincial Council-General, which shall be elected under conditions to be subsequently determined, and whose task it shall be to deliberate on matters of public utility, such as the establishment of means of communication, the organisation of agricultural credit funds, the development of agriculture, commerce and industry, and the spread of public instruction.

Aristarchi, Vol. II., p. 217, Section I., Chap. III., Arts. 26 and 62 to 75; Vol. III., p. 25, Section IV., Chap. I.; Vol. V., p. 23.

Chapter II.—Mutessarifs.

Article 4.—The Mutessarifs placed at the head of the Sandjaks shall be appointed by his Imperial Majesty the Sultan.

In each Vilayet a certain number of the offices of Mutessarifs shall be held by Christians. The Christian Mutessarifs shall be placed in Sandjaks in which there is the greatest number of Christians. In the Vilayets where there is only one Mutessarif, he will necessarily be a Christian if the Vali is a Mussulman. The Mutessarif shall be assisted by a Moavin, who shall be a Christian if the Mutessarif is a Mussulman, and *vice versâ*. The Moavin will act for the Mutessarif in the latter's absence.

Vilayets of Turkey in Europe: p. 14, Art. 308.

Chapter III.—Caimacams.

Article 5.—The Caimacams shall be appointed by His Imperial Majesty the Sultan, on the nomination of the Vali. They shall be chosen by the latter from among persons enjoying the confidence of the population and fulfilling the conditions required by the regulations in force.

In each Sandjak a certain number of posts of Caimacams will be held by Christians.

The Christian Caimacams will be placed in Cazas where there is the greatest number of Christians.

Vilayets of Turkey in Europe: Section VII., Art. 132; Section XVI. Art. 293.

Article 6.—In every case the number of Christian Mutessarifs and Caimacams shall not be less than one-third of the total number of Mutessarifs and Caimacams in the Vilayet.

The Caimacam, like the Mutessarif, shall be assisted by a Moavin, who shall be a Christian if the Caimacam is a Mussulman, and *vice versâ*.

Vilayets of Turkey in Europe: Section VII., Art. 132, p. 17.

Attached to the Mutessarifs and Caimacams there shall be a Council analogous to the Provincial Council-General.

The Council of the Caza shall be elected by the Councils of the Nahiés, and the Council of the Sandjak by the Councils of the Caza.

The Provincial Council-General shall be elected by the Councils of the Sandjaks.

No official shall be a member of any of these Councils. The Councils shall be presided over respectively by the Vali, the Mutessarif and the Caimacam, and will be composed of four members, without counting the President, of whom two shall be Mussulmans and two Christians.

Chapter IV.—Communal Circles ("Nahié").

Article 7.—Each Caza will be sub-divided into a certain number of Nahiés (communal circles).

Vilayets of Turkey in Europe: p. 20, Par. X., Arts. 154-168.

The Nahié is a territorial sub-division which will comprise several villages with their immovable property, grounds, pasturages and other lands, the most important place being the chief town.

Aristarchi, Vol. II., p. 283; Vol. III., p. 22, Chap. III., Art. 50; Vol. V., pp. 60-64.

The circumscription of each Nahié will be, as far as possible, fixed in such a manner as to group the villages of one religion in the same Nahié; generally speaking, consideration will be given to topographical and ethnographical condition as well as to the convenience of the populations.

Vilayets of Turkey in Europe: p. 12, Art. 103.

The Nahié will comprise 2,000 inhabitants at least, and 10,000 at most.

Every group of villages forming part of a Nahié, and whose inhabitants shall not exceed 1,000, may demand to be constituted as a separate Nahié on condition of being responsible for the expenses of the new administration.

Aristarchi, Vol. V., pp. 60, 61. Regulation Art. 2.

Article 8.—Each Nahié shall be administered by a Mudir, assisted by a Council elected by the population, and composed of a minimum of four and a maximum of eight members.

Aristarchi, Vol. III., p. 22; Vol. V., p. 61. Regulation, Chap. II., Art. 7.

This Council will choose among its members the Mudir and an assistant.

The Mudir shall belong to the class forming the majority of the inhabitants, and the assistants to the other class. The Council will also have a secretary.

Aristarchi, Vol. V., p. 62. Regulation and Art. 13, Vilayets of Turkey in Europe: p. 20, Par. X., Art. 154.

Article 9.—If the inhabitants of a Nahié are all of one class the members of the Council shall be elected among the inhabitants belonging to this same class; if the population of the Communal Circle is mixed, the minority shall be represented in proportion to its relative importance, provided that it comprises at least twenty-five houses.

Aristarchi, Vol. V., p. 62, Art. 13.

Article 10.—The Mudirs will receive from the budget of the Nahié a suitable allowance; a fixed salary will also be granted to the Secretary of the Council.

Special premises will be assigned to the Council of the Nahié and for the seat of the administration of the Communal Circle.

Aristarchi, Vol. V., p. 61, Art. 9. Project of law upon the Vilayets of Turkey in Europe: p. 22, Art. 168; p. 20, Art. 155.

Article 11.—The members of the Council of the Nahié must be Ottoman subjects, have interests in the Nahié, be more than thirty years of age, and must be chosen from among those paying to the State an annual tax of 100 piastres. They must not have undergone any judicial sentence.

Aristarchi, Vol. V., p. 61, Art. 10 (textual). Project of law upon the Vilayets of Turkey in Europe: p. 24, Art. 185.

Article 12.—As soon as the Council shall have chosen among themselves the Mudir, his name will be communicated to the Vali, who will officially confirm him, after satisfying himself that the legal provisions have been complied with.

Aristarchi, Vol. V., p. 62, Art. 11.

Article 13.—The Imaums, priests, school professors and any persons in the Government service may not exercise the functions of Mudir.

Aristarchi, Vol. V., p. 62, Art. 12 (textual).

Article 14.—Half the members of the Council will be renewed every year. The Mudirs will remain in office for two years. The Mudir and the members may not be re-elected more than once in succession.

Aristarchi, Vol. V., p. 62, Art. 16.

Article 15.—The attributions of the Mudir and the members of the Council, as well as the mode of their election and of replacing them, will be regulated according to the prescriptions of the Administrative Regulations for the Communes, Articles 14, 16, 17, 20, 21, 22, 23, 24, 25, 26, and of the "Projet de loi sur les Vilayets de la Turquie d'Europe." (Paragraph 12.)

Article 16.—The villages comprised in the Nahié will each have a Mukhtar, if a village contains several quarters, and if the inhabitants are divided into different classes there will be a Mukhtar for each quarter and for each class of inhabitants.

Aristarchi, Vol. III., Art. 60; Vol. V., p. 61, Art. 8.

Article 17.—No village can in any part belong to two Communal Circles, whatever may be its position or the number of its inhabitants.

Aristarchi, Vol. V., p. 60, Art. 4. Project of law upon the Vilayets of Turkey in Europe: Art. 103, p. 13.

Article 18.—The police officers shall be recruited, without distinction of creed, from the population of the Nahié by the Council of the Communal Circle, in number sufficient for local needs, and for the participation in the service of the gendarmerie of the Vilayet.

Aristarchi, Vol. V., p. 51, Chap. II., Art. 6. Note of Abedin Pasha of July 7th, 1880. Project of law upon the Vilayets of Turkey in Europe: p. 34, Par. XVII., Arts. 314-305.

Article 19.—The police officers of the Nahié shall be placed under the orders of the Mudir, and be commanded by chiefs exercising functions similar to those of the Tchaouchs and of the On-Bachis. They will be armed, and will wear a uniform to be determined hereafter. They will be paid from the budget of the Nahié, and outside their police service may pursue their ordinary avocations. They will be mounted, or not, according to the needs of the service.

Non-Mussulmans liable for payment of the Bedel-i-Askerie, who may be recruited for the police will be exempted from the payment of this tax so long as they may serve in the police.

Note of Abedin Pasha July 5th, 1880.
Note of the Porte Oct. 3rd, 1880.
Project of law upon the Vilayets of Turkey.
Project of law upon the Vilayets of Turkey in Europe: Par. XVII., Art. 308, p. 34.

Article 20.—The police officers of the Nahié shall have as their first duty to assure the maintenance of good order and security in the territory and on the roads of the Nahié. They will, moreover, in obedience to the orders of the Mudir furnish some of the men to form the escort for the mails, and give assistance to the Mudir for executing judicial sentences and carrying out the prescriptions of the law.

Chapter V.—Gendarmerie.

Article 21.—There will be organised in each province by virtue of a special regulation, a corps of provincial gendarmerie, the officers and men of which will be chosen from among all classes of the subjects of the Empire.

Note of Abedin Pasha (textual).

The recruiting of the gendarmerie shall be effected in the Vilayet among all the inhabitants, without distinction of race or religion. Two-thirds will be recruited from among the police officers of the Nahié, half among the Mussulman and half among the non-Mussulman officers. The remaining third will be composed of Tchaouchs and Bach-Tchaouchs chosen from among the most capable men of the regular army.

In matters of discipline and training the gendarmerie will be under the authority of the Ministry of War. It will be maintained and paid at the expense of the Vilayet. The pay of the officers of the corps shall not be lower than that of officers of corresponding grade in the regular army.

Project of law upon the Vilayets of Turkey in Europe: p. 34, Par. XVII., Art. 309.

Chapter VI.—Prisons.

Article 22.—In the prisons the individual arrested and subjected to preventive detention shall not be mixed up with the individuals incarcerated after sentence. The prisons shall fulfil indispensable hygienic requirements, and care shall be taken that their inmates shall not undergo harassing treatment.

Aristarchi, Vol. V., p. 53, Art. 10.

The Valis shall nominate the directors and warders of the prisons, among whom there shall be a certain number of police officers and gendarmes.

Aristarchi, Vol. V., p. 53, Arts. 11 and 12.

Chapter VII.—Committee of Preliminary Enquiry.

Article 23.—The Valis will establish at the chief towns of the Vilayets and Sandjaks preliminary Committees of Enquiry, composed of a President and two members, Mussulman and non-Mussulman. These Committees shall be charged to make enquiry concerning the reasons for arrests made by the gendarmes, and to order the persons detained to be immediately examined, and to be imprisoned should the offence with which they may be charged be of a character to render them liable to the penalties enacted by law. They will also have to release forthwith, under the surveillance of the police, the persons whose conduct may not justify the application of the law, and to see that no person be confined without necessity and illegally in prison. With this object they will visit the prisons and enquire into the condition of the prisoners. The Committees will draft reports, which they will send to the Valis, mentioning among the individuals arrested by the police those who may have been released and those who remain in confinement.

Aristarchi, Vol. V., p. 53, Arts. 11 and 12.

Chapter VIII.—Control of the Kurds.

Article 24.—For the administration of the nomad Kurds the Vali will have under his orders in each Vilayet an Achiret-Memsuri (an official charged with the supervision of the Kurdish tribes). This functionary will be empowered to arrest brigands and other malefactors, and to require them to be brought before the ordinary tribunals. He will have under his orders a sufficient escort, and may, moreover, requisition the aid of the local police. A certain number of functionaries placed under his authority will accompany each tribe in its annual migrations.

Note of the Porte of October 3rd, 1880.

They will exercise police jurisdiction, arrest all malefactors, and bring them before the ordinary tribunals. The limits of the camps and pastures of the nomad tribes shall be clearly determined. The migrations must not become a cause of injury to the inhabitants of the districts traversed or temporarily occupied by the nomad tribes. If the latter commit any encroachment upon the property or outrage against the persons of the villagers, all migration shall henceforward be prohibited to them.

Example: The Circassians of the Caza of Azizie, in the Vilayet of Adana, 1880.

The existing regulations regarding the carriage of arms will be strictly applied to the entire Kurd population, sedentary as well as nomad. An effort will be made to inculcate the principles of a sedentary life upon the nomad population by accustoming them to field labour, and with this object allotments of land will be assigned to them in localities where their settlement cannot injure the tranquility or well-being of the sedentary population.

Project of law on the Vilayets of Turkey in Europe p. 18, Art. 137.

Of the results obtained by three Commissions in 1880.

The right of election and of eligibility does not belong to individuals forming part of the non-sedentary populations, or who are not settled in a definite and permanent manner upon the territory of a Nahié.

Aristarchi, Vol. II., p. 284, 1884, Chap. I., Art. 63.

Project of law on the Vilayets of Turkey in Europe p. 23, Par. XII., Art. 179.

Chapter IX.—Hamidieh Cavalry.

Article 25.—In the event of it being deemed necessary to employ regiments of Hamidieh Cavalry outside the periods of instruction prescribed by the regulations now in force, these troops can only be employed and quartered conjointly with the troops of the regular army, of which they must not exceed one-third.

At ordinary times and when off duty the Hamidieh Cavalrymen must not wear uniform or carry arms. Under the same conditions, they are liable to be tried by the ordinary tribunals, as already prescribed in the Hamidieh regulations, in conformity with the prescriptions in force for the Redifs (Ottoman Military Code, Article 4).

Chapter X.—Question of Property Titles.

Article 26.—Special Commissions, composed of a President and four members, two Mussulmans and two Christians, shall be charged to revise titles and claims to property, and to redress the injustice and irregularities which may come to their knowledge.

A Special Commission will decide the best manner of guaranteeing the rights of property in the future.

Chapter XI.—Levying of Tithes.

Article 27.—All taxes, including the tithe, shall be levied directly under the authority of the Mudir by tax-gatherers elected by the Councils of Nahiés.

All the inhabitants of the Nahié are conjointly responsible for the payment of the total of the tax imposed upon it.

Aristarchi, Vol. V., pp. 30, 51, 63.

Project of law on the Vilayets of Turkey in Europe: p. 21, Par. X., Arts. 160, 163, 164.

Article 28.—The farming of the tithes and the corvee are abolished. Each administrative centre, commencing with the Nahié, will take from the taxes which it has collected the sums necessary for the expenses of its administration according to a budget fixed and approved by the Government. Similarly the financial administration of the Vilayet will take from the total of the taxes of the province the sums necessary for the administration of the Vilayet, including the expenses of the public works and of public instruction.

Aristarchi, Vol V., p. 81.
Aristarchi, Vol. III., p. 33, Art. 104. Project of law on the Vilayets of Turkey in Europe: p. 10, Arts. 83, 167, 168.
Note of the Porte Oct. 3rd, 1880.
Note of Abedin Pasha.

The population can in no case be obliged to provide gratuitously, whether for troops or for officials on duty, the lodging and provisions necessary for their entertainment.

In the case of executions for non-payment of taxes strict care will be taken not to deprive the people of articles of prime necessity, or of tools used in their work.

Chapter XII.—Justice.

Article 29.—There shall be in each district of the Nahié a Council of Ancients, presided over by the Mukhtar, whose charge it will be to settle in a friendly manner disputes between the inhabitants of the district.

Aristarchi, Vol. III., p. 34, Art. 107.

Article 30.—There shall be in each Caza, proportional to the number of Nahiés, a sufficient number of Justices of the Peace, appointed by the Minister of Justice upon the nomination of the Vali. One of these must of necessity live in the chief town of the Caza. One-third of the Justices of the Peace in each Caza must be Christians. The Christian Justices of the Peace shall be stationed in the centres where the Christian population is most numerous.

Article 31.—The Justice of the Peace shall have competence to try

1. In criminal cases, without appeal, contraventions punishable by ordinary police penalties and, on appeal, offences entailing a penalty of not more than 500 piastres fine and three months' imprisonment.
2. In civil cases, without appeal, all personal actions, civil and commercial suits, involving sums up to 1,000 piastres, and, on appeal, the same suits up to 5,000 piastres.

Article 32.—The Justice of the Peace will also hold a Conciliation Court. He may, on the application of the parties, appoint arbitrators to decide disputes of which the amount involved does not exceed 5,000 piastres. In the event of a decision by the arbitrators the suitors shall forego all right of appeal.

Article 33.—Appeals from the decisions of Justices of the Peace sitting in place of the Caza's tribunals shall be taken before the Courts of Sandjak.

Article 34.—Sentences of imprisonment passed in the last resort by the Justices of the Peace shall be served in the prison of the Caza. The Mudirs must render assistance to the Justices of the Peace in the execution of civil as well as criminal judgments.

Article 35.—The Courts of the Caza being abolished, the tribunals of the Sandjak will be competent to try civil actions not exceeding 5,000 piastres, and appeals from the Justices of the Peace in civil suits. They will have but one Civil Court, the Criminal Court being replaced by the Court of Assizes on circuit.

The Courts of the Sandjak shall be composed of a presiding magistrate with a diploma, appointed by the Minister of Justice, and two members chosen by the Vali from a list drawn up by the Councils of the Sandjaks.

Aristarchi, Vol, II., pp. 292, 293. Art. 2. Project of law on the Vilayets of Turkey in Europe: p. 28 Art. 238.
Aristarchi, Vol. II., p. 287, Art. 7.

Article 36.—The criminal sections of the Courts of Sandjak are thus replaced by the Courts of Assize on circuit. The Courts of Assize are composed of a presiding magistrate chosen from among the members of the Superior Council of the Vilayet. To them will be joined two members appointed by the Court of Appeal from among the Justices of the Peace of the Sandjak, one a Mussulman and the other a Christian. The Justices of the Peace will receive a special allowance during the Assize Circuit.

Article 37.—The Court of Assize will sit turn by turn in all the Cazas, including the chief town of the Sandjak, where its presence may be necessary. It will be competent to try, on appeal, the decisions of the Justices of the Peace in regard to offences, and, without appeal, crimes and offences entailing a penalty of more than 500 piastres fine and over three months' imprisonment. The sentences delivered by the Assize Court in criminal matters cannot be dealt with except by recourse to the Court of Cassation.

Article 38.—On arriving at the Caza, the President of the Assize Court will have laid before him by the examining magistrate a list of cases capable of being heard by him directly, and a list of cases still under examination. If he notes in the latter any irregularities or unnecessary delay, he will immediately address a report to the Minister of Justice.

On its arrival at the Caza as well as on its departure, the Court of Assize will visit the prisons, enquire into the condition of the prisoners, and verify the entries on the calendar.

Article 39.—The Superior Court of the Vilayet shall be composed of a President and a number of members sufficient to try the civil suits coming before it, and to furnish Presidents to the Assize Courts on circuit.

It will act in civil matters as a Court of Appeal, and in criminal matters as an Assize Court. It will be regularly constituted as soon as the President and two members are assembled. It includes, moreover, a Public Prosecutor and a sufficient number of substitutes.

Article 40.—The decisions of Justices of the Peace and the judgments of the courts of all kinds shall be worded in the Turkish language. The Turkish text shall, according to the locality and the parties to the suit, be accompanied by a translation in the Armenian language.

Aristarchi, Vol. V., p. 56, Art. 26.

THE SCHEME OF ARMENIAN REFORMS.

The following is the full text of the reforms agreed upon between the Ambassadors of Great Britain, France and Russia on the one hand and the Porte on the other, and sanctioned by Imperial Irade, dated October 17th, 1895.

Vilayets and Mutessarifates.

1.—To each Vilayet (Government General) shall be appointed a non-Mussulman Moavin (deputy) in conformity with the terms of Chapter II. of the Regulation on the General Administration of the Vilayets of the 29th Shawall, 1286. It shall be his duty, in conformity with this regulation, to co-operate in the general affairs of the Vilayet, and to facilitate the despatch of business.

2.—Non-Mussulman Moavins shall also be attached to the Mussulman Mutessarifs and Caimacams in the Sandjaks and the Cazas, where the importance of the Christian population justifies this measure.

Caimacams.

3.—The Caimacams shall be selected without distinction of religion by the Minister of the Interior from among those holding diplomas of the Civil School, and shall be appointed by Imperial Irade.

4.—Those officials who are now in office and whose capacity is recognised, shall be retained, even if without diplomas. If the number of non-Mussulmans holding diplomas from the Mulkie School should not, for the time being, be sufficient to permit of the appointments which are deemed necessary being made, these posts shall be filled by persons in the service of the Government, who, although without diplomas, shall be recognised as capable of discharging the duties of Caimacams.

Proportion of Christians to Mussulmans in Public Offices.

5.—Administrative functions shall be entrusted to Mussulman and non-Mussulman subjects of the Empire in proportion to the numbers of the Mussulman and non-Mussulman inhabitants of each Vilayet. The number of non-Mussulman officials in the administration of the police and the gendarmerie shall be fixed by the Permanent Commission of Control.

Councils of Sandjaks and Cazas.

6.—The Administrative Councils of the Sandjaks and the Cazas, composed of elected members and ex-officio members, shall be maintained and shall perform their duties in conformity with Article 61 of the Regulation on the General Administration of the Vilayets of 1286, and with Articles 77 and 78 of the Law of Vilayets of 1267, in accordance with which they were constituted. Their powers are fixed by Articles 90, 91 and 92 of the Regulation on the General Administration of Vilayets, and by Articles 38, 39 and 40 of the Instructions relative to the General Administration of Vilayets of the 25th of Muharram, 1293.

Nahiés.

7.—The Nahiés shall be organised in conformity with the provisions of Articles 94 to 106 of the Regulation on the General Administration of Vilayets of 1287, and with Articles 1 to 19 of the Regulation on the Administration of Communes of the 25th of Shawall, 1292.

8.—Each Nahié shall be administered by a Mudir and a Council composed of four members elected from the inhabitants. This Council shall choose from among its members a Mudir and a deputy. The Mudir shall belong to the class forming the majority of the inhabitants, and the deputy to the other class. The Council shall have, in addition, a secretary.

9.—If the inhabitants of a Nahié are of one and the same class the members of the Council shall be elected exclusively from among the inhabitants belonging to that class. If the population of the communal circle is mixed, the minority shall be represented in proportion to its relative importance on condition that it comprises at least twenty-five households.

10.—The Mudirs and the secretaries of the Nahiés shall be paid.

11.—Candidates for the Councils of Nahiés must conform to the conditions provided for by Article 10 of the Regulation on the Administration of the Communes.

12.—Imaums, priests, school professors, and all those who are in the service of the Government, may not be elected Mudirs.

13.—Half of the Council shall retire annually. Its members as well as the Mudir shall be eligible for re-election.

14.—The powers of the Mudir and of the Councils of Nahiés are regulated by Articles 20 to 27 of the Regulation on the Administration of Communes.

Villages of the Nahiés.

15.—Every village in a Nahié shall have a Mukhtar. If there are several quarters and several classes of inhabitants, there shall also be a Mukhtar to each quarter and each class.

16.—No village may be in the jurisdiction of two Nahiés at the same time.

JUSTICE.

17.—There shall be in each Nahié a Council of Elders, presided over by the Mukhtar. It shall be the duty of this council to arrange a friendly settlement of disputes between the inhabitants, disputes provided for by the Judiciary Laws.

18.—The functions of Justices of the Peace shall be exercised in villages by the Councils of the Elders, and in communes by the Communal Councils. Their powers and the degree of their competence are determined by law.

19.—Judicial inspectors, whose number shall not be less than six, and who shall be Mussulmans and non-Mussulmans in equal number, shall be entrusted with the duty, in each Vilayet, of accelerating the judgment of all cases pending and of supervising the condition of the prisons, in conformity with the provisions of the second chapter of the Law on the Formation of Civil Tribunals. The inspections shall be made at the same time by two inspectors, one a Mussulman, the other a non-Mussulman.

POLICE.

20.—The police shall be recruited from the Mussulman and non-Mussulman subjects of the Empire in proportion to the numbers of the Mussulman and non-Mussulman inhabitants of the Vilayet.

21.—Sufficient contingents shall be detailed for each administrative sub-division, including the Nahié. The police of the Nahié shall be placed under the orders of the Mudir, and commanded by commissaries. Their arms and uniform shall be identical with the patterns already adopted.

GENDARMERIE.

22.—The officers, sub-officers, and soldiers of the gendarmerie shall be recruited from among the Mussulman and non-Mussulman subjects of the Empire, in proportion to the numbers of Mussulman and non-Mussulman inhabitants of each Vilayet. The gendarmerie shall be paid and maintained at the cost of the exchequer of each Vilayet. The pay of gendarmes shall be higher than that of soldiers of the Imperial army, and that of the officers equal to that of officers of the Imperial army.

23.—To the gendarmerie is entrusted the maintenance of order and the escort of the mails.

RURAL CONSTABULARY.

24.—The Council of the Nahié shall choose the rural constabulary from among the different classes of the population. Their number shall be fixed by the Permanent Commission of Control in accordance with the needs of each Nahié, on the report.of the Mudir, and at the instance of the Vali. Their uniform and armament shall be settled by the Department of War.

PRISONS AND COMMITTEE OF PRELIMINARY ENQUIRY.

25.—The existing regulations regarding the keeping up of prisons and lock-ups shall be strictly carried out.

26.—The Committee of Preliminary Enquiry provided for under Articles XI. and XII. of the instructions relating to the general administration of the Vilayets shall be called upon to exercise its functions in the most regular manner.

CONTROL OF THE KURDS.

27.—The migration localities of the Kurds shall be fixed in advance in such a way as to avoid damage to the inhabitants from the tribes. An officer, having under his command a sufficient armed force and gendarmes, will accompany each tribe in its migration. A Commissary of Police will be attached to him. The Kurds shall deliver to the authorities hostages for their good behaviour during their migrations. The regulations regarding the passports and the carrying of arms shall be applied to the Kurds. The nomad and wandering tribes shall be urged to settle on lands which shall be granted to them by the government.

HAMIDIEH CAVALRY.

28.—The carrying of arms and wearing of uniforms by the Hamidieh-horse beyond the periods of instruction are prohibited. Beyond these periods, the Hamidieh-horse are amenable to the ordinary tribunals. A military regulation which shall determine all the details of their service shall be drawn up without delay.

TITLES TO PROPERTY.

29.—Commissions for the revision of titles to property shall be instituted in the chief town of the Vilayet and Sandjak. These commissions will be composed of four members (two Mussulmans and two non-Mussulmans), and presided over by the

Director of the Archives or the officer for real property. Their decisions shall be submitted to the Councils of Administration. Moreover, four delegates shall be sent each year from Constantinople to the Vilayets to investigate any irregularities which may arise in connection with properties.

Collection of Taxes.

30.—To avoid the employment of the public forces, special agents who shall not be entitled to make any requisition of rent nor of food, and who shall have no handling of the money, shall transmit to the Mukhtars and the Receivers of the villages and quarters, elected by the inhabitants, papers on which shall be inscribed the taxes due from each inhabitant. The Mukhtars and above-named Receivers shall alone be charged with the collection of taxes and the paying of them into the exchequers of the State.

Tithes.

31.—The collection of the tithe shall be conducted by a system of farming out. Farming out on a wholesale scale remains abolished, and it shall be replaced by a system of collection by each village, in the name of the inhabitants. In case of difficulties, the latter shall have the right of referring to the tribunals. Forced labour being abolished, payment in kind and in money shall be maintained in respect of works of public utility. The Budget of Public Instruction in each Vilayet shall be fixed by the Minister of Public Instruction. The sale, for debts to the State or personal debts of the house of the debtor, of the lands necessary for his subsistence, of his implements of labour, of his draught cattle, and of his grain remains prohibited.

Permanent Commission of Control at Constantinople.

32.—A Permanent Commission of Control shall be instituted at the Sublime Porte, under the presidency of a Mussulman, composed of an equal number of Mussulmans and non-Mussulmans, and charged to see to the strict carrying out of the reforms. The Embassies shall bring before this Commission, through the medium of their Dragomans, advices, communications, and intelligence which they shall deem necessary in connection with the enforcement of the reforms and of the measures prescribed by the present Act. When the Sublime Porte and the Embassies are agreed in considering the Commission to have accomplished its task it shall be dissolved.

Regulations which are to appear in the Decree of Promulgation.

I. High Commissioner of Supervision for the Application of Reforms.—An official worthy of consideration in all respects shall be appointed by the Imperial Government, and sent on a tour through the different localities under the title of High Commissioner (Mufettieh), with the special task of supervising the execution of reforms and of presiding over their application. In case of absence or inability this High Commissioner shall be temporarily replaced by another high Mussulman official, nominated by His Imperial Majesty. The High Commissioner shall be accompanied on his mission by a non-Mussulman deputy (Moavin).

II. Amnesty.—His Imperial Majesty the Sultan having on July 23, 1895, granted an amnesty to the Armenians accused of, or condemned for, political acts, this measure shall be applied to all those who, having been incarcerated before that date, are still in custody and have not been convicted of direct participation in offences against common law.

III. Return of Exiles.—Armenians who may have been expelled or removed from their country, or who may have emigrated to foreign lands, shall be permitted to return freely to Turkey after their Ottoman nationality and their good conduct have been proved.

IV. Situation of non-Mussulmans in the other Vilayets of Anatolia.—Measures in conformity with the principles above enunciated shall be put in force in all Cazas where non-Mussulmans form a notable part of the population (such as Zeitoun-Hadjin).

The above provisions have been embodied in a Vizierial letter addressed to Shakir Pasha, the High Commissioner, accompanied by the Act of Reforms. Copies

of both have also been forwarded to the Valis of the six provinces, viz., Erzroum, Bitlis, Van, Sivas, Mamuret-ul-Aziz (Harpoot), and Diarbekir. It is still uncertain whether an Imperial Hatt, embodying the reforms agreed upon, will be promulgated, but should no Hatt be published it is thought that the full text of the Reforms Act will be published in all the papers in the shape of an official communication, as was done with the substance of the Act published in the Turkish newspapers on Oct. 20.

THE following is the text, translated from the Turkish, of the Vizierial Order, addressed to the Valis of Erzroum, Van, Bitlis, Diarbekir, Mamuret-ul-Aziz, and Sivas, and to the Inspector, His Excellency Shakir Pasha:

In accordance with the glorious provisions of the Hatti-Humayoun of Gulhané, promulgated on the 26th of Shaaban, 1255, by His late Imperial Majesty, Abdul Medjid Khan, the illustrious father of the Sovereign, as well as the terms of the Firman of Reforms issued in the beginning of Jemazi-ul-Akhiré, 1272, and in pursuance of the laws actually laid down and in force, as all men know, the selection and appointment of the officials and *employés* of the Imperial Government are effected, by virtue of an Imperial Irade and in due compliance with the special regulations on the point, and all classes of Ottoman subjects, to whatsoever nationality they may belong, are to be admitted to the service of the State.

It has, therefore, been decided that these shall be employed according to their merits and capacity, in virtue of regulations which shall be observed in respect to all classes alike, and also that all Ottoman subjects who comply in point of age and attainments with the existing regulations of the State schools shall be received into such schools without any distinction being made. Moreover, just as from time to time a number of measures and regulations have been introduced of a nature to bring about the necessary reforms in proportion as these are requisite and possible, in every part of the Ottoman dominions, and to bring about the well-being of the subjects and increase the prosperity of the country, so, since the auspicious accession of His Imperial Majesty, his thoughts have been directed towards the complete realisation of these benevolent designs. It is, therefore, intended by the Imperial Government to carry out gradually useful reforms throughout His Majesty's dominions, corresponding with local requirements and the nature of the inhabitants, and, accordingly, it has been decided to effect reforms in the Asiatic Vilayets of Erzroum, Van, Bitlis, Diarbekir, Mamuret-ul-Aziz, and Sivas, to comprise the application of the laws and regulations contained in the Destour, as well as the provisions of the aforesaid Hatti-Humayoun of Gulhané and the Firman of Reforms.

This decision, being submitted by a Special Council of Ministers to the Sultan, has been sanctioned by His Majesty in an Imperial Irade, and certified copies, obtained from the Imperial Divan, of the schedule containing the points of reform decided upon having been transmitted to each of the six Vilayets mentioned, a copy is enclosed to your Excellency herewith. Besides this, four other articles included in the decision and sanctioned in the Imperial Irade, are subjoined as follows:

1. An official in every respect worthy of regard shall be appointed by the Imperial Government, with the title of General Inspector, to attend to the carrying out of the reforms and superintend their application, and shall proceed to his post. In the event of the absence of the Inspector, or of any impediment, another high Mussulman official may be temporarily appointed by His Majesty to replace him. The Inspector will be accompanied during the execution of his duties by a non-Mussulman assistant.

2. As the Armenians accused or convicted of being implicated in political events were granted the Imperial pardon on the (11th) 23rd July (1311), 1895, this measure will be applied to all Armenians who shall not be proved to be directly concerned in any offence at common law, and who, having been imprisoned before that date, still remain in confinement.

3. Armenians exiled from the country, or who have fled for refuge to foreign countries, shall, upon proving their Ottoman nationality and their good behaviour, be allowed to return freely to the Ottoman dominions.

4. In Kazas, such as Zeitoun and Hadjin, measures similar to the aforesaid rules shall be applied. It is unnecessary to explain or repeat that the most ardent desire of His Imperial Majesty the Sultan, the bounteous benefactor, is the increase

of the prosperity of the Ottoman dominions, and, in general, of all his subjects, and the ensuring of their comfort and happiness ; and these articles and enactments will still further assure the realisation of this aim. His Excellency Shakir Pasha, one of His Majesty's aides-de-camp, who has been appointed to the important post of General Inspector, has been named, in accordance with an Imperial Order, to the six Vilayets aforesaid, and the appointments of the assistant who is to accompany him, as well as the Commission of Inspection to be named in accordance with the schedule already mentioned, are in course of progress, and I have to desire you to proceed to carry out the matters decided upon with extraordinary zeal, attention, and care in your district, and to report in due course upon the results thus attained.

THE END

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London 1895

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urn:nbn:de:bvb:12-bsb11529119-3